REFERENCE BOOK

GAZETTEER OF INDIA

KERALA

CANNANORE

KERALA DISTRICT GAZETTEERS

CANNANORE

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PREFACE

The Imperial Gazetteer of India (1908), the District Gazetteers and the State Manuals published several decades ago *have become obsolete and out-of-date.* The work of revising and rewriting them is therefore, being taken up and implemented as a national project by the Government of India, the State Governments and the Administrations of the Union Territories. Under this project the Imperial Gazetteer of India is being revised and published in four volumes under the title "Gazetteer of India: Indian Union", and new District Gazetteers are being compiled for about 335 Districts in the country.

The scheme of contents of the District Gazetteers and the *organisational set-up for the implementation of the project* have been drawn up by the Government of India in order to exercise unified central direction and control over the project. In July 1958, at the instance of the Government of India, the Government of Kerala in the Education Department approved of the scheme for the compilation of Gazetteers for all the nine Districts of the State and appointed me as the State Editor in charge of the scheme. In February 1959 an Advisory Board for the Kerala Gazetteers was constituted with the Minister for Education as *ex-officio* Chairman. The member of the Board who were associated with this volume were the following:

1. Dr. A. Abraham, M.Sc.,Ph.D., Professor of Botany, University of Kerala, Trivandrum.
2. Sri V. T. Induchoodan, Cheruthuruthi.
3. The late Sri P. K. Koru, M.A.,L.T., Pavaratty, Guruvayur.
4. Sri K. V. Krishna Iyer, M.A.,L.T., Retired Lecturer in History, Guruvayoorappan College, Kozhikode.
5. Sri Elamkulam P. N. Kunjan Pillai, M.A., Retired Professor, University College, Trivandrum.
6. Sri Sooranad P. N. Kunjan Pillai, M.A., Editor, Malayalam Lexicon, Trivandrum.

7. Sri K. S. Lakshmana Panikkar, M.A., M.Litt. Professor of Economics, University College, Trivandrum.
8. Sri K. C. Peter, M.A.,LL.B., Professor of Economics and History, Mar Athnasius College, Kothamangalam.
9. Sri P. S. Raghavan, M.A., Principal, Government Victoria College, Palghat.
10. Sri Syed Mohideen Shah, M.A.,L.T., Shah Manzil, Kurkancherry, Trichur.
11. Dr. V. K. Sukumaran Nair, M.A.,Ph.D., Professor of Politics, University of Kerala, Trivandrum.

The Cannanore District Gazetteer is the sixth in the series of Kerala District Gazetteers to be compiled and published, the earlier ones being those of Trivandrum, Trichur, Kozhikode, Quilon and Ernakulam. The scheme of contents of this volume adheres to the pattern laid down by the Central Gazetteers Unit in the Union Ministry of Education, New Delhi. The draft of the Cannanore District Gazetteer was ready in September 1966 and it received the approval of the Government of India for publication in November 1967. With some changes effected in the original draft in the light of the suggestions made by the Editor. District Gazetteers, New Delhi, the volume was sent to the press in January 1968.

I would like to place on record my sincere thanks to all those individuals and agencies who co-operated with me in my work. Some of the sections of Chapter I have been contributed by specialists in the field or by concerned Departments of the Government of India. The account on Flora was supplied by Dr. A. Abraham, Professor of Botany, University of Kerala, Trivandrum, and Sri R. Vasudevan Nair, Government Brennan College, Tellicherry, and that on Fauna by Dr. A. P. Mathew, Retired Professor of Zoology. University College, Trivandrum. The section on Geography was compiled with the help of Sri S. Muthukrishna Karayalar, Retired Professor of Geography, Training College, Trivandrum. The materials for the sections on Geology and Climate were supplied by the Geological Survey of India, Calcutta and the Meteorological Department of India, Poona, respectively.

I must express my sincere thanks to the members of the Advisory Board for the Kerala Gazetteers who scrutinised various chapters or portions of this volume and helped me

with their valuable suggestions. I am also indebted to Sri P. D. Nair Retired Director of Agriculture, Trivandrum, late C. P. Gopala Panikkar, Retired Land Commissioner, Trivandrum and Dr. N. Krishnan Thampi. Retired Director of Public Health Trivandrum who perused the Chapters on "Agriculture and Irrigation, "General Administration", and "Revenue Administration", and "Medical and Public Health Services" respectively and offered helpful suggestions.

I must also express my thanks to the staff of the District Gazetteers Department who worked as a team and rendered my task less difficult. Sri K. K. Ramachandran Nair, the Research Assistant, who helped me a great deal in collecting material for the various chapters and in giving shape to this volume, deserves special mention. I must also record my appreciation of the services rendered by Sri N. Raghavan, Steno-Typist, who was closely associated with me in all stages of the work connected with the compilation and printing of this volume. Sri P. Balakrishnan Nair, Head Typist, Sri P. Thomas Sri M. Abdul Rahiman, Smt. P. Sulochana Bai and Smt. S. Radhamma, Typists, Sri P. S. Raja Varma, Clerk and Sarvasree K. Janardhanan and M. Kochahammed Pillai, Peons, have also co-operated with me in all stages of the work and I must record my sincere appreciation of the services rendered by them too.

I will be failing in my duty, if I do not express my thanks to Dr. P. N. Chopra, M. A., Ph.D., Editor, District Gazetteers and the staff of the Central Gazetteers Unit, Union Ministry of Education, New Delhi, for their effective role in planning and co-ordinating the work of preparation of the District Gazetteers. The Unit scrutinised the draft of this volume with great care and made several helpful suggestions with a view to improving the standard and quality of the publication. It may also be mentioned here that a portion of the expenditure incurred on the compilation and printing of the District Gazetteers is being met by the Government of India.

Trivandrum, A. SREEDHARA MENON

20-1-1968.

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CANNANORE DISTRICT GAZETTEER

CHAPTER I

GENERAL

Origin of the Name of the District

The Cannanore District derives its name from the location of its headquarters in Cannanore town. The term Cannanore is the anglicised form of the Malayalam word *Kannur*. According to one view "Kannur" is the corruption of Kanathur—an ancient village the name of which survives even today in one of the wards of the Cannanore Municipality. Perhaps, like several other ancient towns of Kerala, Cannanore has also taken its name from one of the deities of the Hindu pantheon. Some writers have expressed the view that the term *Kannur* is the compound of the two words *Kannan* (Lord Krishna) and *Ur* (place). This would make Cannanore the place of Lord Krishna. It is worth mentioning that the deity of the Katalayi Sri Krishna temple in nearby Chirakkal, was originally installed in a shrine at "Katalayikotta" in the south-eastern part of the present Cannanore town.

Location, General Boundaries, Total Area and Population

The District is situated on the south-west coast of India. The northernmost District of the State of Kerala, Cannanore extends from Latitudes 11° 40′ to 12° 48′ N. and Longitudes 74° 52′ to 76° 07′ E. The District is bounded on the north by the South Canara and Coorg Districts of Mysore State, on the east by the Mysore District, on the south by the Kozhikode District and on the west by the Arabian sea. The total area of the District is 2191.30 sq. miles. The area of each Taluk is given below:—

DISTRIBUTION OF AREA BY TALUKS

Taluk	Area in sq. miles
District	2,191.30
Cannanore	165.45
Tellicherry	464.29
North Wynad	288.29
Taliparamba	514.45
Hosdurg	382.34
Kasaragod	376.34

The maximum length of the District from east to west is 51 miles and from north to south 87 miles. The total population of Cannanore according to the 1961 Census is 1,780,294 persons. It may be noted that while Cannanore gets the third rank among the Districts of the State in regard to area it gets the fifth rank in point of total population.

History of the District as an Administrative Unit and Changes in its component parts

The Cannanore District came into existence on the 1st January 1957 when the erstwhile Malabar District and Kasaragod Taluk of Madras State were reconstituted into three Revenue Districts, viz., Cannanore, Kozhikode and Palghat.[1] At the time of its formation the District consisted of seven Taluks, viz., Kasaragod, Hosdurg, Taliparamba, Cannanore, Tellicherry, North Wynad and South Wynad.[2] However, the inclusion of the South Wynad Taluk in the new District of Cannanore was only a temporary arrangement. After the general election of 1957 it was included in the Kozhikode District with effect from 15th March 1957. There have been no changes in the component parts of the District since then.

Administrative Sub-Divisions

The District at present consists of 2 Revenue Divisions, 6 Taluks, 15 Firkas and 188 Villages. The names of the Revenue Divisions, Taluks and Firkas are furnished below.

Revenue Division	*Name of Taluk*	*Name of Firka*
Tellicherry	Tellicherry	Kuthuparamba Mattannur Tellicherry
	Cannanore	Cannanore Madai
	North Wynad	Manantoddy Peria
Kasaragod	Taliparamba	Taliparamba Irikkur Payyannur
	Hosdurg	Hosdrug Nileswar
	Kasaragod	Manjeswar Kumbla Kasaragod

A complete list of villages attached to each Taluk and Firka in Cannanore District is given at Appendix I to this Chapter.

1. Vide G.P. No. SRN. 3-29174|56 dated 19th December 1956.
2. The present Kasaragod and Hosdurg Taluks were constituted after the bifurcation of the erstwhile Kasaragod Taluk of South Canara while the Tellicherry Taluk was only a new name given to the old Kottayam Taluk.

TOPOGRAPHY

Natural Divisions, Elevation, etc

The District of Cannanore divides itself into three natural divisions—the lowland bordering the sea, the midland consisting of the undulating country east of the low lands and the picturesque mountainous area on the eastern side with thick forests both in the north-east and the south-east. The elevation of the land generally increases from the sea level as it goes east, the average height in the Wynad Plateau being 3000′ above sea level.

The following statement gives the area of the District by natural divisions.

Natural Divisions

	Total	*Rural*	*Urban*
		(In Sq. miles)	
Total	**2,191.3**	**2,116.2**	**75.1**
Highland	1,155.4	1,155.4	..
Midland	907.5	879.5	28.0
Lowland	128.4	81.3	47.1

Hills, Plateaus etc.

From the extreme north the Western Ghats run almost parallel to the coast at a distance of some twenty miles as far as the southern boundary of the District. The North Wynad Taluk which forms the south-eastern portions of the District is a continuation of the picturesque Mysore Plateau and lies above the crest of the Western Ghats. Wynad has a number of hills which give it a wild and mountainous appearance. Though the average height of the plateau is only 3,000 ft. above the sea level, many of the mountainous peaks attain a much greater height. Special mention may be made in this connection of the Banasura Mala (6,762 ft.) and the Brahmagiri Peak (5,276 ft.). The former is called after the giant Banasura who is believed to have built a fort in its summit while the latter is supposed to be the abode of the Lord Brahma. Five miles to the north of Manantoddy, the headquarters of North Wynad Taluk, is a lofty ridge branching off from the Ghats and four miles to its north is the Brahmagiri peak. This ridge forms the limit common to Coorg and Wynad and between these two ridges lies the valley of Thirunelli. The Peria Ghat is an important pass into the Wynad plateau and the main road passes from it through Manantoddy to Mysore. The Smugglers' Pass from Dindimal to Manattana is a minor one.

From Morampara hill at the head of the Peria Ghat from where one can have a panoramic view of the low country as far as the coast, the Tellicherry Taluk presents the sight of a

tumultuous sea of wooded hills. At the foot of the Ghats which here are 4,000 to 5,000 ft. above sea level are the Kannoth and Kottiyur Forest reserves. Further west forest dies down to scrub jungle and beyond Kuthuparamba the hills are insignificant and covered with lantana and brushwood. Kanaka Mala, a lofty spur of the Ghats, projects into the plains within ten miles of Tellicherry. The Purali ridge which is unconnected with the main range stands out conspicuous in the interior of the Taluk and it played a notable part in the historic Pazhassi struggle. There are no hilly areas in Cannanore Taluk. In the Taliparamba Taluk lies the Veidalmala (4500 ft.) which is a long, level, grassy mountain standing almost at right angles to the Ghats and ending precipitously on its western face. It is believed to have derived its name from a mighty robber by name Veidel Kumar who used at one time to frequent this hill and harass the people in the neighbourhood. Mount D Eli (Ezhi Mala), also in Taliparamba Taluk is a small but famous hill which is only 855 ft. in height. It has always been a well-known landmark and Vasco da Gama's pilots foretold that the first land to be sighted would be "a great mountain which is on the coast of India in the kingdom of Cannanore, which the people of the country in their language call the mountain Delielly, and they call it of the rat, and they call it Mount Dely because in this mountain there were so many rats that they never could make a village there."* The eastern portions of Hosdurg and Kasaragod Taluks are hilly regions with the Western Ghats forming almost a natural boundary. The hills in these Taluks are of relatively lower height. Posadi Gumpe in Bayar village of Kasaragod Taluk is a small hill which is about 1,068' above sea level.

Sea coast

Cannanore has the largest sea coast among the Districts of Kerala. It is 95.5 miles long and is narrow throughout. There are a few minor ports like Kallayi, Tellicherry, Cannanore, Azhikkal and Kasaragod which provide anchorage to light weight ships and country craft. At Nileswaram in Hosdurg Taluk light weight ships anchor at a distance. There is a bay at Ettikulam in Taliparamba Taluk which can be developed into a harbour. Dharmadom in Tellicherry Taluk is an island formed by the junction of the Tellicherry and Anjarakandi rivers just north of Tellicherry town. About half a mile to the west of Tellicherry town is a ridge of rocks which afford protection to sea craft.

Backwaters, Lakes and Tanks

The important backwaters are Kumbla, Kalnad, Bekal, Cittari and Kavvayi. The first four of these have been dealt with in detail elsewhere in the accounts of the rivers named after them. The Kavvayi backwater which is the most important of

* *The Three Voyages of Vasco da Gama* (Hakluyt series), p. 145, quoted in *Malabar District Gazetteer*, p. 3.

the backwaters of the District lies in the Kasaragod and Hosdurg Taluks. It extends parallel to the coast for a distance of about 13 miles with outlets at Chandira and Pazhayangadi. It is connected to the Valarpattanam river through the Sultan's Canal. The Peruvamba, Kavvayi and Ramapuram rivers discharge their waters into this backwater. A proposal to convert the entire Kavvayi backwaters into a fresh water lake with facilities for navigation at a cost of Rs. 69.5 lakhs has been suggested in the Report on Water Resources of Kerala (1958).

The more important of the tanks are in the Tellicherry, North Wynad and Hosdurg Taluks. There are big tanks attached to the places of the Rajas of Kottayam and Chirakkal. The tank attached to the Thiruvangad temple is the biggest in Tellicherry town. The tank in Payingatteri Desam of Nallurnad Amsam (North Wynad) has an approximate area of one acre and that at Kadanhiteru of Kanhangad village (Hosdurg Taluk) has an area of 9 acres.

Spring-heads

There are no major springs or spring-heads in this District. The Bevenje water spring at Changala village, about five miles from Kasargod town and the Kanam water spring at Thekkil village, also in Kasaragod Taluk, are two minor springheads known to the local public. At Kanakamala in Peringalam Amsam, about eight miles from Tellicherry, is another small spring which is considered sacred and in which people take their bath on certain days of the year.

RIVER SYSTEM AND WATER RESOURCES

The Cannanore District has 20 of the 44 rivers flowing through Kerala State. Brief accounts of each of these rivers are given below.*

Manjeswar River

Manjeswar river is a small stream flowing through Manjeswar town, the northern border town of Kerala State. It has its origin at about +200 ft. above M.S.L. at Kadandur in the border of Kerala, flows to the south for about 1½ miles, and then traverses westward along Nadibail and Vorkadi villages for four miles. At Pavuru, the river turns to the south until it reaches Badaje 5 miles south of Pavuru. The stream turns to the west again from here, until it reaches the back waters of Uppala River near the sea. The river is tidal upto 1½ miles upstream from the sea-mouth. Its total length is 10 miles.

The source of the Manjeswar river is below + 200′ M.S.L. and falls below + 100′ within one mile. In the course of a

* These accounts are taken from the publication "*Water Resources of Kerala—Advance Report*, Government of Kerala (1958).

further two miles traverse, the bed level of the river falls below +50′ M.S.L. at Nadibail. The country is almost flat from Nadibail to the sea mouth with intermittant hillocks rising up. The river flows along a very wide area at Pavaru.

The river is dry during most of the non-rainy months of the year, except in the lower reaches, where it is tidal. The stream has only a catchment area of 14 sq. miles. The run-off expected in the stream is about 3,000 Mcft. The mean annual rainfall in the river basin is 139.26″ as obtained from the Central Coconut Research Station at Kudlu, which is the nearest rain recording station of the river basin.

Uppala River

The Uppala river, which lies south of the Manjeswar town, the northern border village of Kerala in Kasaragod Taluk, is a very small river which has its origin in the Western Ghats, extending to the neighbouring Mysore State. It is about 31 miles long from its source to its confluence with the sea. The river which originates in Kudipadi Hills of Mysore has neither been investigated. nor its natural resources been exploited. Rising from the slopes of Western Ghats at an altitude of +300′ above M.S.L. it passes through the undulating hilly region of Mysore State for about 15 miles. and enters Kasaragod Taluk through which it flows for the rest of its length. The lower reaches of the river are tidal for about 7 or 8 miles from the sea-mouth. The river enters Kasaragod Taluk from the North-East direction, flows through winding valleys and takes a turn towards the south. This upper reach is known as Anekal Hole At Bekuru, the river flows westward for about 3 miles. and turns to the north-west till it enters the Arabian sea. It passes through the hilly villages of Minja, Kuluru and Majibailu in the north and Bekuru, Kodibail. and Mulinja in the south. Within one mile of the origin. the bed falls to +250′ M.S.L. The banks, which are low lying in the lower reaches, are submerged in many places during heavy floods.

The catchment area of this river has got heavy rainfall. But the river becomes dry during summer. The lowest reach is susceptible to tidal action and intrusion of saline water. The early showers of April are the only signs to the agriculturists that the time of sowing is at hand. By the end of May, black clouds gathering in the South-West herald the onset of the monsoon. With the burst of the monsoon in June, the flood gates are open, and there is continuous rain. In August, the rains slacken and at the end of September, they cease. The north-east monsoon sometimes fails, but the south-west never fails. As the river has a catchment of 93 sq. miles, the run-off expected is about 20,000 Mcft. The river has not yet been gauged, but there are proposals to gauge this river.

Shiriya River

The Shiriya river is formed by the confluence of Adkastala Hole, and Palletadka Hole at Angadimogaru in Kasaragod Taluk.

These two streams have their origin in the neighbouring Mysore State at an elevation of +800′ M.S.L. The Adkastala Hole rises from the Western Ghats extending to Mysore State. An anicut built in the year 1951 is located in this stream near Angadimogaru. The Palletadka Hole, which originates at Kanakad hills in Mysore, flows in a north-west direction, takes a meandering course, and after its confluence at Angadimogaru takes an abrupt turn to north and then south in the shape of the letter "S". The river enters the Kumbla backwaters from the north-east direction and flows south before it joins the sea. As its connection to the sea is farther and not wide enough, flood conditions often prevail during monsoon with consequent damage to crops. The river is about 38 miles long from its source to the sea, of which the lower 24 miles is situated in Kerala State.

The Shiriya river is perennial and the catchment area upto Bombrana is 218 sq. miles and the maximum discharge expected at this site is 43,466 cusecs. The river has a total annual run-off of 43,000 Mcft. approximately based on the rainfall particulars available.

Kumbla River

Kumbla river, a small stream in its origin is very wide at the sea mouth, forming the Kumbla backwater. The stream, which originates at a level of +200′ above M.S.L. in Yedenad, has a total length of 6½ miles from the source to sea, the lower 1½ miles being inundated by salt water. The upper reaches of the basin, which are dry during the non-rainy months, do not lend themselves to irrigation benefits.

The stream has only a drainage area of 10 sq. miles, from which an annual run-off of 2,100 Mcft. is computed from the available particulars of rainfall from the nearest rain gauge station, assuming a loss of 33⅓% for percolation, evaporation etc.

Mogral River

Mogral river, flowing parallel to the Shiriya river in Kasaragod Taluk, is on the northern side of Kasaragod town. It has its source in Kantur village of Kasaragod Taluk on the northern banks of Payaswani river. The stream from its origin takes a north-west direction through Bellipadi and Muliyar, where it is joined by another stream with its source in Karadka reserve forest. By the time it reaches Yednir, it widens itself, and the bed of the stream reaches a level lower than +50′.00 M.S.L. From this point, the river takes a meandering course along north-west direction through a flat area passing through Maduru and Palla, and joins the backwaters. After the railway bridge, the river abruptly turns south, forming along stretch of backwaters about three miles in length. The total length of the river is about 21 miles.

This is a small river with a total catchment area of 47 sq. miles, and with a total approximate annual run-off of 9.150 Mcft.

Chandragiri River

Chandragiri river is one of the major rivers flowing through Kerala in Kasaragod Taluk. There are two main tributaries for the river, of which one is Payaswani and the other is Chandragiri Hole. Payaswani, the longest tributary originates in Patti reserve forest of Coorg District in Mysore at an altitude of +4,500′ M.S.L. The Chandragiri Hole originates in Sampajenad of Coorg District at a level of +4,000′ M.S.L.

Koyanad Hole, Balnad Hole and Kadadka Hole join the main stream in the course of its travel towards west. At Peraja, the river enters Kerala State, 25½ miles west of Kasaragod. The bed level of Payaswani river is +200′ M.S.L. at this site. The river almost flows flat in its course to the Arabian sea. The Chandragiri Hole, coming from south enters Payaswani river at Machipura. The Chandragiri Hole also falls to a lower level very near to the source itself. Mountain streams like Pattikolli, Pulikolli, Kurukolli and Urtikattikolli join the main stream along its course through the deep valleys. The river takes a meandering course along its travel towards west. The bed level is generally below +200′ M.S.L. for a long distance. After the confluence with Payaswani river, the waters of Chandragiri become tidal. The river flows to north and south widening itself and forming small islands which are usually flooded during monsoon. The river winds round the Kasaragod town in the form of the letter "u", before it enters the sea. The left arm expands into a long stretch of backwaters, where lies the port of Kasaragod.

The river is 65 miles long from its source, and has a catchment of 482 sq. miles. An average, annual run-off of 1,10,200 Mcft. is expected to flow through the river based on the rainfall calculations. The river has not been gauged before, and lower 32 miles length lies in Kerala State.

Kalnad Stream

The Kalnad stream, which is about 5 miles long from its source to the sea mouth, is a small river lying south of Chandragiri river. It has its origin at Chettianchal at about +200′ M.S.L. But the bed of the river, drops down to below +100′ M.S.L. within one mile of its course. The river flows through densely populated region, and its tail end is tidal for about 1½ miles from the mouth. The main stream flows in the south-west direction, and joins the Kalnad backwaters near the existing railway bridge, which is one mile upstream from the sea mouth. Though this is a small stream, the lands on either banks entirely depend on the waters of this stream, when failure of monsoon occurs during the second crop period.

The stream has a drainage area of 6 sq. miles. An annual run-off of about 1300 Mcft. is expected, based on the rainfall of 140″ in the basin.

Bekal River

The Bekal stream, which runs parallel to the Kalnad stream, lies south of Kasaragod, near the coastal village Bekal. Its origin is at Kaniyadka, adjacent to the source of the Kalnad stream and it flows entirely in Kasaragod Taluk. The river, 6½ miles long from its source to the sea mouth, is known as Bare Hole in the upper reaches. It flows south from its origin for about 5 miles, before it enters the backwater at Bekal. Though the source of the river is at an elevation of +250 ft. M.S.L., it suddenly falls below +50′ M.S.L. within 2 miles from its origin, and in the course of 3 miles of its travel, reaches the tidal region.

The stream has a catchment area of 10.5 sq. miles. The anticipated run-off during a year is 2,040 Mcft. based on an average rainfall of 140 inches per year.

Chittari River

The Chittari river is mainly an accumulation of backwaters along the coast, near Chittari. Many small streams from all directions discharge into this backwater. A stream, with its origin at Kundiya, flows south along Tachangad, and enters the Chittari. A second stream from Tayakolam travels towards south-west through Thannot and Ravaneswara and enters the backwaters. The other main stream, called Pullur stream, has its origin about 2½ miles east of Iriyal, flows through Triyal, Pulluru and is joined by another stream at Ajanur, and after flowing in a north-west direction, it drains into Chittari. This main stream is about 15½ miles from its source to the infall into the sea, which may be considered as the total length of the river. The river has its origin at +650′ M.S.L. and within a distance of about 1½ miles of its run, it falls to +250′ M.S.L.

The various streams that flow into Chittari from north, east and south have a total catchment area of 31 sq. miles with an average annual run-off of 7,000 Mcft.

Nileswar River

The Nileswar river has its origin in Kinanur of Hosdurg Taluk. The stream near the source is known as Kubalpalli Chal. Two other streams join the main stream 5 miles further down its origin. In this reach, we find extensive paddy lands and stagnant pools of water in the midst of these fields. The river flows further south for 9 miles, the lower reaches being very wide and shallow. Though the source of the river is above +450′.00 M.S.L., the bed falls of +50′.00 within a distance of 5 miles. The total length of the river from its origin to its mouth is 29 miles, and the lower seven miles are tidal, resulting in a vast stretch of water providing facility for navigation.

The river has not been gauged so far. Its catchment area is about 74 sq. miles, which is expected to yield an annual run-off of 16,500 Mcft. based on an average rainfall of 144.35″ in the river basin.

Karingote River

Karingote river, which is one of the major rivers flowing through Hosdurg Taluk lies to the south of Nileswar river. It has its origin in Padinalkad Ghat reserve forest of Coorg in Mysore State. The river is about 40 miles long from its source to the sea, and the upper reaches of about 13 miles are in Mysore. Its source is at about +5,000′ M.S.L. The river flows through the steep slopes of the Western Ghats, and reaches a level of +1,535′ M.S.L. within 5 miles of its origin. The two main streams Mundra Hole and Padiamala Hole join at a level of +815 M.S.L. The stream becomes wider and two notable falls of 10′ and 9′ are seen at the site. The bed level falls down to +336′ M.S.L. after two miles from the second fall. At Pulingom Village, another stream known as Mundrotu Hole joins the river at a level below +118′ M.S.L. There are two falls in the course of Mundrotu Hole at an elevation of +864′ M.S.L. A steam known as Bettemale Hole, originating at the source of Cauveri near Brahmagiri temple, flows through the reserve forest and joins Mundra Hole. The river, which divides Taliparamba and Hosdurg Taluks from Pulingom, is known as Pulingomchal. Many streams from north and south like Yenichal, Mulapra-povilchal or Thirument chal join the river at various points of its course through Vayakara. The river later flows through Hosdurg Taluk for a distance of about one mile upstream of Kakkadavu. It is tidal upto Kakkadavu, which is 15 miles away from the sea-mouth The river is known as Perambatte Hole downstream of the Perambattle village, where Malothu Hole joins it. It is named Ariya kaduva Hole in the villages of Chimeni and Kannindala. There after, it flows due west until it reaches Kilayvikote and turns south for 2 miles and again traverses westward, until it is joined by Nileswar river, coming from the north. The river branches into many small distributories before it enters the sea near Tiruthi, about 1½ miles north-west of Cheruvathur railway station. The common estuary of Karingote and Nileswar extends along the coast forming a lone stretch of backwaters, where Kavvayi and Peruvamba rivers also discharge their waters.

The river is perennial and even during the dry months there is a flow of about 3 ft. depth of water at Kakkadavu. It has a catchment area of 240 sq. miles from the source to the sea, and the annual discharge expected in this river is 60,360 Mcft, allowing losses of 33⅓% for evaporation, percolation etc.

Kavvayi River

Kavvayi river has its origin in Chimeni village on the banks of the Karigote river. The Kankole stream, which forms the main river, rises from an altitude of +350′ M.S.L. It runs almost flat in a southern direction. Two other streams coming from east, Peralom stream and Manivat thodu, join this main stream along its course. The river enters the Pedna backwaters, which extends from Cheruvathur in the north to Ramantali in the south. It is about 14 miles long from its source to the mouth.

The river has a catchment area of 32 sq. miles. On the basis of rainfall particulars available from the rain-gauge station in the Sub-Registrar's Office at Payyannur for a period of 20 years, it has been estimated that an average run-off of 6,870 Mcft. will flow through this river. The river has not been gauged before.

Peruvamba River

The Peruvamba river takes its origin from the dense forest and hill slopes of Western Ghats near Pekunnu in Taliparamba Taluk at an altitude of +750′ M.S.L. The river, which has a total length of about 25 miles, after taking its source, flows through the villages of Peringam, Kuttur, Mathamangalam and Kunnimangalam. Near Ezhimala railway station, the river divides into two, and falls into the Arabian Sea. The main tributory of this river, which has its origin in the same hills as the main river, is known as Machan thodu at its upper reaches, and joins the main river at Mathamangalam. Besides there are a number of small streams joining the main river. The important among them are Challa chal, Mukkuttonkara chal and Panappuzha. The Peruvamba river has a total drainage area of 110 sq. miles.

The river has a total catchment area of 110 sq. miles, and the annual run-off expected is 23,600 Mcft. allowing 33⅓% loss in the rainfall for percolation and evaporation etc. The river has not been gauged so far.

Ramapuram Puzha

The Ramapuram puzha takes its origin from the hills in the village limits of Pariavaram at an altitude of +200′ M.S.L. It has a total length of about 12 miles, and after leaving its source, flows through the villages of Pariyaram, Kolaparat Vayal, Cherutazham and Madayi. The river has a total drainage area of about 13 sq. miles, and falls into the Arabian sea at Puthiyangadi. It has a total catchment area of about 13 sq. miles, and the annual run-off expected is 2,790 Mcft. assuming an average rainfall of 138.8″ from the particulars available at Payyannur rain gauge station.

Kuppam River

Kuppam river, otherwise called Mattul, has its origin in Padinalknad Ghat reserve forest of Coorg District in Mysore State at an altitude of +5,000′ M.S.L. It flows parallel to Valarpatanam river in the south. The river runs through steep valley, and when it enters Kerala State, the bed level falls down to +750′ M.S.L. and is known as Mukkutta Todu, when another stream Perimpuzha joins the river. The river makes its course in the south-west direction at a level lower than + 250′ M.S.L. through dense forest. Alukut todu from north and Pakkattupoya east join the river at Tadikkadavu, where pepper is grown

on the slopes of the banks. The river, known as Karirupuzha in this reach, becomes tidal at Kuveri. Taliparamba town is on the banks of this river, and at this place it is known as Kuppam river. Another important tributory having its source in Padappengad is known as Kuttikol river. The total length of the main river is about 44 miles.

The catchment area of the river basin is 207 sq. miles. The average annual run-off expected in this river is 44,700 Mcft. The river has not been gauged so far.

Valapattanam River

The Valapattanam river takes its origin from the western slopes of the Western Ghats at an altitude of about 3,000′ above M.S.L. and falls into the Arabian sea at Valapattanam, about 6 miles north of Cannanore. The river has a total length of about 70 miles, and after taking off at its origin, it flows through Brahmagiri Ghat Reserves in Mysore State and then through the valleys of Iritti, Edakkanam, Perumana, Irikkur, Kalvasseri and Valapattanam. The river has three major tributaries and a number of other small branches.

The major tributaries are (1) Sreekantapuram river (2) Valiyapuzha or Barapole and (3) Aralampuzha. The Sreekantapuram river rises from the Padivalknad Ghat Reserve in the Mysore State, and after flowing about 25 miles joins the main river at Kovantala. This is subject to tidal action for a distance of about 10 miles upstream of its infall into the main river. Valiapuzha or Barapole, after taking its source in the hills in Mysore State, flows almost through dense and impenetrable forests, and joins the Valapattanam river at Iritti. Aralampuzha is formed by the confluence of Kannirapuzha, Kuttupuzha and Karatupuzha, all draining the thick forest on the Ghats. This river joins the main river at Iritti. The Valapattanam river has a total drainage area of about 160 sq. miles including those of the tributaries.

The Valapattanam river is a perennial river with a total catchment area of about 460 sq. miles. The catchment area mainly receives the south-west monsoon rains. The run-off of the catchment based on the average rain fall is estimated as 97,000 Mcft. The river is subject to tidal action up to Irikkur about 28 miles from the sea.

Anjarakandi River

The Anjarakandi river takes its source from the thick Kannoth reserve forest on the Western Ghats at an altitude of about 1,000′ above M.S.L., and after a course of about 40 miles, it divides into two branches, and forms the Dharmapattanam island at its junction with the Arabian Sea. The river which lies in Tellicherry Taluk flows through the villages of Kannavam, Kandam Kunnu, towards west up to Vemmanal. The lands on

either side of the river are thickly populated and crops such as paddy, cocoanut, pepper, plantain etc., are grown. The main tributory of this river is Dharmadam kadavu, which takes its origin from the eastern limits of Tellicherry village, and flows through paddy fields in a south-westerly direction. After flowing about 7 miles, it joins Edakkadavu or Anjarakandi river near Dharmapattanam island, about 2½ miles north of Tellicherry town. This river has a catchment of 43.5 sq. miles and is subjected to tidal action in the lower reaches.

The river is a perennial one. So far, no gauge readings have been recorded in this river and now arrangements have been made to gauge the river flow. During the month of April 1958, flow in the river was only 9 cusecs. The total catchment of the river is 43.5 sq. miles, and based on the average rain-fall of 130" in the basin, the total annual run-off of the river is about 8,700 Mcft.

Ponnayam River

The Ponnayam river, otherwise called Tellicherry river, is one of the small rivers in the State, and it has its source at an elevation of about 1,800 ft. above M.S.L. in the Kannoth Reserve Forest on the western face of the Western Ghats. After flowing about 14 miles in a westerly direction, it empties itself into the Arabian sea at Mannoved, about 1½ miles north of Tellicherry town. Except a small stream on the right bank of the river, there are no tributaries of importance for this river. The above mentioned tributary starts from the hills at Muriyad, about 2 miles east of Kuthuparamba, and joins the main river above the Kunduchira anicut, about 3½ miles above its infall into the Arabian sea. The river is subjected to tidal action for a distance of about 3½ miles from the sea up to Kunduchira anicut.

The river flows through the villages of Cheruvancheri, Mudiyanga, Mokeri, Pandakkal, etc., and finally joins the sea in Tellicherry town, the headquarters of Tellicherry Taluk. The total length of the river is about 18 miles, and its drainage area is 24 sq. miles. Assuming an average rainfall of 130 inches the total run-off is roughly 4,800 Mcft. provided that about 2/3 of this mean annual rainfall flows through this river.

Mahe River

Mahe river or Mayyazhipuzha rises in the dense forest on the western slopes of the Wynad Ghats from a height of 3,000 ft. above M.S.L. and after a course of about 34 miles, falls into the Arabian sea at Mahe about 4 miles south of Tellicherry. This river has no tributaries except a large number of small feeder streams, all coming from the village limits on either side of this river. It flows through the villages of Iyyangod, Chekkiyad, Iringannor, Kacheri, Kunnummankara and Aliyur before it joins the Arabian Sea. The Mahe river has a drainage area of about 90 sq. miles.

The river has a total catchment area of about 90 sq. miles, and it gets 2/3 of the rainfall during the south-west monsoon period. The total run-off of the catchment is about 18,200 Mcft. This is a perennial river, and is affected by tidal action for a distance of about 20 miles from its infall into the sea.

Kabbani River

Kabbani river, one of the important tributaries of Cauvery river, has its origin in Wynad and flows towards east of the western ghats to join the main river. It is formed by the confluence of two main tributaries, Panamaram and Manantoddy. Panamaram river has its source in the western ghats near Lakkidi (South Wynad) at an altitude of about 4,500 ft. above M.S.L. Manantoddy river takes its origin in the Tondarmudi Malai (North Wynad) at an elevation of about 5,000 ft. These two rivers join together about four miles north of Panamaram (North Wynad). From this confluence point, the combined river known as Kabbani flows for a distance of 5 miles through Kerala, and for another seven miles along the boundary limits of Kerala and Mysore. At Kalvalli, the river takes a northern direction and flows through Mysore State.

The total drainage area of Kabbani river in Kerala State is 762 sq. miles and the average rainfall in its water shed in this reach is 126". Assuming a loss of about 33⅓% of the annual rain-fall to cover losses on percolation and evaporation, the total annual run-off from the catchment of the State is estimated at 145,000 Mcft.

GEOLOGY

Geological formations exposed in the district are of Archean and Recent age. Archean formations comprise of gneisses and charnockites. Recent formations are represented by alluvium and laterite.

Distribution

The Archeans occupy nearly the entire portion of the District, except the coastal areas where the Archeans are covered by the laterite and alluvium.

Succession

The generalized geological succession of the rock types of the district, is as follows with increasing antiquity.

Recent	Alluvium, Lime-shells Lignified woods etc.
	Residual laterite
Archean	Basic charnockites Hornblende—biotite gneiss

Archean formations

Foliated hornblende-biotite gneiss, generally grey or greyish white in colour, is one of the main rock types seen in the central and northern portion of the District. Another type consists of quartz, microcline biotite, magnetite and occasional zircon, seen particularly near Perdala (Badiadka) (12° 35′ : 75° 25′).

Fine grained biotite-pyroxene granulite (Basic charnockite), with abundant hypersthene is reported from Mangod area (12°28′ : 75°25′). Hornblende-granulite with hypersthene is found in Sonegiri area (12° 35′ : 75° 5′).

Recent formations

Laterite is developed along the coastal areas of the District less extensively than in the southern portion of the State. Laterite forms flat topped ridges and hills. covering gneisses shell-limestone and lignite are only of local occurrences. The coastal sands and alluvium are rich in heavy minerals, particularly in ilmenite, monazite. zircon thorianite and gold.

Structure

The strike of foliation of the gneisses in the central and northern portion of the District varies between NW-SE to N 25° E-S 25° W. Shearing is common in the Archeans. It is, however, difficult to decipher the structure until systematic geological mapping of the area is completed. Undoubtedly gneisses and the associated rock-types have been highly disturbed and isoclinal folding is common.

Uplift or depression in Sea-level

The total uplift in the Malabar region, within recent times, is estimated at about 152.4 m. from the sea-level. This uplift is indicated in several places and this possibly took place in stages—one possibly at the close of the Miosene period and the other possibly in the Pliocene period.

ECONOMIC GEOLOGY

Gold

Gold is reported to occur in the alluvium of a small stream near Mandur on the Mangalore-Mercara road in Kasaragod taluk.

Ilmenite, Monazite, Zircon, Thorianite and Cerianite

These minerals generally occur in the beach sands along the coast, particularly to the south of the mouth of Valarpattanam river (11° 57′ : 75° 18′) between high and low tide levels and at 1.61 km. W.S.W. of Azhikode (11° 55′ ; 75° 20′).

Iron-ores

Ferrugenous laterite is found as capping about 6.1 m. thick over the gneiss. This iron-ore is of laterioloid limonitic type. This is reported to occur in the Kasaragod Taluk, in patturkal hill (12° 37′ : 75° 7′), near Perdala (Badiadka) (12° 37′ : 75° 7′) and Bela (12° 35′ : 75° 35′). Samples of the ore from the area contain about 47% of Fe. together with small amounts of Phosphorus. Sulphur and Manganese.

Kaolin

Kaolin is found in the Kasaragod Taluk under a cover of laterite which varies in thickness from 7.6 m. to 18.3 m. The source rock for the Kaolin is felspathic gneiss, which is seen in various stages of weathering and recomposition. The area around Mulinja (12° 40′ : 74° 56′) Upala (12° 40′ 30″ : 74° 54′ 30″), Kasaragod (12° 30′ : 75° 6′) and Paduku (12° 17′ : 75° 8′) is particularly rich in deposits. In the erstwhile Chirakkal area Kaolin deposits are found in an area around Pazhayangadi (12° 2′ : 75° 16′), Vellur (12° 9′ : 150° 12′), Kannapuram (11° 59′ : 75° 19′) and Trichambaram (12° 2′ : 75° 22′).

Lignite

Lignite has been noted near Cannanore. The band of lignite seen in one of the sections is only 0.46 m. to 0.76 m. thick. It is overlain by variegated clays and laterite having a thickness of about 9.14 m. Lignite is also reported to occur in the Kasaragod taluk.

Lime-shells

Lime-shell deposits are known to occur near Puttur (12°34′: 74° 58′) in the Kasaragod taluk These occurrences are in the wetlands bordering Mogral river. The shelly layer which occurs at a depth of 0.91 m. to 3.66 m. from the surface varies in thickness from 0.15 m. to 0.76 m. The deposit is, however, a small one and is worked during February to May every year.

FLORA

Cannanore district like other districts of Kerala is very rich in its plant life. Natural vegetation, except in some coastal regions, consists of different types of forests. Because of favourable climatic factors like good rain fall (100-200″), moderate temperature (70-100°), and humid atmosphere (60-90%) climax of plant growth, namely tropical evergreen forest. is found in Kottiyoor.

But, in spite of the generally favourable climate, vegetation is not uniform. In restricted regions with their own microclimate or special edaphic features, plant formations assume different characters. Thus, plant communities, ranging from

psammophytes and mangroves to evergreen forests are all seen in this district.

Physiographically, this district can be divided into coastal, midland, and mountainous regions, forming nearly parallel belts of varying width, running along the entire length of the district and merging into each other.

I Coastal region

This is a comparatively narrow zone, characterised by secondary soil which is rather loose and sandy. In the southern parts of the district this tract is frequently broken, the shore being rocky. Towards the north, this zone broadens, often extending far into the interior. In such regions tobacco is one of the cash crops cultivated.

The sterile sandy tract supports only a poor vegetation of the psammophyte type. Plants are few and mostly prostrate. Erect species are small and short. Owing to very poor water holding capacity of the soil, these plants are provided with special xerophytic adaptations. Some of the representative plants of this area are:

Launaea pinnatifida
Ipomoea pes-caprae
Gisekia pharnaceoides
Portulaca obracea
Polycarpaea corymbosa
Zoysia matrella
Cynodon dactylon
Euphorbia rosea
Tephrosia purpurea
Sida cordifolia
Cassia orientalis etc.

Another conspicuous formation of this area is the mangrove vegetation, found at the estuaries of rivers and backwaters, and often extending to the interior along their banks. Where growth is undisturbed, it takes the form of dark, dense, low forest of short much branched trees with characteristic prop roots, pneumatophores, knee roots etc. The more important representatives of this formation are species of

Cerbera,
Avicennia,
Kandelia,
Bruguiera,
Rhizophora and

Sonneratia. Smaller species found in the mangrove formation are *Acanthus ilicifolius*, *Sphenoclea zeylanica*, *Pandanus* spp., *Cyperus* spp. and the fern *Acrostichum*. These plants

may surround the association of the dominant trees or themselves form the dominant formation in open marshes.

Human interference has much changed the vegetation of the coastal region. Marshes and waste-lands have become paddy fields and cocoanut plantations even up to the sea shore in some places.

II Midland region

Major part of the district comes under this. With numerous hills and dales, it presents an undulating surface, gradually ascending and merging into the slopes of the Western Ghats. Soil is secondary and lateritic, with underlying rock of laterite or disintegrated gneiss. Towards the coastal side, soil is sandy loam, while towards the interior, it becomes red loam. This is the most densely populated area and naturally most of the natural vegetation has been replaced by plantations and paddy fields.

Typical flora of this area is a moist deciduous forest consisting of a mixture of evergreen and deciduous trees. Climbers and epiphytes are few. Undergrowth consists of a variety of annuals and perennials. The more plain and moist western parts are very rich in freshwater aquatics and marsh plants. Some of the common and conspicuous aquatics are:

Nympnaea nouchali,
N. stellata,
Nymphoides indicum,
N. cristatum,
Eichhornea crassipes,
Pistia stratistes,
Asteracantha longifolia.
Limnophila spp.
Rotala rotundifolia,
Utricularia flexuosa,
U. stellaris,
Blyxa echinosperma,
Hydrilla verticillata,
Najas lacerata,
Cryptocorine spiralis,
Lagenandra ovata,
Dopatrium junceum,
Ilysanthes hyssopioides,
Dysophylla stellata,
Nelumbium speciosum etc., and the algae *Chara* and *Nitella*.

Some of the dominant trees of this region are *Enterolobium, Thespesia, Bridelia, Tectona, Olea, Annona reticulata, Polyalthia, Albizzia, Ficus, Artocarpus, Macaranga, Anacardium, Mallotus, Mangifera, Erythrina, Ceiba, Xanthoxylum, Sapindus, Trema, Vatica, Plumeria, Morinda, Carellia intigerrima, Syzygium, Terminalia, Mimusops, Ailanthus, Alstoma, Evodia, Aglaia, Strychnos, Oroxylon Lagerstroemia, Tamarindus, Casuarina, etc.*

Conspicuous among the shrubs and small trees are, *Ervatamia, Annona muricata, Wrightia, Grewia, Spondias, Vitex, Premna, Cycas,* etc.

Ground flora consists of a variety of annuals and perennials. *Eupatorium* is the most dominant among these, in most places. *Leea, Hyptis, Stachytarpheta, Ageratum, Canscora, Cleome, Osbeckia, Clerodendron, Leucas, Anisomeles, Borreria, Acrocephalus, Oldenlandia, Mimosa, Crotalaria, Cassia, Jatropha, Curculigo, Naregamia, Indigofera, Desmodium, Rungia, Impatiens, Cyathula, Pupelia, Costus, Globba, Typhonium, Theriophonum, Justicia,* etc. are some of the common genera.

Climbers are rather few. *Pothos, Calycopteris, Uvaria, Smilax, Vitis, Tinospora, Cayratia, Cephalandra, Hibiscus suratensis,* etc. are the more common. Species of *Vanda, Acampe, Bulbophyllum, Dendrobium* and the ferns *Drynaria* and *Drymoglossum* are the common epiphytes. Species of Loranthus are very common stem parasites.

Hill tops in the midland region support only poor vegetation, consisting of scattered stunted trees and xerophytic grasses like species of *Aristida,Setaria*, etc. intermingled with other plants like *Osbeckia, Canscora, Lantana, Eupatorium*, and orchids like species of Habenaria. Cashew plantations are also found on hill tops.

III Mountainous region

This is a continuation of the mid-land region, gradually ascending to the main ridge of Western Ghats. Soil on the western slopes is a ferrugenous red, sandy loam, 10-15′ deep. On the plateau beyond the main ridge, soil is rich clayey loam with sub-soil of red gravel or yellowish clay of considerable depth. Terrain is rough and undulating with numerous hills and valleys. Vegetation over the whole area is of the forest type, which according to variations in environmental factors, falls under three major categories. These are:

1. *Tropical moist deciduous forest*
2. *Tropical semi-evergreen forest* and
3. *Tropical wet-evergreen forest*

1 Tropical moist deciduous forest

This type is found at the foot of the Ghats upto about 1000 feet and also in the Wynad plateau at about 2300-3500 feet. It is a mixture of deciduous and some evergreen species. Growth is rich but the forest is not impenetrable. Tree growth is not

homogenous. Irregular distribution of teak, localised areas of bamboo dominance, change of good quality forest into open grass lands, etc. are characteristic. Ground flora is not yet dense and climbers and epiphytes are few.

Due to frequent forest fires and constant exploitation by man, in many areas this type of forest is of secondary growth now.

Dominant species

Terminalia tomentosa; T. paniculata; T. bellerica; Xylia xylocarpa; Dalbergia latifolia; Lagerstroemia lanceolata; Tectona grandis; Pterocarpus marsupium; Adina cordifolia; Salmalia malabarica; Dillenia pentagyna; Stereospermum personatum; Schleichera oliosa; Mitragyna parviflora; Tetrameles nudiflora; Grewia tiliaefolia; Albizzia, Alstonia, Melia dubia etc.

Ground flora

Ground flora is dominated by *Helicteres isora; Clerodendron viscosum; Zizyphus manritiana; Lantana camera; Glycosmis pentaphylla; Callicarpa lanta; Holarrhina antidysenterica; Wrightia tinctoria; Memecelon edule; Zingiber roseum, Costus speciosus* and in open places *Empatorium*.

Chief climbers are *Pothos scandens; Calycopteris floribunda; Spatholobus roxburghii; Smilax zeylanica; Thunbergia grandiflora* etc.

A sub-type of the moist deciduous forest is found as scrub-deciduous jungle on hill tops and on laterite soil of poor type in exposed areas. This formation is affected by fires and "Kumri" cultivation. Association of low, scattered clumps of evergreen xerophytic shrubs with occasional tree species, and more mesophytic herbs and thorny climbers is the general feature. Abundance of *Strychnos, Emblica, Careya*, etc. is characteristic. Such scrub jungle is more common in Kasaragod range.

2 Tropical semi-evergreen forest

This is intermediate between moist deciduous and wet evergreen forests. So it is a heterogeneous mixture of two major types; probably representing secondary stages towards evergreen climax. Such forests are found in parts of Kannoth, Kottiyoor, Tirunellil and Hilldale.

In the top canopy of these forests, the dominant species are:

Lagerstroemia lanceolata; Terminalia paniculata; Artocarpus hirsuta; Mangifera indica; Holigarna arnottiana; Machilus Macrantha; Vateria indica; Tetrameles nudiflora, Polyalthia fragrans; Hopea parviflora; Euphorbia longana; Hydnocarpus laurifolia; Sterculia guttata; Evodia lunu-ankenda; Pterigota alata; Myristica malabaricum; Pterospermum rubigenosum; Spondias magifera; Cedrela toona; Vitex altissima; Bocagea dalzelli etc.

Lower canopy consists of *Elaeocarpus serratus; Cinnamomum zeylanicum; Mallotus philippinensis; Actinodaphue hookeri; Aporosa lindlyana; Olea dioica; Diospyros ebenum; Xanthophyllum flavescence; Pithecolobium bigeminum* etc.

In the undergrowth, in addition to various herbs, *Leea indica;* species of *Strobilanthus, Pandanus, Calamus, Curcuma,* etc. are common. *Entada scandens; Spatholobus roxburghii;* species of *Dioscorea* and *Smilax* are the common climbers.

3 Tropical wet-evergreen forest

This is the climax of tropical forest formation found in places of high moisture content of soil and air. It is seen usually only above an elevation of 1000 feet, but descends to 500 feet in Kottiyoor valley, due to protection against human interference. Luxurient growth, absence of gregariousness, large number of species, tier arrangement, impenitrability, etc. are characteristics of this formation. Such forests are found in Maloth, Kannoth, Kottiyoor, Hilldale etc.

The top canopy is formed of trees of about 100-150 feet with a clean cylindrical bole of 80-90 feet. Main species are:

Palaquium ellipticum; Cullenia excelsa; Calophyllum elatum; Vateria indica; Aglaia roxburghiana; Artocarpus hirsuta; Dysoxylum malabaricum, Elaeocarpus tuberculatus; Hopea parviflora; Machilus macrantha; Dipterocarpus indicus; Lophopetalum wiwhtianum; Holigarna beddomei; Antiaris toxicaria; Mesua ferrea; Magnifera indica and *species of Syzygium.*

In the middle canopy, the prominant species are:

Canarium strictum; Cedrela toona; Aydnocarpus laurifolia; Aporosa lindleyana; Baccaurea courtallensis; Actinodaphrae hookeri, Felicium decipiens; Bishofia javanica; Acrocarpus fraxinifotius; Macaranga peltata; Elaeocarpus serratus; Evodia lunuankenda; Nephilium stipulaccum, Syzygium phillyreoides; Cinnamomum zeylanicum; Diospyros microphylla; etc.

The third storey consists of saplings of the dominant species and species like *Olea dioica; Xanthophyllum flavescence; Pavetta indica; Mallotus, Pinanga dicksonii; Leea indica; Garcenia morella; Webera corymboso; Memecelon edule* etc.

Ground flora is very rich, consisting of shade loving plants. Species of *Strobilanthus, Begonia, Calamus, Globba, Zingiber; Schumamanthus; Pandanus; Laportea;* etc. are common. Climbers like *Entada; Dioscorea; Derris; Epipremnum; Monstera; Pothos; Piper;* etc. are also very common. Besides the large climbers, and stragglers, epiphytes belonging to Orchidaceae and Aroideae are also plenty.

Plants common in this District are arranged at Appendix II to this Chapter according to the new system of J. Hutchinson.

FAUNA

Cannanore District lying to the extreme north of Kerala extending as a narrow strip of land along the coastline with the mountain tracts of Coorg and South Canara along the Eastern border shares the faunal characteristics that have been already described in the *Kozhikode District Gazetteer*. North Wynad, Tellicherry, Taliparamba and the north eastern borders merging with the mountains of Coorg have the characteristic Nilgri fauna while the long coast line offers abundant fishing facilities and has a rich marine fauna.

The Primates among the Mammals include the well known Nilgiri Langur *(Kasi Johni)* and the Lion-tailed monkey *(Macaca Silenus)* confined to the forest areas while the Bonnet monkey *(Macaca radiata)* is found in the lowlands also. The larger Carnivora are confined to the forests while the Civets, Mungooses and Wild Cats are of wide occurrence. The Sloth Bear *(Melursus ursinus)*, wild dogs *(Cyon decanensis)* and Jackals *(Canis indicus)* are found in the forests and thickets, the last named often getting into the low country and becoming a menace to poultry and smaller domestic animals. *Lutra Vulgaris,* the Indian Otter, lives along the banks of the hill streams and often more along the rivers to the low lands.

The Deer, wild goats *(Ungulata)* and herds of Elephants characterise the forests while in the lowlands and borders of forests are the Ant eaters *(Manis)*. Hedgehogs *(Paraechinus)*, Porcupines *(Hystrix)* squirrels *(Funambulus)* and Rats *(Rattus, Tatera, Mus etc.)*

The Bird fauna is also rich and almost identical with that of the Kozhikode District. The enumeration according to habits and habitats given in the *Kozhikode Gazetteer* therefore holds good for this District too. So also with reference to the Reptiles, Amphibians and Fishes.

The marine Invertebrates are numerous and generally of a larger size than those along the Southern Coasts. In many parts of Tellicherry, Cannanore and Kasaragod Taluks, the coast is shallow and at low tide a considerable extent of the shore is exposed and many types of Molluses, Echinoderms, Annelida etc., inhabiting the shore are exposed to view.

Several species and varieties of Cowries *(Cyprnea) Natica, Sigaretus* and the beautiful Ianthina and several nudibranches like *Doris, Melibe* etc., among the gastropods; Cockles *(Cardium)* and many bivalves among the Lamellibranches; Star fishes *(Astropecten, Echindermata)* Brittle stars *(Ophiothrix)* etc., may be seen on the partially exposed shores. Attached to the rocks or moving among the algae *(Sea Weeds)* may be seen the curious coat of nail molluscs *(Chitons);* Sea Urchins *(Stomopheustes, Salmacis)* etc., Brittle stars (ophinroids) among the Echino dermata; and various types of polychacts (bristle worms) some living in tubes while others crawl among the rocks and sea

weeds. In fact a view of the beach in any of these regions at low tide would impress one of the diversity and abundance of marine life in these waters.

CLIMATE

The District has a humid climate with an oppressive hot season and plentiful unfailing and well-distributed seasonal rainfall. The hot season from March to the end of May is followed by the southwest monsoon season which continues till the end of September. October and November form the post-monsoon or retreating monsoon season. The northeast monsoon which follows extends upto the end of February. although the rains generally cease after December.

Rainfall

Records of rainfall in the district are available for 8 stations for periods ranging from 61 to 92 years. The details of the rainfall at these stations and for the district as a whole are given in tables at Appendices III and IV. The average annual rainfall in the district is 3437.9 mm (135.35″). The rainfall increases from the coast towards the western ghats (from southwest to northeast). The annual rainfall at Manantoddy in the southeastern corner of the district which is 2834 mm (111.59″) is the lowest in the district, while at Irikkur near the western ghats the rainfall which is 3978.2 mm (156.62″) is the highest. About 82 percent of the annual rainfall in the district is received during the monsoon months from June to September, July being the rainiest month The rainfall during July is very heavy being about 31 percent of the annual rainfall. The rainfall during June and July together constitutes about 68 percent of the annual rainfall of the district. During April and May and in October and November some rainfall. mainly in the form of thundershowers. occurs. Usually heavy showers occur with the onset of the southwest monsoon towards the end of May. After July the rainfall progressively decreases with the advance of the season. The variation in the annual rainfall from year to year is small. In the fifty year period 1901 to 1950 the highest annual rainfall amounting to 127 percent of the normal occurred in the year 1933. The lowest annual rainfall which was 77 percent of the normal occurred in 1918. In the same fifty year period annual rainfall was less than 80 percent of the normal in four years, none of them being consecutive However, considering the annual rainfall at the individual stations two consecutive years of such low rainfall occurred twice at Cannanore and once each at Manantoddy and Kasaragod. It will be seen from the table at Appendix IV that the annual rainfall in the district was between 3000 and 3900 mm (118.11″ and 153.59″) in 33 years out of fifty.

On an average there are 119 rainy days (i.e. days with rainfall of 2.5 mm-10 cents-or more) in a year in the district. This number varies from 115 at Cannanore and Tellicherry on the coast to 129 at Irikkur near the ghats.

The heaviest rainfall in 24 hours recorded at any station in the district was 383.8 mm (15.11″) at Tellicherry on 22nd May 1936.

Temperature

There is no meteorological observatory in the district and the account which follows is based on the records of the observatories in the neighbouring districts where similar climatic conditions prevail. Being a coastal district the seasonal variations in the temperature are small. After January both day and night temperatures increase. March, April and May are the warmest months of the year with the mean daily maximum temperature at about 33.0°C (91.4°F) and the mean daily minimum at about 25°C (77.0°F). In this season the days are oppressive particularly in the interior of the district. In the coastal places cool sea breeze brings welcome relief in the afternoons. Afternoon thundershowers during April and May also bring great relief. During April and May, on individual days, the day temperature occassionally goes upto 37°C (98.6°F). Night temperatures are lowest during December and January being about 22.0°C (71.6°F). However, on individual days the night temperatures may go down to as low as 16°C (60.8°F).

Humidity

The air is highly humid throughout the year, being particularly so in the southwest monsoon season. Relative humidities are comparatively lower during the period from December to April.

Cloudiness

During the southwest monsoon season skies are heavily clouded to overcast. In the latter half of the hot season and the retreating monsoon season moderate to heavy cloudiness prevails. In the rest of the year skies are clear or lightly clouded.

Winds

Winds are light to moderate with some strengthening in force in the southwest monsoon season. They are stronger in the afternoons during the period January to May. Winds in the morning blow mainly from directions between northeast and southwest during the period October to March. The afternoon winds during this period are mainly from west to northwest. In the latter half of the hot season and the southwest monsoon season winds are mostly westerly or northwesterly both in the mornings and afternoons.

Special weather phenomena

In association with some depressions and storms in the Arabian sea during May and June and to a greater extent due to depressions and storms in the months of October and November, the district experiences heavy rain and squally winds along the coastal region. Thunderstorms occur frequently during the periods April to May and October to November.

APPENDIX I

List of Villages

Taluk	*Village*	
	Firka	
	Kasaragod Firka	
Kasaragod	1	Kasaragod
	2	Kalnad
	3	Thekkil
	4	Kolthur
	5	Kuttikole
	6	Bedadka
	7	Bandadka
	8	Adur
	9	Delampady
	10	Adhur
	11	Muliyar
	12	Chengala
	13	Pady
	14	Kudlu
	Kumbla Firka	
	15	Koipady
	16	Bombrana
	17	Ednad
	18	Badoor
	19	Madhur
	20	Bela
	21	Perdal
	22	Kumbadaje
	23	Nettanige
	24	Padre
	25	Enmakaje
	26	Maire
	Manjeshwar Firka	
	27	Kunjathur
	28	Hosbettu
	29	Ichlangode
	30	Uppala
	31	Kodlamogru
	32	Vorkady
	33	Meenja
	34	Kadambar
	35	Bayar
	36	Kayyar
	37	Paivalike

Taluk	*Villages*
Hosdurg	*Hosdurg Firka*
	1 Pallikara
	2 Udma
	3 Panathady
	4 Maloth
	5 Beloor
	6 Pullur
	7 Periya
	8 Panayal
	9 Hosdurg
	10 Kanhangad
	11 Chittari
	12 Ajanoor
	13 Madikai
	Nileswar Firka
	1 Nileswar
	2 Cheruvathur
	3 Pilicode
	4 Kodakkat
	5 Udinoor
	6 Trikarpur North
	7 Trikarpur South
	8 Kinanur
	9 Karindalam
	10 Kayyur
	11 Cheemeni
	12 Eleri East
	13 Eleri West
Taliparamba	*Payyannur Firka*
	1 Ramanthali
	2 Karivellur
	3 Peralam
	4 Kankole
	5 Alapadamba
	6 Peringome
	7 Vayakkara
	8 Eramam
	9 Kuttoor
	10 Payyannur
	11 Vellur
	12 Korome
	Taliparamba Firka
	1 Taliparamba
	2 Pattuvam
	3 Kurumathur
	4 Panniyoor

Taluk		Village
	5	Andoor
	6	Morazha
	7	Naduvil
	8	Pariyaram
	9	Kuttiyeri
	10	Thadikkadav
	11	Kooveri
	12	Chengalai
	13	Chuzhali
		Irikkur Firka
	1	Irikkur
	2	Malapattam
	3	Kuttiattur
	4	Maniyoor
	5	Mayyil
	6	Kayaralam
	7	Kolacherry
	8	Cheleri
	9	Eruvassi
	10	Sreekandapuram
	11	Nidiyanga
	12	Padiyoor
	13	Kalliad
Cannanore		*Cannanore Firka*
	1	Anjarakandi
	2	Azhikode
	3	Baliapatam
	4	Cannanore I
	5	Cannanore II
	6	Chelora
	7	Chembilode
	8	Edakkad
	9	Chirakkal
	10	Elayavur
	11	Iriveri
	12	Kadambur
	13	Kanhirode
	14	Munderi
	15	Makreri
	16	Mavilayi
	17	Muzhappilangad
	18	Pallikunnu
	19	Puzhathi
	20	Valiyannur
		Madai Firka
	1	Cheruthazham
	2	Cherukunnu
	3	Ezhome

Taluk		Village
	4	Kannadiparamba
	5	Kadannappalli
	6	Kalliasseri
	7	Kannapuram
	8	Kunhimangalam
	9	Madayi
	10	Mattool
	11	Narath
	12	Panapuzha
	13	Pappinisseri
Tellicherry		*Tellicherry Firka*
	1	Kadirur
	2	Chokli
	3	Eruvatty
	4	Dharmadam
	5	Eranholi
	6	Kodiyeri
	7	Tellicherry
	8	Peringathur
	9	Thiruvangad
	10	Pinarayi
	11	Pathiriyad
	12	Kottayam
		Kuthuparampa Firka
	1	Pattiyam
	2	Panoor
	3	Mokeri
	4	Panniyannur
	5	Kolavallur
	6	Tripparangottur
	7	Kandamkunnu
	8	Kuthuparamba
	9	Puthur
	10	Vellarvalli
	11	Tholambra
	12	Manantheri
	13	Kolayad
	14	Kappad
	15	Manathana
	16	Vekkalam
	17	Kannavam
	18	Cheruvancher
		Mattannur Firka
	1	Paduvilayi
	2	Mangattidam
	3	Sivapuram
	4	Chavasseri

Taluk		*Village*
	5	**Muzhakkunnu**
	6	**Aralam**
	7	**Koodali**
	8	**Pazhassi**
	9	**Kolari**
	10	**Payam**
	11	**Thillangeri**
	12	**Keezhallur**
	13	**Keezhur**
		Manantoddy Firka
	1	**Vemom**
	2	**Nallurnad**
	3	**Tirunelly**
	4	**Porunnaunur**
	5	**Anjukunnu**
	6	**Kuppathode**
		Peria Firka
	1	**Peria**
	2	**Tavinhal**
	3	**Thondernad**
	4	**Vellamunda**
	5	**Edavaka**

APPENDIX II

Plants common in this district arranged according to the new system of J. Hutchinson

DICOTYLEDONS

I. LIGNOSAE

Magnoliales

Magnoliaceae

Michelia champaka—Linn. (Champakom)

A large evergreen tree, cultivated for the fragrant flowers.

Annonales

Annonaceae

Annona Squamosa, Linn.

A small tree, rarely cultivated for the sweet fruits.

A. reticulata, Linn. (Atha)

A small tree, grown for the sweet fruits

A. muricata (Vilathi)

A small tree with prickly greenish fruit.

Polyalthia longifolia, Hook.

A tall evergreen tree, yielding useful timber

P. fragrans, Bedd.

Very much like the previous.

Uvaria narum, Wall

U. zeylanica, Linn.

Stragglers found in scrub jungle.

Cyathocalyx zeylanicus, Champ

Miliusa montana, Gardn.

Trees in evergreen forests.

Saccopetalum tomentosum, Hook.

A deciduous tree.

Laurales

Lauraceae

Cinnamomum zeylanicum. Blume (Karuka)

Bark of this tree is the Cinnamon of commerce.

C. sulphuratum, Nees.

An evergreen tree.

Machilus macrantha, Nees (Urava)

A large evergreen tree.

Actinodaphne madraspatana, Bedd.

Several species of *Litsea* are found in the shola forests.

Cassytha filiformis, Linn.

A slender, profusely branched, leafless stem parasite in coastal regions.

Dilleniales

Dilleniaceae

Dillenia pentagyna, Roxb.

A large leaved deciduous tree.

D. indica, Linn.

An evergreen tree in moist forests.

Connaraceae

Connarus monocarpus, Linn. (Naikuriel)

A straggling shurb.

Rourea santaloides, W x A. (Kuriel)

A straggler with red, acidic aril around seeds.

Rosales

Rosaceae

Pygeum whitianum, Bl. (Nai Kambagom)

A large tree with white flowers smelling of prussic acid.

P. gardneri, Hook.

A medium sized tree.

Rubus ellipticus, Sm.

A large prickly straggler with edible fruit.

Photenia notoniana, W x A

A large tree in evergreen forests.

Many horticultural varieties of *Rosa* are found in gardens.

Leguminale

Caesalpiniaceae

Tamarindus indica, Linn. (Puli)

A large tree found all over the district. Wood is very hard.

Pulp of the fruit is a valuable condiment.

Caesalpinia crista, Linn. (Kazhanchi)

A very prickly straggler in open spaces in forests and waste lands. Seeds medicinal.

C. mimosoides, Lamk.

A large prickly straggler with yellow flowers.

C. sappan Linn (Chappangam)

C. pulcherrima, Swartz.

C. coriaria Willd. are found in cultivation

Delonix regia Raf. found as avenue tree.

Acrocarpus fraxinifolius, Wt. (Kurangan)

A large deciduous tree with buttresses. Wood useful.

Cassia fistula Linn. (Kanikkonna)

A deciduous tree with golden yellow flowers.

C. occidentalis, Linn. A weed in sandy plains.

C. tora, Linn. A common weed.

C. mimosoides Linn. A diffuse under shrub.

Several species of *Bauhinia*, are found wild as well as in gardens,

Saraca indica Linn. (Ashokam) is also found cultivated.

Mimosaceae

Xylia Xylocarpa, Taub. (Irumullu) A deciduous tree yielding valuable wood.

Albizzia lebbeck Beuth. (Vaka) A large deciduous tree with hard wood.

A. procera, Beuth. A large deciduous tree with hard and useful wood.

A. odoratissima Beuth. A large tree. Wood useful.

Acacia caesia, Wil'd. a prickly climber. Bark used in the place of soap.

Many other species of Acacia are found in cultivation, some of which have run wild.

Pithecolobium bigeminum, Mart (Muthakolappan)

A small tree in evergreen forests.

Enterolobium saman, Prain. Raintree.

A large shade giving tree, planted as avenue tree.

Adenanthera pavonia, Linn. (Manchadi)

A large tree with hard wood and red seeds.

Mimosa pudica, Linn. Sensitive plant.

A diffuse undershrub with very sensitive leaves.

Entada scandens, Beuth. (Kakavalli)

A gigantic climber with huge lomentum.

Leucaena glauca. Beuth

A large shrub, found in gardens.

Papilionaceae

Erythrina indica, Lam. (Murukku)

A prickly tree with attractive crimson flowers.

Pongamia glabra, Vent.

A medium-sized tree. Oil from seeds medicinal. Wood hard and useful.

Pterocarpus marsupium, Roxb. (Venga)

A large deciduous tree. Wood hard and very valuable.

Dalbergia latifolia, Roxb. Rosewood (Eettti)

A large deciduous tree. Heartwood dark purple with black streaks. Very valuable.

D. sissoides, Grah. Malabar Blackwood (Kareetti)

Very similar to the previous species.

Derris scandens, Benth

A large climbing shrub

Spatholobus roxburghii, Benth (Athanbu)

A large climber.

Butea frondosa Koen. (Chamatha)

A deciduous tree with large scarlet flowers.

Glyrecedia maculata

Commonly cultivated as hedge plant.

Species like *Phaseolus multiflorus*, Willd, *Phaseolus vulgaris*, Linn *Vigna catjang*, Walp *Dolichos lablab*, Linn. *D. biflorus* Linn. etc. are cultivated as vegetables.

Other common plants of this family found in the district as garden plants or as weeds are *Clitoria ternatea*, Linn.; *Zornia diphylla*, Pers.; *Tephrosea purpurea*, Pers.; T. wynaadensil J. R. Drumm; *T. hirta*, Ham.; *Indigofera tinctoria*, Linn. I. *prostrata*, Willd.; *I. enneaphyla* Linn.; *Crotalaria striata*, DC.; C. *juncea*, Linn.; *V. retusa*, Linn.; *Pseudarthria viscida*, Wx.A; *Desmodium gangeticum*, DC.; *D. latifolium*, DC *D. pulchellum*, Benth.; *D. triquetrum* DC. *D triflorum*, DC; *Abrus precatorius*, Linn.; etc.

STYRACALES

Symplocaceae

Symplocos spicata, Roxb.; *S. beddomei*, C.B. Clarke and several other species. Small evergreen trees in moist forests.

CASUARINALES

Casuarinaceae

***Casuarina equisetifolia*, Forst.** (Chavok)

A fast growing, tall, xerophytic tree; found scattered in the district, near the coas .

URTICALES

Ulmaceae

***Holoptelea integrifolia*, Planch.** (Aval)

A large deciduous tree. Bark medicinal.

***Trema orientalis*, Bl.** (Ami)

A small rapid growing tree.

Moraceae

***Streblus asper*, Lour.**

A small evergreen tree with small scabrid leaves.

***Antiaris toxicaria*, Leschen** (Aranjili)

Largest tree of S. India Inner bark fibrous, making good cordage.

***Artocarpus integrifolia*, Linn.** Jack tree (Pilavu)

Large evergreen tree. Heartwood yellow, hard and valuable.
Fruit edible and hence widely cultivated.

***A. hirsuta*, Lamk.** (Aini)

A large evergreen tree, yielding valuable timber.
Several species of the genus *Ficus* are found, of which the more common are.

Ficus religiosa, Linn (Arayal); *F. bengalensis*, L. (Peral)
F. glomerata, Roxb. (Atthi); *F. gibbosa*, Bl. (Itthi);
F. asperima, Roxb. (Thergam) etc.

Urticaceae

***Fleurya interrupta*, Gand.**

A common nettle-like weed.

***Laportea crenulata*, Gand.** (Anachoriyanam)

A stout undershrub. Sting of the hairs very painful.
Several species of *Pouzolzia*, *Pilea*, and *Elatostemma*, are seen as weeds.

BIXALES

Bixaceae

***Bixa orellana*, Linn.**

A small evergreen tree. Testa red and pulpy.

Flacourtiaceae

***Hydnocarpus wightiana*, Bl.** (Maravetti)

A large evergreen tree with brown, hard, globose fruits.
Oil from the seeds medicinal.

***H. alpina* Wt**

A large evergreen tree.

***Flacourtia sepiaria*, Roxb.**

A thorny shrub in scrub jungle.

THYMELAELES

Nyctaginaceae

***Boerhaavia diffusa* Linn.** (Thazhuthama)

A prostrate herb in waste places. Medicinal.
Species of *Bougainvillea* and *Mirabilis* are grown in gardens.

PROTEALES

Proteaceae

Grevillea robasta, A. cunn. Silver oak

A handsome tree grown in gardens and as shade plants in tea estates.

CAPPARIDALES

Capparidaceae

Capparis zeylanica, Linn.

A thorny climber in deciduous forests.

Cleome viscosa, Linn. (Aryanvalu)

A herbaceous weed with viscid leaves.

C. monophylla, Linn.

A herbaceous weed with simple leaves and purplish flowers.

Gynandropsis pentaphylla, DC

A tall annual weed.

Moringaceae

Moringa oleifera, Lamk. (Muringa)

Medium-sized tree with very light wood. Tender fruits used as vegetable.

VIOLALES

Violaceae

Viola patrinii, DC

A small weed with purplish flowers.

Alsodeia zeylanica, Thwaites.

A large shrub.

POLYGALALES

Polygalaceae

Polygala arillata, Ham.

A large graceful shrub.

P. Chinensis, Linn.

A small weed.

Xanthophyllum flavescens, Roxb.

A large timber tree

PASSIFLORALES

Passifloraceae

Passiflora foretida, Linn.

A hairy tendril climber.

P. edulis, Mast.

A glabrous tendril climber with attractive flowers and edible fruit. Usually culti vated.

CUCURBITALES

Cucurbitaceae

Representatives of this family are tendril climbers. Many of them are found culti vated, for the sake of their edible fruits.

Trichosanthes anguina, Linn. (Padavalam)

Momordica charantia, Linn. (Kaipa)
Luffa acutangula, Roxb. (Peechil)
L. aegyptica, Mill. (Pothanga)
Cucumis sativus, Linn. (Vellari)
C. melo, Linn.
Citrullus vulgaris, Schrad. (Vathakka)
Lagenaria vulgaris, Ser. (Churakka)
Benincasa cerifera, Savi. (Elavan)
Cucurbita maxiama, Duch

C. Pepo (Mathan)

Other members of the family found wild include *Zanonia indica* Linn.; several species of *Melothria*; *Coccinia indica* W & A.; *Cucumis prophetarum*, Linn.; *Dryonopsis laciniosa*, Naud.; *Trichosanthes cucumerina*, Linn. etc.

Begoniaceae

Several species of *Begonia* are found in the moist forests as undergrowth. Horticultural varieties are common garden plants.

Datiscaceae

Tetrameles nudiflora, R. Br.' (Chini)

A very large deciduous tree with huge buttresses. Wood light and coarse.

Caricaceae

Carica papaya, Linn. Papaya

small tree, cultivated for fruits.

Cactales

Cactaceae

Member of this family are succulent xerophytes. Commonly found in dry, sandy regions; often planted as hedge plants. Species of *Cereus* and *Opuntia* are the common representatives.

Tiliales

Tiliaceae

Grewia microcos, L

An erect shrub

G. barberi, J. R. Drumm.

G. tiliaefolia, Vahl. (Chadachi)

Small tree. Wood useful.

Triumfetta rhomboidea, Jacqi.

A common weed.

Corchorus acutangulus, Lam.

A common weed in moist soil.

Elaeocarpus serratus, Linn. (Valiya Kara)

A medium-sized tree with edible fruits.

E. tuberculatus, Roxb. (Rudraksham)

A large evergreen tree.

Sterculiaceae

Helicteris isora, Linn (Valampiri)

A shrub with red flowers and spirally twisted cylindrical fruits.

Pterygota alata, R. Br. (Anathondi)

A very tall evergreen tree.

Sterculia guttata

An evergreen tree

S. balanghas, Linn. (Kavalam)

S. Villosa, Roxb. (Vakka)

A large deciduous tree with fibrous bark.

Pterospermum reticulatum, W x A (Malavurum)

P. rubigonosum, Heyne

Melochia corchorifolia, Linn.

A small weed.

Waltheria indica, Linn.

A small pubescent weed.

Bombacaceae

Bombax malabaricum DC (Ilavu)

A large deciduous tree with prickly surface. Cotton surrounding the seeds is used for stuffing.

Ceiba pentandra, Gaertn. Kapok.

A deciduous tree. Cotton better than that of the previous and more valuable.

MALVALES

Malvaceae.

Thespesia populnea, Cav. (Poovarasu) Pooparathi

Medium-sized evergreen tree; mostly grown as hedge plant. Wood hard a l smooth. Both sapwood and heartwood useful

Hibiscus tiliaceus Linn. (Neerparathi).

A small tree. Common along backwaters and rivers.

H. esculentus, *L.* (Venda)

A cultivated plant, the young fruits of which are used as vegetable.

H. rosa-sinensis, L. (Chembarathi).

A garden plant. Different varieties are found.

H. sabdariffa, L.

Cultivated for its enlarged fleshy calyx which is red in colour.

H. surattensis, Linn.

A prickly climber, common in bushes.

H. lampas, Cav.

A weed in waste lands.

Sida cordifolia, Linn.

A pubescent weed in waste land.

S. veronicaefolia, Cav.

A slender weed.

S. acuta, Burm.

S. rhombifolia, Linn. *S. rhombioidea* Roxb. Common weeds. Root medicinal.

Abutilon indicum, G. Don.

An erect woody herb. Medicinal

Urena lobata, Linn. *U. simeata*, Linn. Common weeds.

Cullenia excelsa, Wt. (Kar aini).

A tall buttressed tree with spiny fruits.

Species of *Gossypium* are under cultivation, on plantation scale, in some places.

EUPHORNBIALES

Euphorbiaceae.

Macaranga indica, Wt. (Vatta).

A fast growing tree with peltate leaves.

Bridelia retusa, Spreng. (Mukkayini).

A very common tree, with long thorns on the stem when young

B. scandens, Gehrm.

A large climbing shrub.

Mallotus philippinensis, Muell.

A small tree. Fruits covered by a red powder which yields a dye.

Excoecaria agallocha, Linn.

A small evergreen tree along salt marshes.

Jatropha glandulifera, Roxb.

A shrub often planted as hedge plant.

J. curcas, Linn. (Kattavankau, Katalavankau)

A shrub. Seeds give medicinal oil.

Ricinus communis Linn.

A shrub usually found only cultivated.

Tragia hispida, Willd. (Kodithuva).

A stinging climber.

Trewia poly carpa, Benth. (Pambarakumbil).

A medium-sized deciduous tree, with light wood.

Baccaurea courtallensis, Muell.

An evergreen, cauliflorous tree.

Aporosa lindleyana, Baill. (Vetti.)

A medium sized evergpeen tree

Glochidion zeylanicum A. Juss. (Neervetti).

A small tree in evergreen forests, especially along streams.

Emblica officinalis, Gaertn. (Nelli)

A deciduous tree, often cultivated for the sake of fruits.

Kirganelia reticulata, Baill.

A straggling shrub along hedges and thickets.

Phyllanthus niruri, Linn. (Neeruri, Keezhanelli).

A small herbaceous weed. Highly medicinal.

Several species of *Euphorbia, Croton sparsiflorus, Morong*; species of *Acalypha*, etc. are common weeds.

Hevea braziliensis, M. Arg. (Rubber) and *Manihot utilissima*, Pohl. are largely cultivated.

OCHNALES

Dipterocarpaceae.

Vateria indica, Linn. (Payin).

A large evergreen tree. Stem yields a resin and the seeds an oil.

Vatica chinensis, Linn. (Vella payin).

A large evergreen tree at low elevations.

Hopea parviflora, Bedd. (Thambagam).

A large tree yielding valuable wood.

H. wightiana, Wall.

Very similar to the previous but with smaller leaves, flowers and fruits.

Dipterocarpus bourdilloni, Brandis.

A large evergreen tree. Wood useful.

I. indicus, Bedd. (Kalpayin).

A large ever green tree. Wood not durable.

GUTTIFERALES

Clusiaceae (Guttiferae).

Calophyllum inophyllum, Linn. (Punna)

A medium-sized tree found along backwaters, and canals, and sometimes in the interior. But not very common. Wood hard and useful. Seeds yield an oil.

C. elatum, Bedd. (Kattu punna).

A tall evergreen tree with hard useful wood.

Mesua ferrea, Linn. (Nanga).

Medium sized tree with very hard wood.

MYRTALES

Myrtaceae.

Psidium guyava , Linn.

A small tree much cultivated for its edible fruits. Run wild in many places.

Jambosa vulgaris, DC.

A small tree with greenish white flowers and pinkish white fruits which are edible. Cultivated in gardens; and run wild in places.

Syzygium calophyllifolium, Walp.

A large evergreen tree with dark purple edible fruits. Wood hard and useful.

S. caryophyllaceum, Gaertn.

A small tree with white flowers and black fruits.

S. zeylanicum, DC.

A small tree with white spongy edible fruits. Several other species of this genus are also found. The genus *Eugenia* is also represented by a few species.

Lecythidaceae.

Barringtonia racemosa, Forst. (Samudrapushpam).

A small tree with long pendulous racemes of pink flowers and reddish fruit. Common along the banks of backwaters and canals; as member of mangrove association.

Careya arborea, Roxb. (Pezhu).

A deciduous tree with large white flowers and guyava-like fruits.

Rhizophoraceae.

Rhizophora mucronata, Lamk.

A short, much branched tree with many aerial supporting roots, and viviparous fruits. A typical member of the mangrove association along the coast.

Kandelia rheedii, WxA

A small tree with pinkish flowers and viviparous fruits. Mangrove.

Bruguiera eriopetala WxA *B. cylindrica*, WxA. Mangrove trees.

Carallia integerrima, DC.

A large evergreen tree. Wood useful.

Sonneratiaceae.

Sonneratia caseolaris Eugl.

A small evergreen tree. A member of mangrove formation.

Punicaceae.

Punica granatum, L. (Mathalam).

An ornamental shrub with bright red flowers and edible fruits. Found in cultivation.

Combretaceae.

Terminalia bellerica, Roxb. (Thanni).

A large deciduous tree. Fruit is the Belleric myrabolam. Medicinal.

T. chebula Retz. (Kadukka).

A large deciduous tree. Fruits medicinal; and also used for tanning. Chebulic myrabolam.

T. paniculata, Roth. (Pilla maruthu).

Large deciduous tree. Wood useful.

T. arjuna, WxA

Large deciduous tree, often rear rivers and canals. Wood useful.

T. catappa, Linn.

A large regularly branching tree. Usually grown in gardens. Seeds edible.

T. tomentosa, WxA (Kari-maruthu).

Large deciduous tree. Wood useful.

Calycopteris floribunda, Lamk. (Pullnhi).

A large straggler. Stem contains plenty of water.

Quisqualis indica, Linn.

A large straggling shrub with large red flowers. Cultivated in gardens and run wild in some places.

Melastomataceae (Melastomaceae).

Melastoma malabaricum, Linn.

A small shrubby plant in wet places; often in salt marshes. Flowers reddish purple.

Memecelon edule. Roxb. (Kayampu).

A large shrub with small blue flowers. Several other species of this genus are also recorded.

Sonerila and Osbeckia, are two other general represented by several species in the district.

CELASTRALES

Celastraceae.

Celastrus paniculata, Willd.

A large climbing shrub with arillate seeds which are medicinal.

Lophopetalum wightianum, Arn.

A tall evergreen tree.

SANTALALES

Loranthareae.

Viscum articulatum, Burm. and other species are found as semi-stem parasite on trees. Several species of *Loranthus and Elytranthe* are common semi-stem parasites on wild and cultivated plants.

Santalaceae.

Santalum album, Linn. (Chandanam).

A small evergreen tree, semi root parasite. Heartwood scented. Very valuable. Scarce.

Balanophoraceae.

Balanophora indica, Wall.

A thick fleshy, total root parasite.

RHAMNALES

Rhamnaceae.

Ventilago lanceolata, Gamble.
A climbing shrub.

V. bombaiensis, Dalz.
A climber.

Zizyphus oenoplia, Mill.
A spiny, straggler; common in dry waste places.

Gonania microcarpa, DC.
A large tendril climber.

Vitaceae.

Leea sambucina, Willd. (Nhezu).
A large shrub, common in moist places.

Cayratia pedta, Juss.
A tendril climber common on hedges and bushes.

Cissus quadrangularis, Linn. (Changalamparanda).
A xerophytic climber with quadrangular fleshy stem.

Several other species of *Cissus* and *Vitis* are found as wild plants, which are mostly tendril climbers.

MYRSINALES

Myrsinaceae.

Embelia ribes, Burm. (Vizhalari).
A large climbing shrub. Seeds medicinal.
Other species of *Embelia* are also found.

Ardisia missionis, Wall.
A small tree in evergreen forests.

Aegicerataceae.

Aegiceras corniculatum, Blanco.
A small tree in mangrove forest.

EBENALES

Ebenaceae.

Diospyros ebenum, Koenig. (Karimaram).
A moderate sized tree with black hard, heart wood.

D. peregrina, Gurke. (Panicha).
A large evergreen tree near rivers and backwaters. Viscid pulp of fruit used for paying the seams of boats.

Some other species of the genus are also on record, especially in evergreen forest.

Sapotaceae.

Bassia malabarica, Bedd. (Attu iluppa).
An evergreen tree, usually found along streams and rivers.

B. longifolia, Linn.
A large deciduous tree; in dry regions. Not very common.

Palaquium ellipticum, Engler.
A tall evergreen tree. Wood hard, useful.

Mimusops elengi, Linn. (Elengi).
A medium-sized evergreen tree. Seeds give an oil. Wood hard and useful. Often cultivated.

M. hexandra, Roxb.
A small tree, in dry places. Not common.

Achras sapota, Linn.
A small tree cultivated for the edible fruits.

RUTALES

Rutaceae

Citrus aurantium, L. (Madhuranaragom).
A small tree, cultivated in some places, for the edible fruits.

C. Medica var. *acida*. Brand. (Cherunaragom)
Cultivated for the acidic fruits.

Murraya koenigii, Spreng. (Kari vepu).
A small tree, cultivated for the aromatic leaves.

M. exotica, Linn.
A small tree, often planted in gardens.

Evodia lunu-ankenda, Merr.
A small tree.

Zanthoxylum rhetsa, DC. (Mullillam, Mullumuruku).
A large deciduous tree with conical emergences on bark and pepper-like fruits

Toddalia asiatica, Lamk.
A prickly climbing shrub.

Glycosmis cochinchinensis, Pierre.
A shrub forming undergrowth of forests and hedges.

Feronia elephantum, Corr.
A spiny deciduous tree; sometimes grown for the edible fruits. Not common.

Aegle marmelos, Corr. (Koovalam).
A small spiny tree, usually found in cultivation only.
Medicinal.

Simaroubaceae

Ailanthus malabarica, DC. (Pongilliam, Matti).
A large deciduous tree with light wood.

MELIALES

Meliaceae.

Naregamia alata, W & A (Nila naragom)
A common herb. Medicinal.

Melia composita, Willd.
A deciduous tree.

Azadirachta indica, A. Juss.
A large tree, highly medicinal. Usually found in cultivation.

Dysoxylum malabaricum, Bedd. (Vellakil)
A large tree. Wood useful.

Aglaia roxburghiana, Hiern
A large tree with hard wood

SPINDALES

Sapindaceae.

Sapindus laurifolius, Vahl.

A stout tree, at low elevations. Fruit used instead of soap.

Schleichera trijuga, Willd. (Poovam)

A large deciduous tree with very hard wood. Aril of the seed edible. Oil obtained from seeds.

Dodonaea viscosa, L.

A stiff shrub with winged fruits. Often gregarious as undergrowth in forests.

Nephelium stipulaceum, Bedd.

A moderate-sized tree in evergreen forests.

Cardiospermum halicacabum, Linn. (Uzhinja)

A tendril climber. Medicinal

Anacardiaceae

Mangifera indica, Linn. (Mavu)

A large evergreen tree, both wild and cultivated. Several varieties are grown for the edible fruits.

Anacardium occidentale, Linn. (Kasumavu)

A much branching, stunted tree, cultivated for the nuts, and run wild here and there.

Spondias mangifera, Willd. (Ambazham)

A deciduous tree, grown for its fruits

Holigarna arnottiana, Hook (Cheru)

A large evergreen tree. Toxic

LOGANIALES

Strychnaceae

Strychnos-nux-vomica, Linn. (Kanjiram)

A large deciduous tree with hard bitter wood and orange coloured fruits. Seeds contain strychnine.

S. aenea, A.W. Hill

A climbing shrub

Oleaceae

Olea dioica Roxb.

A small tree.

Nyctanthes arbor-tristis, Linn. (Pavizha malli)

A shrub grown as a garden plant.

Jasminum sambac, Ait (Mulla)

A climbing shrub with fragrant white flowers. cultivated in gardens.

J. grandiflorum, Linn. (Pichi)

A slender climber with white, fragrant flowers. Cultivated. Some wild species of this plant are also seen.

APOCYNALES

Apocynaceae.

Cerbera manghas, Linn. (Attanga, Othalam)

A small tree with white flowers and greenish fruits. Common in salt marshes

and along the banks of back waters and canals.

Plumeria acutifolia, Poiret (Alari. Arali)

A small, profusely branched crooked tree.

Nerium odorum, Soland.

A xerophytic shrub, cultivated for flowers.

Allamanda cathartica, Linn.

A large climber with bright yellow flowers. cultivated in gardens.

Thevetia neriifolia, Juss.

A small tree with narrow leaves and bright yellow flowers. Cultivated.

Ichnocarpus frutescens, R B. R.

A profusely branched climber.

Rauwolfia serpentina, Benth.

A small herbaceous plant in moist forest undergrowth.

Lochnera pusilla, K. Schum.

A small herbaceous weed.

L. rosea, Reichb.

A garden herb with white or pink flowers, run wild in some places.

Alstonia scholaris, R. Br. (Pala)

A large evergreen tree with whorled leaves and very light wood.

Ervatamia heyneana, T. Cooke.

A small tree with red follicles in pairs.

E. coronaria, Stapf.

A shrub with white scented flowers. Usually found only in gardens

Wrightia tinctoria, R. Br.

A small deciduous tree with long slender paired follicles. Found in dry regions

Hollarrhena antidysenterica, Wall. (Kodagapala).

A small tree with white flowers. Found in dry regions. Medicinal.

Periplocaceae

Cryptostegia grandiflora R. Br.

A stout climber, with purple flowers. A garden plant.

Hemidesmus indicus, R. Br. (Nannari)

A climber. Roots scented. Medicinal

Asclepiadaceae.

Calotropis gigantia, R B. R. (Erukku)

A large laticiferous shrub. common in dry waste places.

Pergularia extensa, N. E. Brt. (Velipparathi)

A laticiferous climber with spiny follicles. Species of Tylophora, Hoya, and Ceropegia are found as wild climbers.

RUBIALES

Rubiaceae

Ixora coccinea, Linn. (Thechi)

A large shrub with scarlet flowers. Wild as well as cultivated. Several other species of this genus are found as wild shrubs and small trees.

Adina cordifolia, Hook (Manja kadambu)

A large deciduous tree, with hard useful wood

Mitragyna parvifolia, Korth

A large deciduous tree with useful wood.

Hymenodictyon excelsum, Wall.
A large deciduous tree.
Pavetta indica, Linn. (Pavetta)
A large shrub with white flowers.
Morinda tinctoria, Roxb.
A small sized tree with yellowish wood.
Plectronia didyma, Kurz.
A small tree.
P. parviflora, Bedd.
A thorny shrub.
Randia malabarica, Lamk
An erect thornyshrub.
Coffea arabica, inn.
A large shrub, cultivated for the fruits.
Mussaenda frondosa, Linn.
A large straggler with a conspicuous petalloid sepal.
Gardenia jasminoides, Ellis and *Hamelia* spp. are cultivated in gardens.
Chasalia curviflora, Thw.
A small herb in moist localities. There are several other members of this family, found as weeds or wild plants. Some of which are species of *Oldenlandia*, *Borreria* *Lasianthus*, *Psychotria*, *Ophiorrhiza*, *Dentella*, *Anotis* etc.

BIGNONIALES

Bignoniaceae
Pajanelia rheedii, Wt. (Payyani, Azhanthal)
A large deciduous tree with large pinnate leaves, flat capsule and winged seeds.
Oroxylum indicum, Vent. (Palagappayyani)
A large tree with very large, decompound leaves, flat capsules and winged seeds
Stereospermum tetragonum, D.C.
A large tree with cylindrical, twisted capsules.
Spathodea campanulata, Beauv.
A large tree with prominent scarlet flowers. Not indigenous.
Pedaliaceae.
Sesamum indicum, Linn. (Ellu)
Small pubescent plant cultivated for the oil yielding seeds.
Pedalium murex Linn.
A small fleshy herb with spilous fruit.

VERBENALES

Verbenaceae
Lantana aculeata, Linn.
A large, prickly straggler. A troublesome weed.
Stachytarpheta indica, Wahl.
A tall herb with long spikes of blue or purple flowers.
Lippia nudiflora , Mich
A prostrate weed on moist soil .
Callicarpa lanata, Linn. (Cheru thekku)
A large shrub

Tectona grandis, Linn. (Thekku)

A large deciduous tree with very valuable wood. Largely cultivated for timber.

Clerodendron inerme, Gaertn.

A straggling shrub. Common along banks of backwaters and canals.

C. infortunatum, Linn.

A common shrubby weed with white flowers.

C. paniculatum is found in gardens.

Vitex trifolia, Linn.

A common shrub or small tree.

V. negundo, Linn. (Karinocki)

A large shrub or small tree, with purplish-green leaves and bluish-purple flowers. Medicinal.

V. altissima, Linn. (Mayila, Mayilellu)

A large tree with useful wood.

Avicennia officinalis, Linn.

A typical mangrove with pneumatophores.

DIVISION II—HERBACEAE

RANALES

Ranunculaceae

Naravelia zeylanica, D.C. (Vathakkodi)

A climbing shrub common on hedges and bushes.

Nymphaeaceae

Nelumbium speciosum, Willd (Thamara)

An acquatic plant with creeping edible rhizome and large white or pink flowers. Not very common.

Nymphaea stellata. Willd.

A common aquatic with small white flowers.

N. pubescens, Willd.

Like the previous species but large. Flowers white or red.

Ceratophyllaceae.

Ceratophyllum demersum, Linn.

A fragile, profusely branched, alga-like aquatic plant in ponds and canals.

Menispermaceae.

Stephania wightii, Dunn.

A wild climber with peltate leaves.

Cyclea peltata, Diels.

A wild climber with peltate leaves.

Tinospora cordifolia, Miers. (Chittamruthu)

A large, rather fleshy climber. Medicinal.

Anamirta cocculus, W & A.

A large climber, found in moist forests.

ARISTOLOCHIALES

Aristolochiaceae

Aristolochia indica, Linn. (Karlakom garudakodi)

A common climber of medicinal properties.

Apama siliquosa, Lamk.

An erect herb with rather stiff leaves, found as undergrowth in moist forests.

PIPERALES

Piperaceae

Piper nigrum, Linn. (Kurumulaku)
A stout root climber, cultivated for the very valuable fruit. Several wild species of Piper are seen in forests.

P. betle, Linn. (Vettila)
A stout climber, cultivated for the sake of leaves.

P. longum, Linn. (Kattuthippali)
A slender creeping undergrowth in moist forests.

RHOEADALES

Papaveraceae

Argemone mexicana, Linn. (Swarnaksheeri)
A prickly herb found in dry soil.

CRUCIALES

Cruciferae

Brassica juncea, Hook. f & Thomas
A small herb, found occasionally near dwellings.

CARYOPHYLLALES

Elatinaceae

Birgia capensis, Linn.
A small annual in rice fields and ditches along the coast.

Molluginaceae

Gisekia pharnaceoides, Linn.
A small prostrate annual weed.

Mollugo oppositifolia, Linn.
A small prostrate annual weed.

M. Pentaphylla, Linn.
A small erect annual weed.

Caryophyllaceae

Polycarpaea corymbosa, Lam.
A small erect, annual on sandy soil near coast.

Portulacaceae

Portulaca oleracea, Linn.
A small, common annual weed on wet soil.

P. grandiflora, L. is found in gardens.

POLYGONALES

Polygonaceae

Polygonum glabrum, Willd.
An erect herb in ditches and ponds.

CHENOPODIALES

Amaranthaceae

Amaranthus gangeticus, Linn. (Cheera)
A tall fleshy herb, cultivated as a vegetable.

A. viridis, Linn. (Cheru cheera)
A small weed in moist places. Used as vegetable.

A. spinosus, Linn. (Mullen cheera)
A spiny weed in waste places.

Achyranthes aspera, Linn. (Kadaladi)
An erect herbaceous weed with spiny fruits on long slender spikes.

Aerva lanata, Juss. (Cherula)
A small pubescent weed.

Cyathula prostrata, Blume.
A small prostrate weed in wet places.

Pupalia atropurpurea, Moqr.
A slender weed in moist shady places.

Allmania nodiflora, R. B. R.
A much branched prostrate annual weed.

Alternanthera triandra, Lamk.
A small prostrate herb in wet soil or water.

Gomphena decumbens, Jacq.
A small weed.

Gomphrena globosa, Linn; *Telenthera ficoidea*, Moq.,
Celosia cristata, Linn. etc., are found in gardens.

Basellaceae

Basella rubra, Linn.
A succulent climber found in gardens.

LYTHRALES

Lythraceae

Lagerstroemia lanceolata, Wall. (Venthekku)
A tall deciduous tree with moderately hard, useful wood.

L. flos-reginae, Retz. (Mani maruthu)
A large tree, very beautiful in flowers. Wood hard and useful.

L. indica, Linn.
A shrub, cultivated in gardens.

Lawsonia inermis, Linn. (Milanchi)
A shrub, usually cultivated as hedge plant in gardens, leaves yield henna dye.

Woodfordia fruticosa, Kurz. (Thathirippovu)
A shrubby plant with scarlet flowers. Not very common.

Several species of *Rotala* and *Ammania* are found in ponds and paddy fields; of which the more common are:

Rotala rotundifolia, Kochne.

R. leptopetala, Kochne.

R. indica, Kochne.

R. macrandra, Kochne.

Ammania multiflora, Roxb.

A. baccifera, Linn.

Onagraceae.

Jussiena suffruticosa, Linn. (Karambu)
A small hispid annual in wet places.

J. speciosa, Ridl.
A tall tomentose herb in wet places.

J. linifolia, Wahl.
A small slender herb in wet places.

Ludwigia parviflora, Roxb.
An erect, slender aquatic herb.

GENTIANALES

Gentianaceae

Limnanthemum cristatum, Griseb. (Poothali)
A common water plant with floating leaves and small white flowers.

L. indicum, Thw.
Similar to the other, but larger.

aurantiacum, Dalz.
Similar to the other species but flowers yellow.

Pucostemma litterale, Blume.

A small herbaceous weed in coastal regions.
Several species of Cancora and Exacum are found as weeds

PRIMULALES

Plumbaginaceae

Plumbago zeylanica, Linn. (Vellakkoduveli)
A perennial herbaceous weed with white flowers and sticky fruit. Medicinal.

SAXIFRAGALES

Crassulaceae

Bryophyllum pinnatum, Kurz.
A fleshy herb with thick fleshy leaves capable of producing newplan s trom margin. Not common. Several species of *Bryophyllum* and *Kalachoe* are found cultivated in gardens.

SARRACENIALES

Droseraceae

Drosera burmanni, Vahl.

A very small insectivorous plant in moist grassy plains. Not very common.

D. indica, Linn.

A small erect insectivorous plant in very damp soil. Not common.

PODOSTEMALES

Podostemaceae

Species of *Dicraea*, *Podostemon*, *Hydrobryum*, *Griffithella* etc., are common in the river at hilly regions.

UMBELLALES

Umbelliferae

Centella asiatica, Urban. (Kodangal)

A small creeping herb in moist places.

Hydrocotyle javanica, Thumb.

A small prostrate herb in forest floor.

CAMPANALES

Campanulaceae

Sphenoclea zeylanica, Gaertn.

A stout herb in swampy places.

Lobeliaceae

Lobelia trigona, *Roxb*.

A small erect annual weed in moist grass lands.

ASTERALES

Compositae

A large number of species belonging to this large family are found as wild plants and also as garden plants. Several species have become well es abli hed weeds. Representatives are seen from the sea shore up to the mountains.

Some of the common weeds and wild species are: *Launaea pinnatifida* Cass; *Vernonia cinerea*, Less.; *Elephantopus scaber*, Linn.; *Ageratum conyzoides*, Linn.; *Epaltes divaricata*, Cass; *Sphaeranthus indicus*; Linn.; *Vicoa indica*, DC.; *Eclipta alba*, Hassk.; *Tridax procumbens*, Linn.; *Emilia sonchifolia*, DC.; *Acanthospermum hispidum*, DC.; *Blainvillea rhomboidea*, Cass.; *etc*., are common weeds in the plains. *Eupatorium* is becoming a troublesome weed.

Among the cultivated garden plants, the more common are:
Helianthus, Zinnia, Tagetes, Cosmos, Dahlia, Coreopsis, Vernonia, Artemisia, Echinops, etc.

SOLANALES

Solanaceae

Solanum nigrum, Linn.
A small herbaceous annual, with small berries.

S. torvum, Swartz.
A shrub, spiny, with yellow berries.

S. indicum, Linn.
A spiny under shrub.

Physalis minima, Linn.
A herbaceous annual with inflated calyx.

Datura fastuosa, Linn. (Ummam)
A shurby plant with prickly fruit. Medicinal.

Nicotiana tabacum, Linn. *Lycopersicum esculentum* Mill.; *Capsicum annum*, Linn.; *C. frutescens*, Linn.; *Solianum melongena*, Linn.; etc. are found in cultivation.
Species of *Cestrum and Petunia* are seen in gardens.

Convolvulaceae

Ipomaea pes-caprae, Sweet.
A creeping sand-binder along sea-coast.

I. reptans, Poir.
An aquatic plant with hollow stem.

I. pes-tigridis, Linn. (Pulichuvadi)
A hairy creeper with white flowers.

I. purpurea, Roth; and *I. carnea*, Jacqi; are found as garden plants *I. batatas*, Poiris cultivated in some places, for the tubers.

Quamoclit pennata, Boj.
A slender climber, grown in gardens.

Merremia tridentata, Hallier (Prasarani)
A slender climber—medicinal.

Erycibe paniculata, Roxb.
A tomentose shrubby climber with small fragarnt flowers.

PERSONALES

Scrophulariaceae

Adenosma capitatum, Hook.
An erect aromatic herb along the coast.

A. malabaricum, Hook.
Similar to the previous species.

Limnophila racemosa, Benth.
A common heterophyllous aquatic

L. gratioloides, R.B.R. (Manganari)
Much like the previous species but aromatic.

L. gratissima, Bl. (Manganari)
A small herbaceous type smelling of mango.

Monera cuneifolia Michx. (Brahmi)
A small creeping herb in moist soil. Medicinal.

Dopatrium junceum, Buch. Ham.
A small erect aquatic herb.

Microcarpaea muscosa, R. Br.
A very small tufted, creeping herb on marshy oil.

Scoparia dulcis, Linn.
A small weed.

Striga lutea, Lour. and S. *euphrasioides*, Benth
Small semi root parasites.

Centranthera indica, Gamble.
An erect herb, semi root parasitic.

Species of *Russelia, Angelonia, Antirrhinum, Torenia*, etc. are found in gardens.

Several species of *Ilysanthes* and *Vandellia* are common weeds.

Acanthaceae

Acanthus ilicifolius, Linn.
A conspicuous, spiny marsh plant with blue flowers.

Adhatoda vasica, Nees. (Adalodakom)
A dense shurb, often grown as hedge plant. Medicinal

Asteracantha longifolia, Nees. (Vayalchulli).
A common, thorny herb in marshy places. Medicinal.

Justicia gendarussa, Linn. (Odichukuthi)
An erect under shrub, often used as hedge plant in gardens, medicinal.

Rhinacanthus communis, Nees.
A large annual with white flowers.

Ecbolium linneatum, Kurz.
A small weed with bluish-green flowers.

Asystasia gangetica, T. And.
A climbing plant with showy flowers.

Andrographis paniculata, Nees. (Kiriyathu)
An erect, annual weed. Medicinal.

A. echioides, Nees.
A small annual weed.

Many species of *Strobilanthes* are bound in moist forests. *Thunbergia fragrans*, Roxb. and *T. grandiflora*, Roxb. are common climbers. Species of *Blepharis*, *Ruellia*. *Crossandra*, *Barberia*, *Rungia* and *justicia* are common weeds.

Gesneriaceae

Aeschynanthus perrottetii, A.DC.
An epiphyte in moist deciduous forests. Species of *Didymocarpus* and *Klugia* are found in moist, evergreen forests.

Lentibulariaceae

Utricularia flexuosa, Vahl.
A submerged, rootless, insectivorous aquatic.

U. stellaris, Linn.
Similar to the previous, but smaller, and with floats.

U. exoleta, R. Br.
Very slender, thread like aquatic.

Several other terrestrial species of this genus like *U. arcuata*, Wt *U. uliginosa*, Vahl. *U. reticulata*, Smith; *U. minutissima*, Vahl., *U. coerulea*, Linn. etc. are found in paddy fileds and grasslands.

GERANIALES

Oxalidaceae

Oxalis corniculata, Linn. (Puliyarila).
A small creeping weed. Medicinal.

Biophytum sensitivum, DC. (Mukootti)
A small annual with radical, sensitive leaves. *Averrhoa carambola*, L *and A. bilimb* L. are rarely found in cultivation.

Many species of *Impatiens* are found as garden plants and as weeds in moist regions.

POLYMONIALES

Hydrophyllaceae

Hydrolea zeylania, Vahl.
An annual herb with blue flowers, common in and around ponds and diches.

BORAGINALES

Boraginaceae

Heliotropium indicum, Linn.
An annual weed.

H. scabrum, Retz.
A small protrate species.

Coldenia procumbers, Linn.
A prostrate herb on moist soil, in dry season.

LAMIALES

Labiatae

Leucas aspera, Spreng.
A common weed.

L. Linifolia, Spreng.
A small weed.

L. biflora, R Br.
A small weed. Rarer than the previous.

Anisomeles malabarica, R. Br.
A stout herbaceous weed. Medicinal.

Dysophylla stellata, Benth.
A water plant with small pink flowers

Hyptis snaveolens, Poit.
A stout herb forming thickets

Acrocephalus indicus. L. .q.
A small annual weed.

Ocimum sanctum, Linn. (Thulasi)
An erect much branched undershrub. Considered sacred and cultiva e l Medicinal.

O. canum, Sims.
A small wild plant, resembling the previous.

O gratissimum, Linn. (Rama thulasi)
Usually found cultivated as a medicinal plant.

There are many other representatives of this family growing as weeds, which are species of *Orthosiphon*, *Pleccranthus*, *Anisochilus*, *Pogostemon*, *Leucas*, etc.

Salvia is found as a garden plant. Several horticultural varieties of *Coleus* are also common in gardens.

MONOCOTYLEDONS

CALYCIFERAE

BUTOMALES

Hydrocharitaceae

Hydrilla verticullata, Royle
A common submerged aquatic.

Blyxa echinosperma, Hook.
A submerged aquatic with radical leaves

B. talboti, Hook.
Very similar to the above species

Vallisneria spiralis, Linn.
A submerged creeping aquatic with ribbon-like leaves

Ottelia alismoides, Pres.
A submerged aquatic with large leaves and white flowers.

ALISMATALES

Alismataceae (Alismaceae)

Wisma. reniforme, Don
Scapigerous acquatic with floating leaves.

APONOGETONALES

Aponogetonaceae

Aponogeton natans, Engl.
A small aquatic with narrow floating leaves and pinkish white spikes.

A. crispus, Thunb.
Submerged plant with long ribbonlike leaves.

NAJADALES

Najadaceae

Najas lacerata, Rendle.
A delicate submerged aquatic.

COMMELINALES

Commelinaceae

Several species of Commelina are found as common weeds, of which the more common are *Commelina benghalensis*, Linn.; and *C. glabra*, Clarke.

Aneilema dimorphum, Dlaz.
A common weed in paddy fields.

Cyanotis cristata, Schult.
A small prostrate herb.

C. axillaris, Roem & Sch.
A prostrate herb, rooting at nodes.

XYRIDALES

Xyridaceae

Xyris indica, Linn.
A herb with distichious leaves and yellow flowers.

ERIOCAULALES

Eriocaulaceae
Several species of the genus *Eriocaulon* are found in marshy places and paddy fields.

BROMELIALES

Bromeliaceae

Ananas, sativus, Schult.
A spiny plant with long swordlike radical leaves. Often cultivated for the edible fruits.

ZINGIBERALES

Musaceae

Musa paradisiaca, L.
A tall herb with cylindrical pseudostem and large leaves, extensively cultivated for the valuable fruits and leaves. There are a wide variety of this species under cultivation.

M. superba, Roxb.
This wild species is found on hill sides.

Zingiberaceae

Zingiber officinale, Rose (Inchi)
A small annual herb cultivated for the rhizome; which is the ginger of commerce.

Z. roseum, Rose.
A stout rhizomatous herb, in moist forests.

Z. wightianum, Thw. (Malai inchi)
A sout rhizomatous herb in wet forests.

Costus speciosus, Sm.
An erect herb with spiral steam and large white flowers. Common in moi shady laces.

***Alpinia calcarata*, Rosc.**
A large rhizomatous herb. Often cultivated.

***Curcuma longa*, Linn** (Manjal)
A small tuberous herb, cultivated for the yellow coloured rhizome.

***C. decipiens*, Dalz.**
A small wild plant.

***Hedychium coronarium*, Koen.** (Sugandhi)

Rhizomatous herb in marshy places in moist forests. Often cultivated for the ragrant flowers.

***Elettaria cardamomum*, Masn** (Elam)
A large rhizomatous herb, in moist forests. Cultivated for the valuable seeds.
Species of *Globba*, *Curcuma* and *Zingiber* are found in moist forests, as undergrowth

Cannaceae

***Canna orientalis*, Rosc.**
A rhizomatous herb, cultivated as ornamental and also for the edible rhizome Not common.

***C. indica*, Linn.**
Several varieties of this are found as common garden plants.

Marantaceae

***Schumanianthus virgatus*, Rolfe.**
A large, bamboo like shrub, common in the sholas of evergreen forests.

***Maranta arundinacea*, Linn.**
A small rhizomatous herb, found here and there, cultivated for the edible rhizome.

COROLLIFERAE

LILIALES

Liliaceae

***Gloriosa superba*, Linn.** (Menthoni)
A large climber with very showy flowers.

***Asparagus racemosus* Wild.** (Shathavari)
A large spiny climber of zeryophytic nature. Tuberous roots medicial.

Horticultural varieties of this are found in gardens. Species of *Chlorophytum*, are found in moist forests and grassy plains at high elevations.

Pontederiaceae

***Monochoria, vaginalis*, Presl.**
A common aquatic plant with blue flowers.

***Eichhornia crasspes*, Solms.**
A flating water plant of gregarious nature, with large beautiful inflorescences.

Smilacaceae

***Smilax aspera*, Linn.**
A slender tendril climber.

***C. Zeylanica*, Linn.**
A spiny tendril climber.

ARALES

Araceae

***Pistia stratiotes*, Linn.**
A common floating aquatic of gregarious growth.

***Cryptocoryne spiralis*, Fisch.**
A common tufted herb, in moist soil along the coast,

***Pothos scandens*, Linn.**
A common root climber,

Lagenandra ovata, Thw.
A stout, gregarious, rhizomatous herb in shallow water along the margin of rivers and water courses.

L. meeboldii, Fischer n. comb.
Similar to the previous, with larger spadices

Arisaema tortuosum, Schott.
A small wild corn in moist shady places in forests.

Amorphophallus campanulatus, Bl. (Chena)
Widely cultivated for the corm.

Colocasia antiquorum, Schott. (Chembu)
Wild as well as cultivated.

Acorus calamus, Linn. (Vayambu)
A small rhizomatous marsh plant. Medicinal. Not common.

Species of *Typhonium*, *Theriophonum* and *Caladium* are found as weeds during rainy season. *Remusetia vivipara*, Schott. is an ipiphyte in most forests. Species of *Scindapsus* and *Rhapdidophora* are seen as large climbers on forest trees.

Scindapsus aurens is also a common garden plant.

Lemnaceae

Lemna paniccostata, Hegelm.
A small, floating, thallus-like aquatic.

L. gibba, Linn.
Like the previous, but smaller.

Wolffia arrhiza, Wimm.
Smallest flowering plant; floating on water like minute subglobose green bodies.

AMARYLLIDALES

Amaryllidaceae

Curculigo orchioides, Gaetrn. (Nilappana)
A small annual with radical leaves and tuberous stem. Common in moist soil. Medicinal.

Crinum defixum, Ker.
A bulbous plant, along streams and backwaters, with large white flowers. *Zephyranthes carinata*, Herbert, is found a here and there, probably an escape from gardens.

DIOSCOREALES

Dioscoreaceae
Members of this family found here are species of *Dioscorea*. Some of then are wild and some others cultivated for their edible tubers.

Dioscorea esculenta, Burk. (Cherukizhangu) and *D. alata*, Linn. (Kachil) are two commonly cultivated species.

AGAVALES

Agavaceae

Sansevieria zeylanica, Wild.
A small rhizomatous plant of gregarious growth. Leaves erect, sword-like and with patches of white.

Agave sisalana, Perr.
A xerophytic plant with large fleshy leaves ending in spine. Grown on hedges.

A. americana
Similar to the previous, but larger.

Furcraea gigantea, Vent.
Similar to the above but less common. Several species of *Dracaena* and *Cordyline* are found in gardens.

PALMAE

Palmae

Cocos nucifera, L. (Thengu)
Commonest palm, the coconut, cultivated all over.

Areca catechu, L. (Kavungu)
A slender tall palm, cultivated for the nuts.

Caryota urens, Linn. (Eeram-pana, choonda-pana)
A tall palm with much dissected leaves and huge pendent spadix.

Corypha umbraculifera, Linn. (Kodappana)
A multiennial, leaves of which are used for thatching and umbrella making. Not common.

Borassus flabellifer, Linn. (Karimpana)
A tall, strong palm with edible fruits. Generally found in dry places.

Phoenix sylvestris, Roxb.
A small wild palm found in dry places. Not very common.

Pinanga dicksonii, Bl.
A slender areca-like palm in moist forests.

Arenga wightii, Griff.
A stout palm with very large leaves, in moist evergreen forests.

Calamus travancoricus, Bedd. (Cheru chooral)
A slender climber.

C. thwaitesii, Becc. (Valia chooral)
Larger straggler

C. rotang, Linn.
A slender straggler.

PANDANALES

Pandanaceae

Pandanus tectorius, Soland. (Kaitha)
A branched palm-like shrub, with aerial prop roots. Common along the banks of backwaters, rivers, marshes etc.,

P. thwaitesii, Mart. (Kainari)
A smaller species, common in moist forests. Flowers very fragrant

BURMANNIALES

Burmanniaceae

Burmannia coelestis, Don.
A very delicate erect annual with blue flowers in grassy plains.

ORCHIDALES

Orchidaceae

Acampe, wightiana, Lindl.
The commonest orchid, epiphytic on trees.

Vanda parviflora, Lindl.
Epiphytic orchid in hilly regions.

Dendrobium ovatum, Krzl.
Epiphytic orchid, with elongated stem.

Bulbophyllum nilgherense, Wt.
An epiphyte with pseudobulbs.

Oberonia wightiana, Lindl.
Small epiphyte with flat, distichous leaves.

Several other epiphytic and terrestial orchids are found in the moist evergreen forests and moist grasslands at higher elevations. *Spathoglottis* and *Calanthe* are often found in gardens.

GLUMIFLORAE

CYPERALES

Cyperaceae

Many representatives of this family are found as common weeds in marshy places paddy fields or on moist soil.

In marshes and paddy fields, *Cyperus haspan*, Linn. *C. iria*, Linn.; *C. exaltatus*, Retz.; *Eleocharis plantaginea*, R. Br., *E. fistulosa*, Schult., *E. capitata*, R. Br., *F. dichotonia*, *Scirpus articulatus*, Linn.; etc. are common.

Species of *Cyperus*, *Kyllinga*, *Mariscus*, *Bulbostylis*,, Scleria, etc., are common on moist soil.

GRAMINALES

Gramineae

A large number of plants belonging to this family are found as weeds as well as cultivated crops. The cultivated plants are economically very important cereals and millets. Some of the economically important members of the family are the following.

Bambusae

Bambusa arundinacea, Willd. (Mula)

A thorny tree with narrow culms reaching 80-100 ft. Culms very strong and used for buildings, scaffolding and many other purposes. Slender branches used for fencing.

Dendrocalamus strictus, Nees.

Thornless bamboo, not very common.

Ochlandra scripturia, Fisher n. comb. (Oada).

A reed-like shrub growing in clumps along streams and very wet places in moist forests.

O. travancorica, Gamble (Eeetta)

Large reed-like shrubs growing in clumps in wet places in evergreen forests. Several species of bamboos are being introduced and cultivated by the Forest Department.

Eragrosteae

Eleusine coracana, Gaertn. (Kova)

An annual millet, cultivated in dry regions.

Other members like *Eleusin indica*, *Eragrostis plumosa*, *Leptochloa chinensis*, etc., are common fodder grasses.

Sporoboleae and Chlorideae

Members of these tribes are common weeds.

Oryzeae

Oryza sativa, Linn.

This is one of the major cultivated crops. Several varieties of this cereal are under cultivation.

Hygrorhiza aristata, Nees.

A floating grass with inflated leaf sheaths.

Leersia hexandra, Sw.

A tall grass very common in marshes and fields.

Paniceae

Setaria italica, Beauv. (Thena)

A cultivated millet.

Species of *Setaria*, *Paspalum*, *Echinochloa*, *Panicum*, *Pennisetum*, are commonly found.

Andropogoneae

Vetiveria zizanioides, Nash. (Ramacham)

An aromatic grass, the roots of which have medicinal value. Oil is extracted from roots. *Cymbopogon nardus*, Rendle.; *C. citratus*, Stapf.; *C. flexuosus*, Wats. etc., are aromatic grasses yielding aromatic oil.

Besides the above mentioned, there are many other species of this family, found as weeds or in cultivation here and there.

APPENDIX III

Normals and extremes of Rainfall

Station	No. of years of data		Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.
Manantoddy	50	a	7.1	7.4	22.1	86.9	139.9	565.4	1011.9	544.1
		b	0.5	0.5	1.7	6.5	8.2	21.2	27.2	23.0
Irikkur	50	a	5.1	4.3	13.2	71.4	211.1	968.5	1237.0	724.9
		b	0.5	0.3	0.8	3.9	8.6	24.8	28.1	24.6
Payyannur	50	a	3.6	5.1	6.9	44.7	210.1	1016.5	1057.7	592.6
		b	0.3	0.2	0.4	2.9	7.5	25.0	27.5	22.9
Taliparamba	50	a	4.6	3.1	6.9	51.1	186.2	976.1	1119.4	592.8
		b	0.3	0.2	0.5	3.0	7.6	24.8	28.1	23.2
Cannanore	50	a	3.8	5.3	8.9	49.3	212.6	924.1	989.1	509.3
		b	0.3	0.2	0.6	3.0	8.2	24.4	27.0	21.3
Tellicherry	50	a	6.9	5.3	9.9	66.8	235.2	916.4	980.4	509.8
		b	0.6	0.3	0.7	3 2	8.8	24.1	26.9	21.1
Kasaragode	50	a	5.3	3.3	14.7	49.3	186.7	992.6	1042.2	598.2
		b	0.3	0.2	0.6	2.5	7.2	24.9	27.3	23.9
Hosdurg	50	a	5.6	4.8	6.9	49.3	222.8	1024.1	1070.4	606.3
		b	0.4	0.3	0.4	2.5	7.6	25.0	27.8	23.6
Cannanore (District)		a	5.3	4.8	11.2	38.6	200.6	923.0	1063.5	584.7
		b	0.4	0.3	0.7	3.4	8.0	24.3	27.5	22.9

Sep.	Oct.	Nov.	Dec.	Annual	Highest Annual rainfall as % of normal & years*	Lowest annual rainfall as % of (Amount mm)	Heaviest rainfall in 24 hours** Amount mm		Date
192.8	166.1	75.2	15.5	2834.4	163 (1924)	66 (1918)	306.1	1924 July	24
14.3	11.2	5.4	1.2	120.9					
286.5	288.3	143.8	24.1	3978.2	132 (1950)	76(1913)	379.7	1953 July	7
15.4	13.5	6.8	1.6	128.9					
236.7	211.3	103.1	24.9	3513.2	133 (1943)	76 (1913)	294.6	1901 Oct.	6
13.8	10.4	5.1	1.3	117.3					
241.1	236.7	115.8	25.4	3559.2	126 (1946)	73 (1928)	378.7	1941 June	10
13.9	11.2	5.5	1.3	119.6					
228.6	216.1	109.5	17.8	3274.4	132 (1924)	65 (1944)	359.7	1924 June	4
13.2	10.3	5.2	1.0	114.7					
221.0	221.7	106.7	23.4	3303.5	140 (1924)	62(1945)	383.8	1936 May	22
12.7	10.2	5.6	1.3	115.5					
253.7	205.5	99.6	26.7	3477.8	132 (1933)	75 (1913)	346.7	1878 June	10
14.9	9.8	4.6	1.1	117.3					
254.8	198.1	94.5	24.6	3562.2	139 (1912)	73 (1911)	289.3	1932 May	20
13.9	9.4	4.7	1.2	116.8					
239.4	218.0	106.0	22.8	3437.9	127 (1933)	77 (1918)			
14.0	10.7	5.4	1.3	118.9					

(a) Normal rainfall in mm
(b) Average number of rainy days (days with rain of 2.5 mm or more).
* Years given in brackets.
** Based on all available data upto 1956.

APPENDIX

Frequency of Annual Rainfall in the District

(Data 1901-1950)

Range in mm	*No. of years*	*Range in mm*	*No. of years*
2601—2700	1	3501—3600	3
2701—2800	3	3601—3700	1
2801—2900	3	3701—3800	4
2901—3000	3	3801—3900	6
3001—3100	4	3901—4000	2
3101—3200	3	4001—4100	0
3201—3300	2	4101—4200	3
3301—3400	4	4201—4300	0
3401—3500	6	4301—4400	2

CHAPTER II

HISTORY

Cannanore, the northernmost District of Kerala State, is constituted of territories which formed part of the erstwhile Districts of Malabar and South Canara prior to the reorganisation of States in 1956. The District has a distinct history of its own which is in many respects independent of the history of the other regions of the State. While Cannanore had had its own local dynasties like those of Chirakkal (Kolathiri), Kottayam. Nileswar, Kumbla, etc., around which is woven the main fabric of its history, what invests the history of this District with a wider perspective and interest is the close political and cultural relations which the local powers had kept up with their counterparts in the neighbouring Tulu-Karnataka region, particularly those of Canara. Coorg and Mysore. In this Chapter we shall trace the main outline of this history in our endeavour to assign to this District its proper place on the historical map of the country.

Prehistory and Archaeology

The prehistory of Cannanore, like that of the other Districts of Kerala, is a *terra incognita.* There is no evidence at all of the Palaeolithic man having lived here. But rock-cut caves and megalithic burial sites of the neolithic age have come into light in certain parts of the District. It may, however, be pointed out that the Malabar and the Kasaragod-Hosdurg areas of the District offer to some extent a study in contrast in regard to the prevalence of megaliths. While many an ancient cave or rock-cut sepulchre has been discovered from the Malabar area of the District, no significant discovery of the kind has been reported from the Kasaragod-Hosdurg area which formed part of erstwhile South Canara. The reason for this is perhaps that the South Canara region is relatively modern from the point of view of human habitation and also that the people of the area might have used a perishable material like wood rather than stone for building purposes in the ancient past.

The Taliparamba-Cannanore-Tellicherry area abounds in rock-cut caves, dolmens, burial stone circles and menhirs, all of

megalithic burial order. The practice of placing the dead in tombs (caves) cut out of laterite rock was widely prevalent here as is testified to by the discovery of a large number of rock-cut caves. Among the earliest of the megalithic caves opened in the District those of the Tallavil Desom of Kuttiyeri Amsom and the Taliparamba and Trichambaram Desoms of Taliparamba Amsom deserve special mention.* All the above caves were opened by Logan, the author of the *Malabar Manual*. One of them at Taliparamba had a circle of massive laterite blocks ranged around it. These caves consisted of a small chamber with a domed roof and entrance. Pottery was also found inside. Rock-cut caves have been come across at Cherukunnu, Kalliyad, Kannapuram, Kuttiyattur, Kuttur, Madayi Malapattam, Dharmapattanam, Kadirur, Kallayi, Kannavam, Manattana, Nittur, Panur, Peringalam, Puthur, Sivapuram and Tirupurangottur. Dolmens and menhirs are found at Karivellur, Kavvai and Vellur and stone circles at Kayaralam. In the Naduvil Amsom of Taliparamba Taluk megalithic burial sites of the cist type were discovered in an area of about one acre even as recently as 1961-62. The internal diameter of the largest circles located here ranged from 27′ 11″ east-west to 31′ 1″ north-south.

EARLY HISTORY

References in Classical Accounts

The geographical accounts of India written by classical writers contain references to some of the old sea ports and inland towns of Kerala which were the scenes of Roman trade activity in the East. The Nitrias of Pliny (23-79 A.D.) which was infested by pirates is perhaps Nittur near Tellicherry and the Mandagara of the *Periplus* (1st century A.D.) Madai.‡ Among the principal ports to the north of Muziris mentioned by Ptolemy (150 A.D.) is Naura and the place has been identified by Schoff with Cannanore. Kouba, one of the inland towns mentioned by him, is perhaps Kavvai, 10 miles north of Cannanore† and Mastanour is Mattannur, 14 miles

*See *Malabar Manual*, Logan p 180

‡ *A History of Kerala*. K V. Krishna Iyer, pp. 77-78

† Vide Article on "Roman Trade Centres in Malabar by Dr. P. J. Thomas in *Kerala Society Papers*, Vol II. Series 10, p. 263.

from the same place. Burnell identified Cottonara with Kolathunad. It must, however, be stated that there is no unanimity of views among scholars regarding the identification of these place names.

Rise of Ezhimala

The ancient Tamil works throw some light on the early history of the District. During the Sangam age the Cannanore District of the present day formed part of two geographical divisions, viz., Poozhinad which comprised the entire coastal belt from Calicut to Kasaragod and Karkanad which comprised the Wynad-Gudalur area including parts of Coorg. Politically, the whole District formed part of the kingdom of Ezhimala‡ also known as Konkanam. This kingdom had its main capital at Ezhimala and its second capital at Pazhi. 'Mozhipeyar Desam' where language other than Tamil was spoken commenced after Konkanam. It may be made clear in the context that Konkanam is different from Konkan. The former lay to the south of Tuluva and the latter to its north.*

The central point of interest in the political history of the District in the early centuries of the Christian era was the struggle between the Cheras and the rulers of Ezhimala for supremacy over North Malabar. The main incidents in this long drawn out struggle may be briefly summarised. The Cheras had their original home in Kuttanad (Alleppey District) and from there they started on their career of imperial expansion northwards. After occupying Kudanad (Trichur-South Malabar region) they moved steadily towards Poozhinad (North Malabar). In the course of their attempts to occupy this area they came into clash with the rulers of Ezhimala. The earliest

‡ The original name of Ezhimala found in Sangam works is 'Ezhilmala' meaning "elevated hill". The 'l' from 'Ezhil' was dropped off in course of time in the process of the natural evolution of the language. When the Namboothiris came to North Kerala they mistook Ezhimala for *Eli Mala* or *Mooshaka Saila* (Rat Mountain) and *Sapta Saila* (Seven Mountains). The Muslim travellers who came in the mediaeval period spoke of it as Eli, Hili etc. In European accounts the place is referred to as Mount D Eli or Mount Eli

* Most of the South Indian scholars have mistaken Konkanam for Konkan and have been ignorant of the exact position of Ezhimala. The recent study of the Sangam works has served to dispel this wrong impression Attention is invited to *Keralam Anchum Arum Noottandukalil* by Prof. Elamkulam Kunjan Pillai, p. 16

Chera ruler who seems to have exercised supremacy over portions of Poozhinad was Palyanar Selkelu Kuttuvan. He is referred to in the *Palittupattu* as Poozhiyarkon. In the beginning of the fifth century A.D. the kingdom of Ezhimala had risen to political prominence in North Kerala under Nannan. It is not clear whether Palyanai Sel Kelu Kuttuvan had direct conflict with Nannan. Nannan's is a memorable name in the ancient history of South India. It would, therefore, be appropriate to deal with his conquests and achievements in greater detail.*

Nannan

Nannan was a gallant warrior king who ruled over the Ezhimala kingdom with his capital at Pazhi. He carried his victorious arms into the interior regions and brought Poozhinad including the Wynad-Gudalur region under his sway. He extended his supremacy over portions of Kongunad (Salem-Coimbatore region) also. The Tamil works like *Agananuru, Purananuru* and *Nattinai* contain several references to the victorious battles fought by Nannan over the Cheras. The battle of Pazhi was his crowning achievement. Narmudicheral, the successor of Palyanai Sel Kelu Kuttuvan on the Chera throne, sent his gallant general, Ay Eyinan, against Nannan who laid seige to Punnad in Coorg. The Chera army marched towards Pazhi, but in the battle that followed Av Eyinan was defeated and killed by Nannan's general, Migili. The victory of Nannan in the battle of Pazhi is alluded to by several poets of the Sangam age including Paranar, the court poet of Nannan, but it was only a short lived affair Narmudi Cheral took up the challenge and initiated vigorous action to avenge his defeat. Nannan was defeated in a series of battles and he was forced to flee from his capital and take refuge in the Wynad hills. The climax came when Narmudicheral destroyed Nannan's forces in the great battle of Vagaiperunthurai.† The *Agananuru* contains several verses which inform us that Nannan died in this battle fighting heroically to the last. With his death the whole of Poozhinad came under the domination of the Cheras. Under later Chera emperors like Kadalottiya Vel Kelu Kuttuvan, Selvakkadunko Valliathan, Perumcheral Irumporai, Ilam Cheral Irumporai, etc. Poozhinad continued to be a part of the Chera Empire.

It might be relevant in this connection to refer to the conditions prevailing in the kingdom of Ezhimala in the palmy days of its greatness under Nannan. The kingdom which included practically the whole of the present Cannanore District embraced within itself the southernmost portion of the Tulu

* K. V. Krishna Iyer identifies the place with the present Vakayur where the Bharatapuzha joins the sea, *A History of Kerala*, p. 48

† For a detailed account of Nannan of Ezhimala see *Keralam Anchum Arum Noottandukalil*, Prof. Elamkulam P. N Kunjan Pillai, pp. 64-83

country and parts of the Coorg and Gudalur as well. We find evident symptoms of economic prosperity in the land. Pazhi, the second capital of the kingdom, was reputed for its rich treasures even centuries after the death of Nannan. There were close trade relations with Rome as is evidenced by the large number of Roman Gold coins discovered from various parts of this District. Roman coins dated up to 491 A.D. have been obtained from here. The administration of the kingdom was noted for efficiency. A verse in the *Kurunthokai* informs us that Nannan even inflicted capital punishment on a young woman who took away an unripe plantain fruit that came flowing along the river as she was taking her bath. Even the plea of her relatives to make amends to by offering a gold image equivalent to her weight along with nine elephants was rejected by Nannan. The kingdom had also patronised great poets of whom the most celebrated was Azhisi who has written beautiful verses praising the peacocks of Ezhimala.

With the death of Nannan ended the most glorious period in the history of the Ezhimala Kingdom. His successors continued to rule at Pazhi as is evidenced by the reference to one Nannan Udiyan by Paranar in one of his songs in the *Agananuru.* Nannan Udiyan was perhaps the son of the great Nannan The later history of this family is, however, lost in obscurity.

Aryan Immigration.

The Cannanore District was the earliest region of Kerala to be affected by the wave of Aryan immigration and colonisation. It may be noted that the Kasaragod-Hosdurg area of this District formed part of ancient Tuluva, the Chandragiri or Payaswini river formerly called Perumpuzha marking the traditional boundary between the Kerala and Tuluva countries. The Tuluva tradition embodied in the *Gramapaddhati* relates the introduction of Brahmins into Tuluva by Mayuravarman of the Kadamba dynasty and the division of the land into 32 gramams in the same way as the *Keralolpathi* narrates the story of the introduction of Brahmins and the establishment of 64 villages in Kerala by the legendary Parasurama. Rice's *Mysore Gazetteer* includes Kasaragod among the places where Brahmin Governors were appointed. It may be safe to assume that the first batch of Aryan immigrants into Kerala entered the Cannanore District from the Tuluva region where the Aryans had already settled and set up colonies of their own. The Chalukyas who exercised hegemony over South India including portions of Kerala during the period from the 6th to 8th centuries might have helped to accelerate the pace of Aryan immigration and colonisation. There is an undated inscription of the Chalukya ruler Kirtivarman II (745-755 A.D.) in Sanskrit and Kannada characters in the temple of Adur in

Kasaragod Taluk.* which perhaps testifies to Chalukya hegemony over North Kerala. It is possible that the Chalukyas of Badami who were generous patrons of Brahmins and gifted many villages to them in their own territory might have persuaded the Kerala chieftains who acknowledged their supremacy to do likewise in their own dominions. Payyannur and Chellur, the first two of the 64 Brahmin villages set up in Kerala were located in this District.† The former continues to this day as the only village of Kerala where the Namboothiris follow the matrilineal system of inheritance.

Jainism and Buddhism

The District passed through all the phases of religious activity connected with the growth and decline of Jainism and Buddhism in ancient Kerala. Both these religions made considerable progress in the early centuries of the Christian era. Jainism seems to have been popular particularly in the Wynad and Kasaragod areas of the District. There is a small colony of Jains in the Kuppathode *Amsom* of North Wynad Taluk even today while, as noted earlier, there are two old Jain *bastis* at Bangra Manjeswar (Kasaragod Taluk). According to M. Govinda Pai the Thalangara mosque in Kasaragod Taluk was an old Jain *basti* later converted into a Muslim shrine Though Jainism has left no lasting impression on the life of the people of the District, traces of the influence of the peculiar style of Jain temple architecture have been discovered in the Hindu temples and Muslim mosques of Malabar‡. As for Buddhism, the religion had its main centres at Dharmadom (Dharmapattanam), Madavi and Pallikunnu. Some of the rock cut or laterite caves in the District might have been the abodes of Buddhist monks or seats of Buddhist *Viharas* in early days. According to some writers even the great Buddhist pilgrim centre of Sri Moolavasom was situated somewhere in this District.§ The Sanskrit poem *Mooshika Vamsa* composed

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* See *Ancient Karnataka*. A B Salatore, p 203

† Chellur (Perumchellur) figures in Sangam literature as well, but it had not yet become the Brahmin settlement that it turned out to be in the post-Sangam age Agam 216 refers to Chellur as belonging to the territory of Atan Ezhni where the children of Kosar played with garlands made of different colours gathered from different regions. Prof. Elamkulam Kunjan Pillai suggests that perhaps a separate royal family existed at Chellur in the 5th century A D owing allegiance to Nannan (*Keralam Ancham Aram Noottandukalil*, p. 77)

‡ *Malabar Manual*, Logan. p. 185

§ See *Contribution of Kerala to Sanskrit literature*, Dr K. K. Raja, p. 57, and *Buddhism in Kerala*. Dr P. C Alexander, pp 81-85. The location of Sri Moolavasam in North Malabar is not accepted by all writers. The probability is that it was somewhere in Alleppey District. See *Trivandrum District Gazetteer*, pp 130-131. *Chila Kerala Charitra prasnangal*, Prof Elamkulam P N Kunjan Pillai, pp 222-23 and *A History of Kerala*, K. V. Krishna Iyer, p 113.

about 1100 A.D., refers to the patronage of Buddhism by such kings of Kolathunad as Vikramarama and Valabha. In fact, the religion flourished side by side with other religious creeds without any inter-religious conflict. The *Mooshika Vamsa* says that just as the proverb goes that in the *asrama* of those great kings who had attained the *siddhis*, beats naturally inimical to each other lived in harmony, so in the country of Mooshaka religions with dreadfully opposed doctrines flourished harmoniously side by side. However, Buddhism declined in this District in the wake of the Hindu religious revival which began with Kulasekhara Alwar and Sankaracharya in the 9th century A.D.

Islam

The District figures prominently in the early traditional history connected with the origin and spread of Islam in Kerala. Those who believe in the legendary story of the Cheraman Perumal's conversion to Islam and subsequent journey to Mecca point to Dharmadom (Tellicherry) as the place from where the Perumal bid his last farewell to Malabar and set sail for Mecca. It is alleged that the adjoining place called Randattara is for this reason, often called 'Povanad', i.e., the place from where the Perumal went or set out for Mecca. Some of the ancient mosques believed to have been founded by Malik Ibn Dinar who too figures in the traditional story regarding the spread of Islam on the west coast are located in the Cannanore District. These mosques are, located at Madayi (Pazhayangadi), Srikantapuram, Dharmadom and Kasaragod.* Some writers even regard the Muslim royal house of the Ali Raja of Cannanore as having been descended from the sister of the Perumal who is alleged to have left for Mecca, though there is no evidence in support of this view.

The Age of the Kulasekhara Empire.

Very little is known about the political history of the Cannanore District during the immediate post-Sangam period. The Kalabhra upheaval of the 5th and 6th centuries A.D. affected the fortunes of Kerala as well, for till we come to the 9th century A.D. we have very little knowledge about the history of this region. Early in the 9th century A.D. the Cheras re-established their political ascendancy in Kerala under Kulasekhara Varman (800-820 A. D.). This second line of Chera

*The story goes that following the arrival of Cheraman Perumal at Mecca a party consisting of Malik Ibn Dinar, his two sons, and grandson and his grandson's wife and their family of 15 children reached Kerala with the object of propagating Islam. See *Malabar Manual*, Logan, pp. 103-105.

emperors ruled till 1102 A.D. with their capital at Mahodayapuram.* The bulk of the area comprising the present Cannanore District seems to have been included in this empire as is testified to by the evidence of the Thirunelli inscriptions of Bhaskara Ravi Varman I (962-1019), and Bhaskara Ravi Varman II (979-1021)†. Puraikizhanad, the northernmost division of the Chera Empire, certainly included within itself the south-eastern portions of this District comprising the present North Wynad and Tellicherry Taluks. But the question whether the northern and central portions comprising the Chirakkal and Kasaragod areas formed part of the Second Chera Empire cannot be answered so conclusively, because a separate line of rulers known as the Mooshaka kings held sway over this area (Kolathunad) with their capital near Mount Eli. It is not clear whether this line of rulers who are celebrated in the *Mooshakavamsa* were subordinate to the Chera rulers of Mahodayapuram or whether they ruled as an independent line of kings on their own right. As the ruler of Mooshaka or Kolathunad does not figure along with the rulers of Eranadu and Valluvanadu as an attestor in the Jewish and Syrian Christian Copper Plates, it may not be wrong in inferring that the former had an independent status.

Mooshaka Kingdom.

The history of the Mooshaka Kingdom till about the 12th century A.D. is narrated in the Mooshakavamsa. The *Mooshakavamsa* is a historical *Mahakavya* composed by Atula, the court poet of the Mooshaka King Srikantha.‡ The earlier cantos of

*See *Trichur District Gazetteer* (pp 107-120) for a detailed account of the Second Chera Empire

†Two inscriptions have been discovered from Thirunelli. Both the records which regulate temple dues bear the name of Bhaskara Ravi Varman. On the evidence furnished by the varying positions of Jupiter in the two records Prof. Elamkulam Kunjan Pillai has ascribed the two records to Bhaskara Ravi Varman I and Bhaskara Ravi Varman II respectively (vide Chapter on *Joothasasanakalam*, *Chila Kerala Charitra Prasnangal* Part II (1963) pp 131-156). In his *A History of Kerala*, K. V. Krishna Iyer tries to reconcile the varying positions of Jupiter in the two records and argues that the two inscriptions might be those of Bhaskara Ravi Varman I himself. However, there is a snag in the latter view. Bhaskara Ravi's inscription of the 43rd year (Meenam) says that Jupiter was in *Thulam* while that of the 47th year (Makaram) says that Jupiter was in *Chingam*. It is not clear how Jupiter which normally moves only 30.40° in one year could have moved 300° within a short period of less than four years (i.e., 46 months).

‡See *Travancore Archaeological Series*, Vol. II Part I, pp. 86-113 for extracts from the poem and a brief story of its contents. See also *Kerala Sahitya Charitram*, Vol. II, by Ullur S. Parameswara Iyer, pp. 150-151. It may be mentioned here that Atula is the sanskritised form of the Malayalam name Tolan.

the poem give us the legendary version regarding the origin of the Mooshaka royal family and the achievements of some of the early rulers, but the later ones yield some authentic information regarding the later history of the kingdom. A brief outline of the legendary and historical portions of the work may be given here. The following is the account of the Mooshaka line of kings as given in the *Mooshakavamsa*.*

"While Parasurama was slaughtering the Kshatriyas, some one king was killed; his queen who was then carrying attempted to commit *sati*, but the *purohita* of the family dissuaded her from her determination, took her with him from the south to the north and hid her in cavern and began supplying her with fruits, roots, etc., for her food. During his absence one day a rat as big as an elephant entered the cavern and was going to devour the lady; when she cried aloud the *purohita* came back; from the burning anger in the eyes of the queen, fire arose and burnt the rat down. The soul of the rat appeared immediately in the form of the Parvataraja (as a mountain) with his attendants, the *Vanadevatas* (forest deities) i.e., a mountain appeared covered with forests. The Parvataraja astonished at his own change, began to narrate to the queen and her *purohita* his previous history as follows:

In this place, the *rishi* Kusika was making penance, when I in the form of a rat happened to enjoy in his presence the company to my wife who had also assumed the form of a mountain rat and thereby offended him, he cursed me that I should become a rat and should not enjoy the company of my wife; but by the intercession of my wife, it pleased the *rishi* to declare that the effect of the curse would leave me soon enough. It is my good fortune that you came here to wipe off the curse I was suffering under. So saying the Parvataraja disappeared, but the queen continued to live there till she was brought to bed of a male child".

"The *purohita* performed all the *Samskaras* for the child and gave him education in all branches of learning prescribed for Kshatriyas. Meanwhile the anger of Parasurama abated of its own accord; he repaired to this Mount Eli and performed, with the aid of Vasishtha and other *rishis*, several years to wipe off the sin of slaugtering the Kshatriyas. In the middle of one of these yagas, there came an occasion when a Kshatriya was required to do something connected with the yaga; Parasurama was despairing of getting a Kshatriya. To relieve the constraint in which the prince and his mother were living near the Mount Eli, the Parvataraja appeared before Parasurama and informed him to his joy of the existence of a Kshatriya prince nearby who with his mother and *purohita*, was hiding in Mount Eli. With the permission of Parasurama, the child was brought before him and the ceremony connected with the yaga was finished. Pleased with the prince, he crowned him king of the

*The extract is taken from the *Travancore Archaeological Series*, Vol. II, Part II, p. 107.

country in which Eli stood and perfomed the *pattabhisheka* ceremony by pouring pots-full of consecrated water on his head. Because he was made the king of the Mushaka country and because he was bathed with pots (ghata) of water by Parasurama, he was given the name Mushika Ramaghata and became famous under this name. As soon as the news of subsidence of the anger of Parasurama spread everywhere, those kshatriyas who had escaped his wrath, returned to their respective kingdoms and ruled over them. Mushika Ramaghata chose for his minister, a native of Mahishmati of the Vaisya caste by name Mahanavika and made Kola the capital of his dynasty. After making sufficient internal arrangements, Ramaghata, embarked upon the project of conquering other kings; before starting on his business, he desired to worship Parasurama on the Mount Eli for which he left his capital Kola and reached a place resplendent with beautiful gardens where blew the wind from the river Vapra laden with the scents of the lotus and *utpala* flowers. He then crossed the river Killa and proceeding by the seacoast reached Mount Eli; he circumambulated the hill with his armies".

The poem proceeds to give details of the conquests and achievements of Ramaghata. He is said to have defeated and killed king Madhavavarman of Magadha and conquered Haihya which had earlier been taken from his ancestors. He then married Madhavavarman's daughter and stayed at Mahishmati the capital of Haihya. He had two sons in this marriage. Ramaghata subsequently installed his eldest son Vatu as King of Haihya and returned to the Mooshaka kingdom with his younger son Nandana. On his return he performed several *yagas* and then retired to the forests after entrusting the kingdom to Nandana. Nandana was an indolent prince who indulged in worldly pleasures and resigned all his functions into the hands of his ministers.

The *Mooshakavamsa* then gives a long legendary geneology of the rulers of Mooshaka. The sixth in this long line was Ugrasvan during whose reign the king of Kerala invaded the kingdom but was beaten back. His successor Chitraketani died in a lion-hunting expedition in the Vindhya mountain. Satasoma, the next ruler, performed several sacrifices and founded the Siva temple at Perumchellur (Chellur). King Vattakeswara who belonged to the 23rd generation of Satasoma founded the temple of Vattakeswara at Alasudhi. His son Ahirama set up a Siva temple known as Ahirameswaram on the west bank of the river Pratana. Achala who belonged to the third generation of Ahirama built the city of Achalapattana near Mount Deli. Two other rulers in this line were Vinayavarman who built a Buddhist *Vihara* and Virochana who defeated a Pallava King and married his daughter Harini. Twenty-eight generations after Virochana, Isanavarman came to the Mooshaka throne. His son Kuntivarman had a daughter who was married to the Kerala king Jayaraga. His son Isanavarman married a Chedi princess Nandini and restored to the Chedi throne his

father-in-law who had been ousted from his country. In the meantime Jayaraga, his brother-in-law, had taken up arms against the Mooshaka kingdom. Isanavarman met the advancing army of the Cheras on the banks of the Parushni. Goda Varman, the son of Jayaraga, interceded between his father and maternal uncle and persuaded them to conclude peace. After this the Kerala ruler stayed back at the Mooshaka capital for some time and then returned home.

Some time later Isanavarman who had no children by Nandini married the daughter of the Chola king, and she bore him a son named Ripurama. Following her discomfiture Nandini devoted herself to the worship of Goddess Chandika and the Goddess was pleased to grant her a son. The son named Palaka went to the Chedi kingdom and stayed with his grandfather. On Isanavarman's death his eldest son, Ripurama, ascended the throne. He also died shortly leaving behind his baby son Chandravarman. Chandravarman too died soon after his accession to the throne. Palaka was then brought from the Chedi country and made the king of Mooshaka. He ruled the country peacefully for some years and on his death was succeeded by his nephew, Validhara. The accession of Validhara to the throne marked the commencement of the materilineal system of succession in the Mooshaka kingdom. His chief achievement was the defeat of the Gangas who invaded the country. His immediate successors were his two nephews, Ripurama and Vikramarama. The latter saved a famous shrine of the Budha from the havoc of sea erosion. He was followed by Janamani and Sankaravarman. The next king was also one Janamani and his reign was characterised by complete religious harmony in the land.

Valabha, the next ruler, was a powerful and eminent sovereign. He drove away the chief of Bhatasthali, and conferred the conquered territory upon Nripavarma, a member of his own family. He was succeeded by his brother Kundavarman, who had a long and glorious reign. This ruler built a town named Narayanapuram in honour of God Vishnu. His nephew and successor, Palaka II, died shortly after his accession to the throne and was succeeded by Ripurama II. He was followed by Gambhira and his brother Jayamani III. The latter had two nephews, Valabha II and Srikantha.

The exploits of king Valabha II are described at length in the *Mooshakavamsa*. Even when he was the *Yuvaraja,* Valabha visited the Brahmin village of Chellur and worshipped God Siva at the local temple founded by his ancestor Satasoma and also God Vishnu at nearby Trichambaram temple. The former temple was repaired by him at the request of the Brahmins. There were two Brahmin scholars named Bhava and Nandin at Chellur. On receipt of the news that the Cholas were invading the Kerala country king Jayamani ordered Valabha

to proceed southwards and join the Chera forces*. However, before he could join the Kerala forces, Valabha heard of the demise of his father Jayamani and the usurpation of the throne by one Vikramarama. Having sent a messenger to the king of Kerala to inform him about the developments in his country, Valabha returned to Mooshaka. On his way he worshipped at the famous Budhist Vihara of Srimoolavasa. He soon reached the Mooshaka country and besieged the fort at Pallikkunnu (Viharadurga) in which Vikramarama had taken this stand. The usurper secretly quitted the fort that night and his followers were either punished or driven away by Valabha. Valabha then ascended the throne of the Mooshaka country. He founded the port of Marahi at the mouth of the Killa river and gave an impetus to sea-borne trade. The fort was replete with articles of merchandise brought in ships from distant lands by foreign merchants. Valabha also built a fort at Valabhapattana (Baliapatam) and protected it by lofty towers and high walls. He captured several islands (probably the Laccadive Islands) and annexed them to his country. Valabha was also a great patron of learning and was highly praised by the poets of the age. He died after a long and prosperous reign. His younger brother Srikantha, also called Rajadharma, succeeded him. The poet Atula who composed the *Mooshakavamsa* lived in the court of this king. A powerful king, Srikantha repaired the temples of Vattakeswara and Ahiraneswara and endowed them with more lands and riches.

The foregoing is the account of the Mooshaka kingdom as given in the Sanskrit poem, *Mooshakavamsa*. While the version of the origin of the kingdom and the accounts of the many generations of rulers given in the earlier cantos *(sargas)* of the poem are mythical and legendary, the accounts of later rulers like Jayamani, Valabha II and Srikantha given in the later cantos seem to be historically correct. The invasion of Kerala by Kulothunga Chola (1070-1118) must be the Chola invasion that took place during the reign of Jayamani and prompted the Mooshaka king to send Yuvaraja Valabha to assist the Kerala king. Unfortunately, we have no information at all about the Mooshaka kingdom after the time of Srikantha, the patron of poet Atula. The ancient history of this kingdom was soon forgotten. The *Keralolpathi* written in the 17th or 18th century wrongly identifies the Mooshaka country with Venad, the kingdom extending from Kannetti to Kanyakumari. This wrong identification was accepted by writers like K. P. Padmanabha Menon and Nagamiah and led to the Travancore rulers being called the 'Southern Kolathiris'. But the discovery and study of the *Mooshakavamsa* early in this century helped to dispel this wrong impression and to identify the Mooshaka country with Kolathunad in North Kerala.

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*The Chola invasion referred to here must be that of Kulothunga Chola (1070-1118). *See Trivandrum District Gazetteer* p. 131.

Rise of the Kolathiris

For about two centuries after the reign of Srikantha the history of the Mooshaka country is a blank. By the 14th century the old Mooshaka kingdom had come to be known as Kolathunad and a new line of rulers known as the Kolathiris (the 'Colastri' of European writers) had come into prominence in north Kerala. Perhaps, the Kolathiris were the descendants of the old Mooshaka kings, though there is no conclusive evidence in support to this view. There are, however, some traditional accounts of the origin of the Kolathiris which are preserved in some of the later works of doubtful historical value like the *Kerala Mahatmyam* and the *Keralolpathi*. According to the former work Parasurama installed a Soma Kshatriya as the king of Kolathunad and assigned to him the tract he was appointed to rule whereas the *Keralolpathi* credits the Cheraman Perumal with this assignment of territory. On the evidence of the *Keralolpathi* Logan relates the tradition that "three women (one Kshatriya and two Sudra) strangers from some northern land being stranded in a boat on Mount Deli, Cheraman Perumal took all of them to wife apparently, and on the descendants of the Kshatriya woman he conferred the title of *Elibhupan* (King of Eli) with "heirdom to the kingdom", and he built for her the Elott king's house at the foot of *Elimala (Mount Deli)*".* Logan has also suggested that the Kolathiris were descended from a matrimonial alliance between the last of the Kerala Perumals and a lady of the stock of the great southern feudatory, the Travancore Raja (Southern Kolathiri)†. Mention may also be made in this connection of

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**Malabar Manual*, Logan, p. 234.

†It may be mentioned in this connection that adoptions to the Travancore royal house were made from the family of the Kolathiris from the 14th century A.D. Several cases of such adoption are on record. During the reign of Udaya Marthanda Varma (1313-44) two princesses from the Kolathiri house were adopted to the Venad royal house. A palace was constructed at Attingal and they were installed as Attingal *Mutha Thampuran* and *Elaya Thampuran* (See *Trivandrum District Gazetteer*, pp. 145-46). During the regency of Umayamma Rani (1677-1684) a prince and two princesses from the Kolathiri house were again adopted by Venad. Again under Ravi Varma (1684-1718) two princesses and two princes were adopted from the Kolathiri house to Venad in 863 K.E. (1683-84). The later instances of adoption are those of a princess in 893 K.E (1717-18), two princesses in 923 K.E. (1747-48) and of two princesses in 964 K.E. (1787-88). In view of such close relations between the Travancore royal house and the Kolathiris, Logan has expressed the view that the two houses belonged to the same family. It may be noted that there was *Pulasambandhom* (observances of pollution) between the two royal houses.

the story narrated in the *Udayavarmacharita* of King Ravi Varma of Kolathunad in the beginning of the 16th century A.D. according to which the founder of the Kolathiri family was one King Keralavarma, son of the legendary Cheraman Perumal. All these theories of Kolathiri origin are purely conjectural and have no historical basis. They only betray the anxiety on the part of early writers and panegyrists to trace the origin of every ruling house in Kerala to either the legendary Parasurama or the legendary Cheraman Perumal in an attempt to provide these houses with a cloak of respectability.

Marco Polo.

The earliest authentic reference to the kingdom of the Kolathiris is to be found in the Travels of Marco Polo who visited Kerala towards the end of the 13th century. After describing the "Kingdom of Coilam" (Quilon) and "the country called Comari" (Comorin) a short chapter in Marco Polo's account is devoted to the kingdom of Eli (Kolathunad).

"Eli is a kingdom towards the west, about 300 miles from Comari. The people are idolaters and have a king, and are tributary to nobody; and have a peculiar language. We will tell you particulars about their manners and their products, and you will better understand things now because we are drawing near to places that are not so outlandish.

"There is no proper harbour in the country, but there are many great rivers with good estuaries, wide and deep. Pepper and ginger grow there, and other spices in quantities. The king is rich in treasure, but not very strong in forces. The approach to his kingdom however is so strong by nature that no one can attack him, so he is afraid of nobody.

"And you must know that if any ship enters their estuary and anchors there, having been bound for some other port, they seize her and plunder the cargo. For they say, 'you were bound' for somewhere else, and 'it God has sent you hither to us so we have a right to all your goods'. And they think it no sin to act thus. And this naughty custom prevails all over these provinces of India, to wit, that if a ship be driven by stress of weather into some other port than that to which it was bound, it is sure to be plundered. But if a ship come bound originally to the place they received it with all honour and give it due protection. The ships of Manzi and other countries that come hither in summer lay in their cargoes in 6 or 8 days and depart as fast as possible, because there is no harbour other than the river mouth, a mere roadstead and sandbanks, so that it is perilous to tarry there. The ships of Manzi indeed are not so much afraid to these roadsteads as others are because they have such huge wooden anchors which hold in all weather.

"There are many lions and other wild beasts here and plenty of game, both beast and bird."*

*Quoted in "*History of Kerala*", Vol. II, K. P. Padmanabha Menon, p. 192.

It may be noted that Marco Polo does not refer to the Kolathiris by name, but there is no doubt that the kingdom of Eli referred to by him is the land of the Kolathiris. In this connection it would be pertinent to quote the views of Logan. "There can be no reasonable doubt that the "kingdom of Eli" here referred to is identical with the kingdom of the Northern Kolathiris, whose original settlement was at Karipatt in Kurummattur amsam in Chirakkal taluk. The second most ancient seat of the family was at the foot of Mount Deli (Eli Mala), and the site of one at least of their residences at the time of Marco Polo's visit is probably still marked by a small but very ancient temple—with a stone inscription in Vatteluttu characters—not very far from the big Ramantalli temple on the banks of the river near Kavayi, and lying close in under the mount on its western or sea face. While residing at this Eli *Kovilagam* or king's house, the famliy seems to have split up—after the fashion of Malayali *taravads*—into two branches, one of which (Odeamangalam) settled at Aduthila in the Madayi amsam, while the other (Palli) had various residences. The head of both branches (that is, the eldest male) was the Kolathiri for the time being. He, as ruling prince, lived apart from the rest of the family and had residences at Madayi. Valarpattanam and other places. Madayi was probably, as the *Keralolpathi* seems to indicate, the more ancient of the two seats of the ruling prince, for down to the present day the Madayi Kavu is looked on as the chief temple of the Kolathiri household, goddess Bhagavati, and the next most important temple of the goddess is at the *Kalarivatukal* (Fencing School gateway) temple at Valarpattanam".*

Extent of the Kolathiri Kingdom and its Administration.

As for the extent of the Kolathiri kingdom and the constitution of its Government. the following account by the late Raja Ravi Varma of the Mavelikara branch of the Kolathiri family quoted from the *Malabar quarterly Review* by K. P. Padmanabha Menon in his A History of Kerala Vol. II (1929) may be read with interest. "The kingdom of the Kolathiri Raja extended from Kasaragod in the north, to Korappula in the south. The eastern boundary was Kutakumala, and the western, the sea. Within this territory were included the jagirs of Kottayam (north), Nileswar and Katattanad. The first was given as a present to the Kottayam Raja, and the two latter to the children of Kolathiri Raja. Marriage (Talikettu) in Niliswaram family are even now performed by Kolaswarupam Rajas."

"The sovereign was styled Kolathiri. There were, besides, four Kurvalchakkars or dignitaries, Tekkelamkur, Vadakkelamkur, Nalamkur and Anjamkur. The eldest of the male members reigned as sovereign Kolathiri. The next in succession,

**Malabar Manual,* Logan, p. 283

the heir apparent, was the Thekkelamkur. The residence assigned to him was the Vatakara fort. The third in succession was the Vadakkelamkur in charge of Vekkolat fort. The fourth was the manager of the household, and the fifth, the personal attendant of A.D.C. of the sovereign. Each of these peerages had large estates attached to it. These dignities even now obtained in name. But the large estates which were once appurtenant to them were sold away, except those of the Nalamkur, the present incumbent whereof has nearly an annual income of Rs. 500. The Nalamkur was usually the dispenser of all honours under the command of the sovereign. The dignities of the *Sthanams* so given were "Nayar", "Kurup" and "Nampiyar" to Sudras, and "Panikkar", "Perumalayan", "Komar" and "Velichappatu" to low caste-men. The eldest female member of Kolaswarupam was called *Achamma,* and the eldest lady of the family is called by that title even today. The estates attached to her dignity yield an income of nearly Rs. 700 per annum to its present holder.

"By hereditary right, the post of minister belonged to the members of Murukanchēri house, of Commander of the forces to Chittottu Kurukkal and of Financier to Mavila Nampiar, though the affairs of State were actually conducted by others. As already stated, the office of Purohit belonged to Areppan Namputiri and of the chief priest of temples (Tantri) to Kattumatas Namputiri".*

Relations with the Zamorins of Calicut.

The Kolathiris were an important power in Kerala at the time of the arrival of the Portuguese towards the end of the 15th century. They were the rivals of the Zamorins of Calicut in the political and commercial fields. No detailed account of the early reations between the two powers is available. A story which is old in this connection throws some light on the nature of their relationship and it may be reproduced here in view of its topical interest.† A prince of the Kolathiri family was stationed as Viceroy at Pantalayani Kollam in the southern part of the Kolathiris dominion. During one of his visits to Calicut he fell in love with a princess of the Zamorin's family. The couple having lost all hopes of obtaining the Zamorin's permission for the marriage secretly eloped to Pantalayani Kollam. On receipt of this news the Zamorin flew into a rage and vowed vengeance on the Kolathiris whom he suspected of having intrigued behind his back in order to bring discredit to his family. He promptly marched his army into Kolathunad and occupied all the territory up to Pantalayani Kollam. The princes and her descendants were deprived of all claims to the kingdom of Calicut. Nevertheless, at the Zamorin's instance,

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**A History of Kerala,* Vol. II, K. P. Padmanabha Menon, pp. 193-95.

†See *The Zamorins of Calicut,* K. V. Krishna Iyer, p. 136

the Kolathiri created a separate appanage for the princess at Nileswaram in the northern part of his dominion with 3,000 Nairs under her. This marks the origin of the Nileswaram royal house. The Kolathiri also ceded to the Zamorin all the territory he had occupied by force and further transferred to him certain *koyma* or sovereign rights over the Taliparamba temple. The encounter between the two royal houses thus ended in an increase in the prestige and power of the Zamorin at the expense of the Kolathiri.

Kolathiris and their Contributions to Literature.

The history of the Kolathiri kingdom has not come down to us in the chronological order of its line of rulers. However, literary works furnish the names of some of outstanding rulers who were either patrons of learning or themselves scholars of merit. In the beginning of the 14th century there lived in Kolathunad a famous king by name Raghava. He was the patron of Raghavananda, the author of the *Krishnapadi* commentary on the *Bhagavata Purana* and the *Talaparyadipika* on the *Mukundamala*. Perhaps, Divakara, the author of the *Amogharaghava Champu* written in 1299 A.D., was also patronised by him. Ramavarman, a prince of the Kola country who lived early in the 15th century, gives us the following information about the royal family in the introductory portion of his work, *Bharatasangraha*. Mahaprabha, the queen of the royal family who ruled with capital at Ezhimala, had two sons, Ravi Varma and Kerala Varman. The former had a long reign and on his death, Kerala Varman ascended the throne. Rama Varman was a nephew of Kerala Varman and he wrote the *Bharatasangraha* at the instance of this ruling uncle. It has been gathered from the records of the Chirakkal palace that Kerala Varman ruled over Kolathunad between 1423 and 1446 A.D. and that prince Rama Varman died in 1443 A.D. Apart from the *Bharatasangraha* which deals with the story of the *Mahabharata*, Rama Varman also composed the Sanskrit drama, *Chandrikakalapida*, which deals with the story of the love between Chandrika, the daughter of the king of Kalinga and Kandarpasekhara, the king of Kasi. This drama written in the style of the *Malavikagnimitra* was especially composed for being performed on the occasion of the *Chaitra* festival in the Siva temple at Perinchellur.

Kerala Varman was a generous patron of letters and learning and in his days the Kolathiri court was adorned by several great poets and scholars, the most outstanding among them being Raghava and his disciple Sankara. Raghava wrote the *Padarthachinthana* commentary on the *Yudhisthiravijaya* while

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*See the Chapter on Kolathiri Royal Family in *The Contribution of Kerala to Sanskrit Literature* by Dr. K. K. Raja, pp. 52-62. The details given in this section are taken from this work.

Sankara is the author of the exquisite Sanskrit poem, Krishnavijaya, which described in lucid style the story of Krishna in twelve cantos. Both the poets belonged to the Warrier community and lived at Pallikunnu. The Malayalam poem, *Chandrolsavam,* generously praises the poetic talents of both Raghava and Sankara. It may be mentioned that Uddanda Sasthrikal and Punam Namboothiri who adorned the court of Bharani Thirunal Mana Vikrama (1466-71), the great Zamorin of Calicut were contemporaries and friends of these two poets.

The successor of Kerala Varman was the illustrious Udayavarman Kolathiri who ruled from 1446 to 1475. His reign was one of unusual prosperity and cultural progress. He was the patron of the great poet Cherusseri, the author of the *Krishnagadha*, an exquisite Malayalam poem which deals with the story of Krishna.

Another Kolathiri ruler about whom literary evidence is available is Ravi Varman, the author of the *Udayavarmacharitha,* which deals with the life of Udayavarman Kolathiri. This ruler must have lived in the 16th century. Krishnasudhi, a scholar from Kanchi, is said to have been patronised by a Kolathiri king named Ravi Varman, but there is no positive evidence in support of the identification of this Ravi Varman with the author of the *Udayavarmacharitha.*

Arabs' knowledge of the District in the Middle Ages.

During the medieval period several Arab scholars visited the West Coast. It was Kerala's fame as the land of pepper and other spices that brought the Arabs and other nationals to this Coast. Qazwini (1203-1283) who visited the coast in 13th century refers to Malabar as follows, "Malabar is a vast country in Hind. It has many towns. There are pepper plantations in this country; pepper is exported from one end of the east to the other end of the west."* The accounts left by the Arab travellers who came to the land from the 9th to the 14th centuries contain plenty of references to important towns in this District and the products exported by them. Baliapatam, Srikantapuram, Dharmadom, Bekal, Kumbla, Kasaragod and Mount Eli are some of the places which figure prominently in the Arab accounts.†The details of the references are given here as they are of considerable historical interest. Ibn Khurddhbeh (844-48 A.D.) mentions a place called 'Babattan'. He says "Rice is produced here and is exported to Saranoib (Ceylon)". The place has been identified with Baliapatam, the modern

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**Arab Geographers' Knowledge of Southern India,* S. M. H. Nainar, p. 57.

†For details refer to the book *Arab Geographer's Knowledge of Southern India,* S. M. H. Nainar. The identification of places given in this section is based mainly on this book,

industrial town on the Valarpattanam river about five miles from Cannanore. Dimishqi (1325 A.D.) refers to the place as 'Buddfattan'. He makes the following observation about the place. "Most of the inhabitants of Budafattan are Brahmins who are venerated by the infidels and who hate the Muslims; for this reason there are no Muslims living amongst them." Ibn Batuta (1345) refers to the place as Dadkannan, "a large city abounding with gardens and situated upon a mouth of the sea." "In this," he says, " are found betel leaf and nut, the coconut and colocosia. Without the city is a large pond for retaining water; about which are gardens. The king is an infidel." The 'Jurbatan' of Idirsi (1154 A.D.) and the 'Jurfattan' of Dimishqi (1325 A.D.) may be identified with the Muslim village of Srikantapuram, ten miles east of Taliparamba. Idirsi says, "Jurbatan is a populous town on a small gulf. It produces rice and grain in large quantities and supplies provisions to the markets of Sarandib. There is much pepper cultivated in the mountains." Dimishqi observes that 'Jurfattan' is on the coast and its inhabitants are infidels. Another important place that figures in the Arab accounts is 'Dahfattan' identified with modern Dharmadom. It figures in the accounts of both Dimishqi (1325 A.D.) and Ibn Batuta (1345 A.D.). The former mentions the place before Jurfattan, while the latter gives the following account of the place. "At Dahfattan there is a great bain and a cathedral mosque built by Kuwayl's grandfather who was converted to Islam." Yaqut (1179-1229) and Dimishqi (1325) refer in their accounts to a place called 'Fufal' which has been identified with Bekal. While Yaqut speaks of the gulf of Fufal, Dimishqi says that the city of Fufal occupies a big area and that there are within it diving places for small pearls. Kumbla in Kasaragod Taluk figures as 'Khurnal' in the accounts of Dimishqi. He says that it is a port for the ships of Hind as well as for those who pass by. Kasaragod figures as Harqilya in the accounts of the same writer. It is referred to as having a big area with 1,000 villages, situated on hilly tracts as well as the coast, under its control.

Of all the places mentioned in the Arab accounts Mount Eli deserves special notice. Dimishqi (1325), Abul Fida (1273-1331) and Ibn Batuta (1345) make mention of the place. Dimishqi mentions it as Hill after Harqilya (Kasaragod). Abdula Fida refers to it as Ra's Hayli, situated at a distance of 3 days journey behind Manjarur (Mangalore), and describes it as a big mountain projecting into the sea and visible to the navigators from a distance. Ibn Batuta describes the place as follows:—"We next came to the town of Hili, which is large and situated upon an estuary of the sea. As far as this place come the ships of China, but they do not go beyond it; nor do they enter any harbour, except that of this place, of Kalikut and Kawlam. The city of Hili is much revered both by the Muhammadans and infidels on account of a mosque, the source of light and

blessings, which is found in it.* To this seafaring persons make and pay their vows, whence its treasury is derived, which is placed under the control of the principal Moslem. The mosque maintains a preacher, and has within it several students, as well as readers of the Koran, and persons who teach writing". Ibn Batuta indeed makes a specific reference to the Chinese trade contacts with the District. Thus the Arab accounts show the commercial importance of the District during the period prior to the coming of the Portuguese.

THE PORTUGUESE PERIOD

Joao Perez de Covilhao at Cannanore

The *Travels* of Marco Polo excited the curiosity of European navigators about the countries of the Orient. The Portuguese were among the earliest of the European nationals to embark on voyages of exploration to the East. Joao Perez de Covilhao, a fidalgo well versed in Arabic, left Lisbon in May 1487 on a journey to India. Leaving Aden by boat, he arrived at Cannanore by the traditional sea route followed by the old Roman and Greek traders. Covilhao stayed at Cannanore for some time and collected useful information about Indian trade. On his return he was forced to stay in Abyssinia where he died after several years of service.

Vasco Da Gama and his treaty with the Kolathiri

In the course of historic voyage to Calicut in May 1498 Vasco Da Gama, the famous Portuguese navigator, passed along the coast of Cannanore. His pilots had advance information that the first land that they would see would be "a great mountain which is on the coast of India in the Kingdom of Cannanore, which the people of the country in their language called the mountain Delielly". Da Gama's party did not stop at Cannanore which was at the time "a large town of thatched houses inside a bay". They sailed further down the coast and anchored off Kappad, a few miles north of Calicut.

Though Vasco Da Gama did not visit Cannanore on his way to Calicut, he established contacts with the Kolathiri ruler during his return journey to Europe. His ships which had left Calicut on August 29, 1498 were contacted by the boats sent by the Kolathiri and Da Gama was invited to visit the place. The aim of the Kolathiri was to gain wealth and power with the help of the Portuguese in the same way as the Zamorin had acquired both with the help of the Arabs. He gave the Portuguese all facilities for the loading of their ships and Da Gama sent to the shore several goods in exchange in addition to costly presents for the ruler. As the Portuguese Captain declined to land at the place and the Kolathiri was anxious to

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*The reference is to the mosque at Madayi (Pazhayangadi).

have a closer look at the foreign dignitaries, the Raja took the initiative in going to the ships and meeting them. The meeting between the Kolathiri and Vasco Da Gama took place on a wooden pier specially built for the occasion. Da Gama apprised the Kolathiri of the vile treatment meted out to him by the Zamorin at Calicut. As the Kolathiri had a hereditary feud with the Zamorin, the former gladly undertook to provide the Portuguese with all facilities for trade at Cannanore. The Kolathiri also sent a present to the King of Portugal and entrusted with Vasco Da Gama a golden leaf on which the informal agreement entered into between them was written. The expedition left Cannanore on November 20, and on its way anchored for some time at Anjediva, a group of islands on the Malabar coast, in order to repair and refit the vessels. The party returned to Lisbon in August 1499. It may be mentioned that Da Gama's mission in Cannanore was a complete success. In winning the alliance of the Kolathiri he had successfully exploited the jealousies of the native princes and won for the Portuguese the virtual monopoly of the pepper trade of Cannanore.

Cabral in Cannanore

In 1500 came the expedition of Cabral. Though Cabral met with stiff resistance at Calicut, he got a warm welcome to Cochin. The Cochin Raja who was the enemy of the Zamorin gave the Portuguese all facilities for trade at the Cochin port. While Cabral was at Cochin the messengers of the Kolathiri Raja met him and invited him to Cannanore on promise of abundant supply of pepper and spices at prices cheaper than at Cochin, but he did not venture to accept the offer. Nevertheless, on his return journey Cabral called at the Cannanore port where he was duly received by the representatives of the Kolathiri and provided with all facilities to load his ships with some more cargo. Thereafter, he left for Portugal.

Joao de Nova

In the meantime a squadron of 4 vessels under Joao de Nova had left Lisbon in April 1501 under the orders of the King of Portugal. The expedition avoided Calicut anticipating serious troubles at the place. It sailed to Anjediva where the envoys of the Kolathiri Raja met De Nova and offered him all assistance. The Portuguese Captain, however, decided to proceed to Cochin and try his chances there. At Cochin the native merchants refused to exchange pepper for Portuguese merchandise and insisted on cash payment. Thereupon, De Nova left for Cannanore in the hope of selling his European goods there and getting enough cash. However, owing to the opposition of the local Arab merchants, he could not achieve his objective. In this difficult predicament the Kolathiri offered him his sympathetic co-operation and De Nova left all his European merchandise for disposal at Cannanore under the charge of a factor and two clerks.

Vasco Da Gama's Second Expedition

Immediately after the return of Joao De Nova to Portugal the King sent a fleet of 15 ships to India under the command of Vasco Da Gama. It sailed on March 25, 1502 and after a long and perilous voyage anchored in the bay of Marabia* to repair a mast. The Portuguese now indulged in high handed acts of piracy with a view to intimidating the Moors or Arabs who were their rivals at sea. A ship belonging to the brother of Coja Kasim, "the factor of the sea to the king of Calicut" which was returning from Mecca was stopped on its way and looted. There were more than 700 Muslims on board the vessel and they put up a desperate fight. The ship was eventually set on fire by the Portuguese and the bulk of the crew lost their lives. Da Gama then proceeded to Anjediva and carried on his operations from there. The Kolathiri who had given generous treatment to the Portuguese factors left by Cabral at Cannanore congratulated Vasco Da Gama on his exploits. The Portuguese captain landed at the place at the Raja's invitation and attended mass in the church with his men. The Kolathiri later met Vasco Da Gama with 4,000 Nair swordsmen. A treaty of commerce between the Portuguese and the Kolathiri was arranged according to which it was agreed that they would receive the same prices in Cannanore as in Cochin. The ships of Cannanore were to be protected by passes issued by the Portuguese factors of the places. The Kolathiri also undertook to provide the Cannanore factor with 10 Nairs as a guard to carry messages. After finalising the above arrangements at Cannanore Vasco Da Gama left for Calicut leaving behind him his relative, Vincent De Sodre, with instructions to "buy and gather in the warehouse rice, sugar, honey, butter, oil, coconuts and dry fish and to make cables of coir". De Sodre proved himself to be of great help to the Kolathiri in bringing about the discomfiture of a wealthy Arab merchant Khoja Mohammed Marakkar of Cairo, who had insulted him.* In recognition of the service rendered by De Sodre the Kolathiri began the custom of giving the Portuguese Commandants of Cannanore a gold *purdao* daily for their table supplies. The Portuguese were also given the right to trade and establish a warehouse at the Cannanore port.

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* The bay of Ettikulam lying opposite to Madayi. Vide *Malabar Manual*, Logan, p. 306.

* O. K. Nambiar gives the following account of the incident. "The Raja of Kolathiri was at that time smarting under an insult at the hands of an impudent merchant of Cairo named Coja Mohammed who not only refused to pay the port dues but spoke insultingly of the King and the Queen mother when his customs were demanded by the officer. When Vincent Sodre learnt of the incident, he overhauled Coja Mohammed's vessel and collected the port dues. The rich merchant was tied to a post and whipped." *The Kunjalis—Admirals of Calicut*, p. 40.

On his return from Cochin Da Gama again touched Cannanore and obtained permission from the Kolathiri to build a wall and palisading the key of the door of which was to remain at night in the safekeeping of the Kolathiri himself. After regulating the affairs of the Cannanore factory, Da Gama left 200 men there and sailed for Europe on December 28, 1502.

The Portuguese captain, Don Francisco De Albuquerque, came to Cannanore in 1503, but on his arrival he learnt from the Kolathiri about the critical position of the Portuguese in Cochin and therefore, immediately left the place to relieve the small Portuguese garrison beleagured there. Having consolidated the Portuguese position in Cochin and later obtained permission to open a factory at Quilon Albuquerque started back on his journey from Cochin to Europe on January 31, 1504. On this occasion too he touched Cannanore for ginger.

The next Portuguese captain to visit Cannanore was Suarez De Menezes. He arrived at the place in September 1, 1504 and was duly received by the Kolathiri with 3 elephants and 5,000 Nairs. After a futile attempt to rescue some of the prisoners taken in Calicut in Cabral's time he cannonated the place and sailed for Cochin on September 14.

De Almeida

The arrival of Francisco De Almeida, the first "Portuguese Viceroy of the Indies" in the Indian waters in October 1505 marked the commencement of a new epoch in the history of the Portuguese possessions in the east. He was sent from Portugal with specific instructions to erect forts at four strategic places viz., (1) Anjediva island, (2) Cannanore, (3) Cochin, and (4) Malacca. Almeida reached Anjediva on September 13 and commenced the erection of the fort there. Proceeding further down the coast he started the construction of the Cannanore fort on October 23 with the Kolathiri's permission. The fort was named St. Angelo. Almeida then left Lorenzo De Brito with 150 men and two ships at the place to defend the fort. Thereafter, he left for Cochin and strengthened the Portuguese position there. In the meantime the Zamorin was making large scale preparations for a great naval attack on the Portuguese in alliance with the Sultan of Egypt. On advance receipt of this information at Cochin Almeida directed the Portuguese under Lorenzo to concentrate their ships at Cannanore. On March 16, 1506 the Portuguese effectively intercepted an armada of Turks and Arabs whom the Zamorin had launched against Cannanore. The armada consisted of two hundred and ten large vessels gathered from the different parts of the Zamorin's dominion. The Portuguese navy under Lorenzo Almeida met the Zamorin's fleet in battle and the armada retreated towards Dharmapattanam and from there further north towards Cannanore. The Portuguese ships followed them in hot pursuit and won a decisive victory. It

is said that nearly 3,000 Muslims fell in this battle and the rest were scattered in all directions. This naval victory resulted in the establishment of Portuguese naval supremacy in the Indian seas. At the end of the monsoon in 1506 Almeida gave up the Anjediva fort and concentrated his forces at Cannanore with a view to protecting Portuguese trade interests.

Alliance between the Zamorin and the Kolathiri

An important political development which took place at this juncture was the alliance between the Kolathiri and the Zamorin who were till then hereditary enemies. The Zamorin was able to convince the Kolathiri of the real motives of the Portuguese in India and the perils inherent in his policy of befriending them. The old Kolathiri who had welcomed Vasco Da Gama died at this time and a disputed succession took place for the Kolathiri throne. The issue of succession was settled to the advantage of the Zamorin by the arbitration of a Brahimin nominated by him. The new Kolathiri was, therefore, friendly to the Zamorin and hostile to the Portuguese. A barbarous incident which occurred at this time served to rouse the feelings of the people of Kolathiri and to stiffen their attitude towards the Portuguese. Logan describes the incident as follows:— "The Portuguese permitted no native vessel to ply on the coast without their passes, signed by the commandants either of Cochin or of Cannanore. Chenacheri Kurup, the minister of the old Kolathiri had some years previously sent a memorial to the king of Portugal praying for an order to the Portuguese captains not to molest the Kolathiri's petty islands. the Laccadive group, and to permit ten native vessels to go annually to Hormuz or Gujarat for the purchase of horses, and a favourable reply had been received. But the Portuguese captains obstructed the carrying out of the order, and, perhaps, they had some excuse for doing so as several Calicut Moors under cover of this permission used to carry on trade. The Portuguese captains were not therefore very particular as to what vessels they took. And it so happened about this time that one of them, Gonzalo Vaz, meeting a vessel near Cannanore, overhauled her papers, and, declaring a pass which she carried from Brito, the Cannanore commandant, to be a forgery seized the rich prize, and to avoid discovery, plundered and sank her after sewing the crew up in a sail and throwing them overboard. The stitching had not been firm, and the corpses of the crew were washed up on the beach. One of the bodies was identified as the son-in-law of Mammali Marakkar, and the father, a very influential merchant, came to the Cannanore fort and indignantly upbraided Brito for the breach of the faith. Brito protested his innocence, but it was not believed. And the murdered man's family, therefore, went in a body to the Valarpattanam palace of the Kolathiri and demanded vengeance. The populace was greatly incensed, and the Kolathiri reluctantly consented to hostilities".*

* *Malabar Manual*, Logan, p. 312-13

Immediately after the outbreak of hostilities the Portuguese withdrew within the fort at Cannanore and here they were closely besieged by the Kolathiri's men. The siege of Cannanore lasted for four months and the Portuguese garrison underwent terrible privations. Brito communicated with Almeida at Cochin and obtained reinforcements and supplies prior to the outbreak of the monsoon. He also dismissed Gonzalo Vaz from service in an attempt to appease the Kolathiri and the local populace. But the Kolathiri was in no mood to appreciate this gesture and he pressed on the beleaguered garrison with a force of 40,000 Nairs. The Zamorin sent 21 pieces of cannon and 20,000 Nairs to assist his new ally. The Portuguese put up stiff resistance in the face of heavy odds. At times they were on the verge of starvation and had even to live on lizards, rats, cats and other animals. The story is told in this connection of an incident which took place on August 15 when as if by miracle the sea sent forth shoals of crabs and prawns in answer to their prayers and the garrison could again live in plenty. However, almost everyone of the Portuguese soldiers in the besieged fort was wounded in the fight. Brito kept up a constant bombardment of the town in order to conceal the exhaustion of his resources. The situation was saved for the Portuguese by the timely arrival on August 27 of a fresh fleet of 11 ships from Europe under the command of De Cunha. The besiegers were driven back and the Cannanore fort was made safe for the Portuguese. The Kolathiri now sued for peace which was granted on terms beneficial to the foreigners. The Portuguese had thereafter no difficulty in loading their ships with cargo at Cannanore.

After his victory at Cannanore, Almeida turned against the Zamorin's fleet and destroyed it completely. In the mean time an Egyptian fleet had arrived in Indian waters under the command of Admiral Mir Hussain to assist the Zamorin. It carried on board 1500 Egyptians and the Zamorin's ambassador Mayimama Marikkar who had been sent earlier to Egypt to seek assistance against the Portuguese. In the ensuing fight that took place at Chaul between the Egyptian and Portuguese fleets Lorenzo Almeida was slain with the whole crew of his ship and the remaining Portuguese vessels sailed to Cochin to convey to the Viceroy the tragic news of this disaster. Almeida promptly left Cochin swearing vengeance on his enemies and reached Cannanore on November 25, 1508 at the head of a fleet of 1,300 Europeans and 400 selected Cochin Nairs. He sailed upto Mount Deli expecting to meet the Egyptian fleet but here he was met by the large Portuguese fleet which had been sent under Albuquerque from Portugal to relieve him of his Viceroyalty. The combined fleet returned to Cannanore but quarrels soon broke out between the two Viceroys. In the end Albuquerque was sent to Cochin and Almeida as Viceroy in command of the combined fleet sailed from Cannanore on December 12, in search of the enemy. On February 3, 1509 the Portuguese met the Egyptian fleet in

battle, but the result was not decisive. The Egyptians retired leaving the Portuguese in virtual command of the sea. Almeida returned to Cannanore carrying with him much treasure and many prisoners. In his hour of triumph the Viceroy was guilty of the worst excesses. He hanged some of the prisoners and blew some others from cannons. The limbs of the victims were exhibited in the Arab quarters at Cannanore as a warning to the Arabs against further provocative action against the Portuguese. Almeida thereafter returned to Cochin (March 8, 1509), but he did not care to hand over charge to the Viceroy designate Albuquerque. The dispute between the two continued until Albuquerque was despatched as a prisoner to Cannanore to be kept in Brito's charge. The situation remained unchanged till October 16, 1509 when fresh Portuguese reinforcement arrived at Cannanore under the command of Don Fernando Cutinho. One of the first acts of Cutinho was to release Albuquerque from custody and to confer on him the insignia of his rank as Viceroy. Brito, the Cannanore Commandant set sail secretly from Cannanore on the same night to convey the unpleasant news to Almeida at Cochin. Almeida now quietly resigned his office and made preparations to return to Europe. He was not, however, destined to reach Portugal, for he lost his life on his way in a scuffle. The same fate also befell Brito, the defender of the Cannanore fort.

Albuquerque

The first act of Albuquerque, the new Viceroy, was to wage war against the Zamorin. He later annexed Goa in February 1510 and set about strengthening its defences. He was, however, forced to vacate the place in the wake of the resistance offered by Adil Khan, the chieftain of Goa, and the large scale desertions that took place from among his own ranks. From Goa Albuquerque came to Anjediva (August 1510) and from there to Cannanore on December 15. At Cannanore he held a grand durbar in a large tent erected in front of the fort and it was attended by the Kolathiri, his minister Chenacherri Kurup and Mammali Marikkar a chief Muslim merchant of Cannanore. Towards the end of September Albuquerque planned a second expedition against Goa. Fresh Portuguese reinforcements arrived from Europe and augmented the strength of his forces. However, on arrival at Cannanore they heard that a force of 9,000 Turks had been assembled to meet them and they immediately broke into mutiny. To make matters worse, the Zamorin made all attempts to wean the Kolathiri away from the Portuguese alliance by sending to him an army under the Cochin prince whose claims to the throne the Portuguese had rejected. Albuquerque now rose to the occasion and persuaded the Kolathiri's minister Chenancherri Kurup, to join his expedition to Goa at the head of 300 selected Nairs. The Portuguese soldiers who had broken into mutiny now felt ashamed of their conduct and expressed

their readiness to fight against their enemies. The Portuguese forces promptly proceeded up the coast and reached Goa on St. Catherine's day on November 6, 1510. The city fell into the hands of Albuquerque after a contest lasting only for six hours. Goa soon took the place of Cochin as the chief Portuguese settlement in the east. After settling its affairs Albuquerque left for Malacca and from there for Cochin. He then engaged himself in a costly war with the Zamorin in an attempt to cripple the power of Calicut. Albuquerque did not succeed in this attempt and before long it became clear to him that the continued rivalry between the Zamorin and the Portuguese helped only to promote the interests of the Kottayam and the Raja of Cochin and undermine those of Portugal. He soon opened negotiations with the Zamorin and signed a treaty of friendship with him in 1513 in spite of the expressed dissatisfaction of the Kolathiri and the Cochin Raja.

Successors of Albuquerque

Lopo Soarez (1515-18) and Diago Lopez De Sequiera (1518-22) were the immediate successors of Albuquerque. The period of their Viceroyalties did not witness any striking developments. But under them the Portuguese became very unpopular with the natives because of their refusal to honour their own protective passes issued to native ships engaged in trade. The Portuguese captains even engaged themselves in acts of organised piracy on the seas. Petitions were sent home, particularly from Cannanore and in consequence of this Sequiera was recalled and Don Duarte De Menezes was sent as Viceroy. During the tenure of office of Durate De Menezes (1522-25) the Arab merchants became very aggressive on the seas and Portuguese prestige suffered heavily. Consequently, Vasco Da Gama was again sent to India a third time in an attempt to restore Portuguese ascendency. On his arrival at Cannanore Da Gama was received by the Kolathiri with due honours. He stayed at the place only for three days, but during this short period the Kolathiri was prevailed upon to surrender to the Portuguese a prominent Muslim Captain of Cannanore named Balia Hassan. Balia Hassan was a relative of the Ali Raja of Arakkal and he had proved himself to be a great nuisance to the Portuguese at Cannanore. Da Gama had him thrown into a dungeon in the Cannanore fort. On leaving Cannanore and reaching Cochin Vasco Da Gama fell seriously ill and passed away on December 24, 1524.

Henrique De Menezes

Henrique De Menezes (1524-26), succeeded Vasco Da Gama. Immediately on his arrival at Cannanore on his way to Goa the new Viceroy ordered the execution of Balia Hassan. The Arakkal Ali Raja offered to the Portuguese a handsome ransom for his release. The Kolathiri himself visited the Viceroy in person and pleaded with him to spare the life of the Muslim

Captain. All such efforts ended in failure, and Balia Hassan was executed in the Portuguese fort at Cannanore. The Arabs were greatly upset by the turn of events. Having lost faith in the Kolathiri, they decided to act independently of him. The Kolathiri was annoyed at this and he sought Portuguese assistance in punishing the Moors who had taken refuge at Dharmapattanam island. An expedition was accordingly organised and the towns, bazaars and shipping in Dharmapattanam and Mahe were destroyed (Jan. 1525). The new Viceroy also dealt with the Laccadive Islands. The King of Portugal had sent orders that the Kolathiri be allowed to keep the islands for himself only if he supplied all the coir required by the Portuguese at a cheap rate. Menezes at an interview with the Kolathiri demanded the supply of a thousand candies of coir per annum at concessional rate. The Kolathiri expressed his inability to oblige the Portuguese and intimated his preference for giving up the islands for the time being. He acted accordingly and Menezes stationed there 40 soldiers and levied *an import duty on all rice taken to the islands.* With the income so derived he could buy all the coir required and pay for the establishment. He next blockaded the coast in an attempt to intercept the supplies of rice required for Calicut and fought two naval actions near Mount Deli. These actions of Henrique De Menezes led to a grim war with the Zamorin. While engaged in a battle near Baypore he received a wound in the leg and was forced to retire to Cannanore in January 1526. Here the wound grew worse and he passed away on February 2. The body of Henrique De Menezes was buried in the church at Cannanore.

War between the Portuguese and the Kolathiri

Lopo Vaz De Sampayo (1526-29), the next Governor, strengthened the defences of Cannanore by extending fort St. Angelo upto the well on which the garrison had till then depended for drinking water. He was succeeded by Nuno Da Cunha, and then by Gartia De Noronha. In 1540 a treaty was concluded between the Zamorin and the Portuguese and the Zamorin agreed to accept Portuguese passes for the navigation of his vessels. Estava Da Gama was Governor for two years from 1540-42 and he was succeeded by Martin Affonso De Souza (1542-45). During the term of office of the latter the Portuguese organised an expedition to pillage the Hindu temples on the west coast. This policy brought them into conflict with the Kolathiri. The relations between the two became further strained when Abu Baker Ali and Kunhi Soopi Ali the uncle and father respectively of the Arakkal Ali Raja were treacherously murdered in 1545 by Bastio De Souza, a relative of the Governor who was sent to the Raja at Cannanore for the purpose of extorting money from him. The Arakkal family was one of the most influential in Cannanore and the murder of two members of this family created a veritable crisis.

The Kolathiri declared war on the Portuguese. It was left to Dom Joao Castro who came as Governor in 1545 to undo the mischief done by his predecessor and restore peace.

The restoration of normal relations between the Kola thiri and the Portuguese was, however, only a temporary affair. The successors of Joao De Castro followed a policy of religious persecution and forcible conversion. The Portuguese, therefore, came into clash with most of the native princes and chieftains of Kerala. The Zamorin of Calicut engaged himself in a protracted naval warfare with them. The Calicut navy under the Kunjali Marikkars attacked Portuguese convoys and caused serious havoc to Portuguese trade and shipping. In 1558 the Kolathiri came openly into the field against the Portuguese by providing active support to the Marikkars. The rudeness of the Portuguese Governor Dom Payo De Noronha was mainly responsible for the decision of the Kolathiri to support the Zamorin and the Marikkars. In a battle fought off Cannanore the flag ship of Kunjali was sunk and the Portuguese captured three ships. The ships of the Kolathiri continued to harass Portuguese transport with the assistance of the Zamorin's vessels. Dom Francisco de Mascarenhas was now sent by the viceroy to bombard Cannanore and to carry on the fight more vigorously. He was, however, attacked by the Kolathiri's vessels and one of his ships was forced to take to flight. The Portuguese now fitted up a fresh fleet and caused considerable damage to native vessels, particularly those of the Zamorin. It is estimated that about 24 vessels were captured and 2,000 men were either beheaded or thrown into the sea. The Zamorin at last denounced the treaty of 1540 and declared war against the Portuguese. The Kolathiri and the Zamorin were now engaged in fighting a common war against a common enemy. The fort of Cannanore was besieged in 1564 and the Portuguese ships in the harbour were destroyed. In the meantime fresh reinforcements arrived for the Portuguese and they could effectively blockade the entire coast. But the allied fleet continued to harass Portuguese ships and hamper their trade. The prolonged war adversely affected the trade interests of the Portuguese. They could not get either pepper or other spices from Cannanore. The Viceroy was now eager to come to terms with the Kolathiri. The Kolathiri himself was sick of fighting and craved for peace. The Portuguese took advantage of the opportunity and concluded peace with the Kolathiri. The withdrawal of the Kolathiri from the fight helped the Portuguese to concentrate all attention on the Zamorin's fleet. The Zamorin also expressed his willingness to cease hostilities, but the Portuguese did not agree to come to terms with him as they were anxious to wreak vengeance on the Kunjali Marik kars. However the Portuguese over-estimated their own strength and had to repent for their mistake, for they were soon thrown out of Chaliyam (1571) which was one of their main footholds on the Malabar coast. The Portuguese con-

tinued to maintain a precarious foothold at Cannanore till 1663 when the fort was captured by the Dutch.

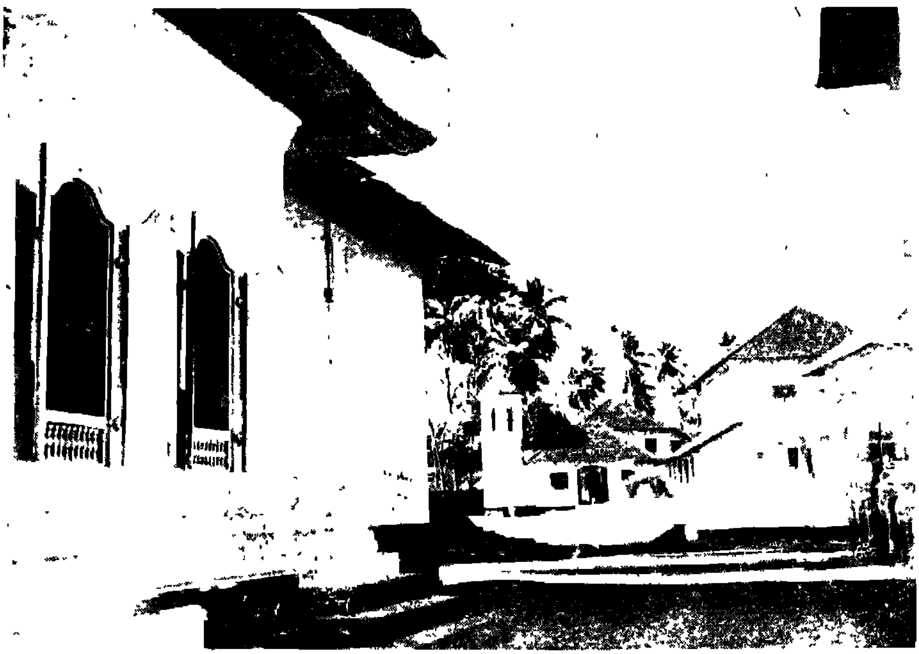
Arakkal Ali Raja of Cannanore

Before proceeding to trace the history of the Dutch power in the District, we may deal with the origin and early history of the Muslim royal house of Arakkal which played a significant part in the political history of North Kerala from the time of the arrival of the Portuguese. The chief of this house who was called Ali Raja was one of the powerful dignitaries of the land and all the European powers who came to this part of Kerala had to take him into their calculations.* The origin of the Arakkal family is shrouded in obscurity. The Keralolpathi compiled in the 17th or 18th century traces it to the inevitable Cheraman Perumal† Some recent writers on the role of Islam in Kerala have expressed the view that the Arakkal family was descended from the sister of the last Perumal and they cite archival and numismatic evidence of doubtful historical value in support of their view. The theory is stated as follows. "The Arakkal records show that this Muslim principality was established in the first century of the Muslim era itself, that is, in the 7th century A.D. The seat of this family was Dharmatam in Malabar. The township, where Sridevi, the sister of the Perumal who, according to legend, embraced Islam, resided was a port. The place in Dharmatam called Araserkulangara, came gradually to be known as Arakkal. Sridevi's

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* The Arakkal family follows the *Marumakkathayam* system of inheritance. The senior most member of the family whether male or female, is its head. The ruling male chief of the Arakkal house is referred to alternately as Adi Raja, Azhi Raja and Ali Raja. Several explanations are given for the origin of these terms. It is said that the Arakkal chief was called the Adi Raja because he was the first Muslim in Kerala to assume royal powers. The term "Azhi" means sea and therefore Azhi Raja is supposed to mean the 'Lord of the Sea.' The word 'Ali' is said to have been taken from the terms Muhammed Ali, the first ruler of this dynasty, thus giving the name Ali Raja to the ruler of this house. According to Dr. Gundert, the word 'Ali' is only a variation of the word 'Azhi' and not the ordinary Muslim name. This view, however, is not accepted by all writers as the rulers of the Arakkal family used the title Ali Raja even before they secured supremacy over the sea. (See the Chapter on 'Arakkal Royal Family' in the *Kerala Muslim Directory*, pp. 386-408). It may also be mentioned here that female chief of the Arakkal family is called the Arakkal Bibi.

† Buchanan writing early in the 19th century records the tradition that the Arakkal family might have descended from a petty Nair chief who obtained a grant of territory from the Cheraman Perumal and that afterwards converted owing to a young lady having fallen in love with a Mussalman. (vide *A Journey from Madras through Mysore, Canara and Malabar*, Vol. II, Buchanan, p. 553).



Arakkal Palace, Cannanore

son Mahabali embraced Islam under the name Mohammed Ali and he was Ali Raja I, the founder of the Arakkal dynasty. 'HIJRA 126' imprinted on the coins issued by the rulers of Arakkal is clear evidence for this."* It is difficult to subscribe to this view on the alleged evidence of the Arakkal family records. The records seem to have been prepared by panegyrists of a later age in the same way as the *Keralolpathi* and the *Kerala Mahatmyam* were compiled in the 17th or 18th centuries to satisfy the whims of Hindu rulers. They cannot therefore, be relied upon as a source of history.† None of the Arab travellers who visited the District in the middle ages refers to the story of the Ali Raja's descent from the legendary Cheraman Perumal as a historical fact. It is also significant that Sheik Zainuddin, the author of *Tuhafat-ul-Mujahiddin*, who wrote in the middle of the 16th century and has referred to the Ali Raja's relations with the Portuguese, does not refer to any such story about the origin of the Arakkal house. Zainuddin would certainly have referred to this story if there was any substratum of truth in it or at least, if a tradition on these lines was current among the people. The origin of the Arakkal family has, therefore, to be sought elsewhere. According to some writers the Ali Raja of Cannanore was descended from the Kolathiri royal house. Thus Dr. T. I. Poonen has stated on the authority of the Dutch Commander, Moens, that the Ali Raja was of Kolathiri origin, being the descendant of a matrimonial alliance between a Kolathiri princess and a rich Arabian Moor.‡ The story is told in this connection that a princess of the Kolathiri house fell in love with a Muslim youth who rescued her from drowning and that she insisted on marrying him. The Kolathiri acceded to her wish and constituted her family into a separate royal family or *Illam* with all royal paraphernalia. According to another version

* See the Article on "Role of Islam in Kerala" by P. A. Syed Mohammed in *History on the March*, p. 175.

† The point made by P. A. Syed Mohammed that the Ali Raja of Cannanore issued coins bearing the year 126 in the *Hijra* era (and also the years 36 and 161 in the same era as he states elsewhere) is equally untenable. The Ali Rajas got some kind of royal status only in the 16th or 17th century and consequently, the very suggestion that they issued coins dated in the *Hijra* era in the 7th or 8th century A.D. is historically incorrect. The evidence available at present goes to prove that the Ali Rajas issued coins only in the 18th century and as Marsden has pointed out these coins were issued "At any rate as early as 1731 and as late at 1788". Dr. J. R. Henderson, formerly Superintendent, Madras Museum, who has made a comprehensive study of the coins of South India has pointed out that the Ali Rajas' coins "frequently bear blundered dates". (Vide *Catalogue of the coins in the Indian Museum*, Calcutta, Vol. IV, edited by John Allen (1928), p. 132.

‡ *A Survey of the Rise of the Dutch Power in Malabar* p. 193.

which has commanded general acceptance the Arakkal royal house was founded by a Nair by name Arayankulangara Nair, one of the ministers of the Kolathiri who became a convert to Islam and adopted the name of Mohammed Ali at the beginning of the 12th century.† He continued in the service of the Kolathiri even after his conversion and his successors known as the Mammali Kidavus were the hereditary ministers of the Kolathiri. They had a high standing in the Kolathiri court and they stood with sword point resting on a box implying that whatever was decided upon by the Kolathiri they would find the money therefor.

Logan gives a list of the most important chieftains of the Arakkal royal house about whom information is available.* The first five chieftains in the line were Muhammed Ali, Hassan Ali, Ali Moosa, Kunhi Moosa and again Ali Moosa. The last mentioned chief is said to have conquered in 1183-84 some of the Maladive Islands for the Kolathiris who even at an earlier period had become masters of the Laccadive Islands. The Kolathiri rewarded his services with an annual grant of 18,000 *fanams* from the revenues of the islands and with the port of Cannanore and the *desoms* of Kanattur and Kanotchala on the main land. A chieftain by name Valia Mammali lived in the 14th century A.D. His family title was so well known among the Portuguese and other Europeans that they named the 9° channel separating Minicoy from the Laccadive Islands as "Mammali's Channel" after the Arakkal family's connection with the Maldives and the Laccadives. The Laccadive islands themselves are said to have been conferred with title of the Ali Raja upon the head of the Arakkal house by the Kolathiri in 1550 in return for a fixed annual tribute of 6,000 *fanams*.

The Ali Raja achieved over the years a high degree of material prosperity. He was the lord of the Cannanore bazaar and also enjoyed the virtual monopoly of power to procure and sell pepper, cardamom and other spices in the Cannanore District. Moreover, his trading fleet covered the sea and harassed the vessels of foreign traders The Portuguese found in the Ali Raja and his fleet a serious menace to their prosperous trade. They reduced the Laccadive island in 1553, though a few years later they were dislodged from there. Zainuddin records that the incalculable harm done to the Muslims by the Portuguese all along the coast made the Ali Raja write to Sultan Adil Shah of Bijapur appealing to the latter to fight against the Portuguese and rescue the Muslim population from Portuguese savagery. We have already seen that the Portuguese reprisals on Moorish trade also imposed a heavy strain on the relations between the Ali Raja and the Kolathiri.

† *Malabar District Gazetteer*. p. 421

* See *Malabar Manual*, Vol. I, p. 358

The Dutch who came after the Portuguese established friendly relations with the Ali Raja. He was the first person through whom the Dutch East India Company's merchants carried on pepper trade in Malabar. He helped the Dutch at Cannanore in all possible ways since they were opposed to the Portuguese who were the inveterate enemies of the Muslims. Hamilton gives an interesting account of Cannanore and the Ali Rajas after they became independent of the Kolathiris. He describes Cannanore as "a pretty large town built in the bottom of the bay" and as "independent of the Dutch stationed at fort Angelo". It was under "Adda Raja, a Mohammedan Malabar prince who upon occasion can bring near 20,000 men in the field". "His government is not absolute, nor is it hereditary; and instead of giving him the trust of the Treasury whch comes by taxes and Merchandise, they have chests made on purpose with holes made in their lids, and coins being all gold, whatever is received from the treasurer is put into these chests by these holes and each chest has four locks, and their keys are put in the hands of the Raja, the Commissioner of Trade, the Chief Judge, and the Treasurer, and when there is occasion for money none can be taken out without all these four be present or their deputies."*

Dutch Conquest of Cannanore (1663)

We may now trace the history of the rise of the Dutch power in Cannanore. The Dutch captured the Cannanore Fort from the Portuguese in February 1663. The event came in the wake of their capture of Cochin in January of the same year, and that of Thangasseri and Cranganore in the preceding years.† The events leading to the fall of Cannanore are described by Baladaeus as follows:—"The Hollanders, having now made themselves masters of Cranganore, Cochin and Quilon sailed in 1663 with a considerable fleet, and a good number of land forces under the command of Jacob Hustaert, Peter Dupon, Henry Van Rheede, and diverse other brave officers for Cannanore. Having landed their men and soon made themselves masters of the city—which was without defence, they battered the fort with their great cannon but without any great success, the bastions and ditches on the landslide being stout, and the rock and the fortifications on the sea impregnable. However after a siege of a few days, the Portuguese seeing that by the taking of Cochin all hopes of relief were banished, surrendered upon honourable terms‡"

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* Quoted in the *Malabar Manual,* Logan, p. 358

† *The Malabar District Gazetteer* gives the date of the conquest of Cannanore as February 13, 1663. Dr. T. I. Poonen on the evidence of Foster's *English Factories* gives the date of the surrender of Cannanore as February 6, 1663. (Vide *A survey of the Rise of the Dutch Power in Malabar,* p. 113.

Treaties between the Dutch and the Kolathiri (1663-1664)

The first treaty between the Kolathiri and the Dutch East India Company was concluded on March 20, 1663 immediately after the capture of Cannanore. The main provisions of this treaty were the following:—"That there shall be perpetual peace between the Company and the king; that the town and jurisdiction of Cannanore are the lawful property of the Company, that a peaceful trade and communication be forthwith established between the two nations, that the new fanams be declared legal tender, that the labourers will be furnished to the Dutch at the established rates of payment, that no Portuguese, especially priests, will be tolerated in the country, that the Raja and the Governor will, when necessary, assist each other reciprocally, that the Raja will receive half of the profits arising from the sale of passes and such proportion of the revenues etc., as was allotted to him under the Portuguese Government etc."* The provisions of the treaty were, however, not observed faithfully. The Dutch factors at Cannanore were therefore instructed to enter into fresh negotiations with the Kolathiri with a view to strengthening the existing ties. The Kolathiri undertook to observe the terms of the earlier contract more scrupulously and gave instructions to his officers accordingly. The oral undertaking given by the king was embodied in a written agreement signed on 21/22 July 1664. The main terms of the agreement were as follows:—

(1) The Kolathiri would not permit any pepper or cardamom to be carried out land-ward from his kingdom.

(2) No pepper or cardamom would be brought to the king's port for being transported by water without the same being bought by the Dutch Company and shipped by them.

(3) The Ali Raja of Cannanore would not be allowed to purchase more than 150 candies of pepper and 10 candies of cardamom in the Kolathiri's kingdom and this quantity was to be shipped only from Cannanore.

(4) The Kolathiri was to sell all the rest of the pepper produced in his kingdom to the Dutch Company at a reasonable price without any gain of it being sold to anybody else in the world.

(5) The Kolathiri was to prevent any pepper, cinnamon or opium from being brought by land or sea into his kingdom by his subjects or strangers. If any such importation took place, the matter was to be promptly reported to the Dutch Commander for appropriate action.

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* *A. Survey of the Rise of the Dutch Power in Malabar*, Dr. T. I. Poonen, pp. 112-13

(6) The Dutch Company was to have power to bring opium and in such quantities as they consider fit, and the Ali Raja was not to bring more than 6 candies annually.

(7) The Kolathiri was to render all necessary help and political assistance to the Dutch Company's servants sent into the interior in pursuit of trade and also to grant them places of residence from where they could carry on their normal trade activities without trouble.

The Kolathiri observed the terms of the treaty faithfully and gave no cause for complaints from the Dutch side. The Dutch, having thus secured the monopoly of the pepper trade of Cannanore, bestowed special attention on strengthening the defences of the Cannanore fort which was their outermost territory and possession in Malabar.

Relations between the Dutch and Ali Raja.

The Dutch entered into separate treaty relations with the Arakkal Ali Raja. On February 11, 1664 they signed a treaty of friendship and trade with him as with a free lord. Under the provisions of this treaty the quantities of pepper, cardamom and opium to be imported or exported by the Ali Raja in the Kolathiri's kingdom were limited. The treaty also prohibited him from procuring any pepper or cinnamon by sea or land from the Zamorin or the Cochin Raja. The Ali Raja took all steps to evade the treaty obligations and therefore a fresh treaty was concluded with him on March 13, 1664 with a view to making him carry out his obligations faithfully. The Ali Raja, however, continued to have his own way. He invariably supplied the Dutch with smaller quantities of pepper than required and secretly sold his produce to others who offered him prices more attractive than what the Company had stipulated for in the treaty.

Relations with the powers of Canara and Coorg

It would be relevant to the scope of this Chapter to attempt a survey of the relations of the neighbouring Tuluva and Karnataka regions with the Cannanore District. In view of the close proximity of Cannanore to the Districts of South Canara, Coorg and Mysore there had been intimate political and cultural relations between rulers and peoples on either side from very early days. In the 13th century the kingdom of the Kolathiri extended from Panthalayini Kollam (Kozhikode District) in the south to Mangalore (South Canara District) in the north. The Hosdurg-Kasaragod area was thus under the control of the Kolathiri. In course of time two local dynasties arose in this area, viz., those of Nileswar and Kumbla. Reference has already been made to the fact that

the Nileswar royal house originated from a matrimonial alliance between a princess of the Zamorin's family and a prince of Kolathunad. This event must have taken place in the latter half of the 14th century or in the beginning of the 15th century. As for, the Kumbla royal house, like most other royal dynasties of Kerala the Kumbla Rajas too claim their origin from the days of the legendary Cheraman Perumal. Sometime after the conquest of the Tuluva country by the Vijayanagar Emperor, Narasimha Saluva (1486-91), the Kolathiri lost his supremacy over the territory lying to the north of Chandragiri or Payaswini river. The current tradition prevalent in the Mangalore and Kasaragod Taluks represents a branch of the Bairasu Wodeyar family of Karkala as having set up rule over the area till it was extirpated in the 17th century by Sivappa Nayak of Bednore. The Raja of Kumbla governed his kingdom acknowledging the suzerainty of the Vijayanagar empire as is testified to by the accounts of Duarte Barbosa, the Portuguese traveller who wrote early in the 16th century.

The Portuguese alliance with Vijayanagar in the palmy days of its imperial greatness had its repurcussions on the relations between the rulers of Kerala and South Canara. Thanks to the patronage extended to the Portuguese by the rulers of Vijayanagar like Krishna Deva Raya (1509-29) and Rama Raya (1542-65), the entire export and import trade of the West coast had passed into the hands of the Portuguese. Following the defeat of the Vijayangar forces in the famous battle of Rakshasi-Tangadi (Talikotta) in 1565 a league was formed against the Portuguese by the rulers of Ahmadnagar, Bijappur and Calicut to which several local princes of Canara also extended their support. Even much earlier to this development the local rulers of Canara had allied with the rulers of Kerala in their fight against the Portuguese. Special mention may be made in this connection of the role of the famous 'Queen of Ullala' (Abbakka Devi wife of Lakshmapparasa Banga Raja) whose capital was Urva at Mangalore. She was a staunch opponent of the Portuguese and heroically resisted their expansion into Tuluva for over three decades. The brave queen worked in close co-operation with the chieftains of Kerala and against her own husband who was in alliance with the Portuguese. She stopped paying tribute to the Portuguese several times when they came into clash with the Kolathiri during the period 1558-66. In 1558 she incurred the wrath of the Portuguese by taking the side of the Kolathiri in a naval engagement that took place off Mangalore between the Portuguese captain Luis De Mello and a solitary vessel belonging to the Kolathiri. The Portuguese led a punitive expedition to storm Mangalore and massacred the local population indiscriminately during their onward march. The Queen of Ullala was eventually defeated by them in 1568 and she fled to the Thalappadi hills conceding victory to her enemy.

Ikkeri or Bednore Nayaks

In the beginning of the 16th century when the empire of Vijayanagar had begun to show signs of decadence a Virasaiva (Lingayat) agriculturist family acquired supreme power in the region of Canara. This family was descended from a headman of the village of Keladi who rose in the service of Krishnadeva Raya (1509-29) of Vijayanagar. In 1511 a member of his family by name Chowdappa Nayak (1499-1513) built a palace at Ikkeri and shifted the headquarters of the principality. His successor Sadasiva Nayak (1513-60) obtained from Sadasiva Raya (1542-76) of Vijayanagar a grant of the government of Barkur and Mangalore as his vassal. The construction of the Kasaragod fort is attributed to him. The rulers of Ikkeri continued to be subordinate to Vijayanagar until Venkatappa Nayaka I (1582-1629) asserted his independence after the fall of the Vijayanagar Empire.

The rise of the Ikkeri Nayaks who professed Lingayatism introduced a new element of conflict in the politics of Tuluva whose chieftains professed Jainism. The local Jain chiefs had actually been waiting for an opportunity to secure their independence on the fall of the Vijayanagar Empire when the Ikkeri Nayaks appeared on the scene and brought them under their domination. Therefore, the relations between the Jain chiefs and the Ikkeri Nayaks were hostile from the very beginning. Venkatappa Nayak I was a strong ruler who interfered decisively in the affairs of Tuluva. The reasons for his intervention were two-fold. Firstly, he wanted to prevent the loss of the territory assigned to his family by the Vijayanagar kings when Baira Devi, the Queen of Gerasoppe and Bhatkal, acknowledged the overlordship of Sultan Adil Shah of Bijapur. Secondly, he wanted to check the advance of the Portuguese into Tuluva at a time when they had already gained several foot-holds on the West Coast of India and set up a factory at Mangalore with the help of the Banga Raja. Venkatappa Nayak led an army against Gerasoppe and the Queen was defeated and killed in battle. He also readily responded to the request of the Queen of Ullala, the divorced wife of the Banga Raja, for aid against her husband and the Portuguese. Venkatappa Nayak effectively curbed the power of the local Jain chiefs including the Banga Raja and made his power felt in Tuluva.

The letters of Della Velle, the Italian traveller who visited the west coast of India about 1623 and accompanied an embassy which went from Goa to Ikkeri, throw some light on the state of affairs in the country and on the relations between the Ikkeri Nayaks and the Jain chiefs of Tuluva. Though Della Velle went only in his private capacity as a traveller, he has recorded that the real objective of the embassy was to

secure the restoration of the Banga chief, an ally of the Portuguese, who had been defeated by Venkatappa Nayak and had fled to Kasaragod where there was another minor but free prince. The Banga Raja did not accept the terms offered to him. It may be mentioned that Venkatappa Nayak agreed to allow the Banga Raja 7,000 *pagodas* annually if he chose to reside in Venkatappa's dominion, but he declined to do anything more or to give him an allowance so long as he remained at Kasaragod. Della Velle also gives an interesting account of the quarrel between the queen and her divorced husband, the Banga Raja, which ended in the intervention of Venkatappa Nayak and the defeat of the Raja and of the Portuguese Governor of Mangalore at his hands.

The most important ruler of Ikkeri after Venkatappa Nayak (1645-1660) was Sivappa Nayak. He enjoyed the distinction of being minister and administrator from 1629 during the reign of his cousin Virabhadra Nayak (1629-46) and as such he had been the *de-facto* ruler of Ikkeri for over three decades. During this period he had invaded the territory of the Kolathiri lying between Nileswer and Cannanore. This daring incursion of the Nayak also brought him into conflict with Appaji Raja, the ruler of Coorg who went to the assistance of the Kolathiri prince. The Coorg Raja was beaten and put to flight. The Ikkeri troops entered Coorg and took the Raja prisoner.

In 1646 immediately after Sivappa Nayak's accession to the throne the Ikkeri family moved its headquarters from Ikkeri 20 miles further south to Bednore at the top of the Hossangadi Ghat leading into the Cundapur Taluk. Hereafter, the Ikkeri Nayaks came to be called the Bednore Nayaks. Sivappa Nayak was an imperious ruler who followed a policy of active intervention in the affairs of Tuluva. He strengthened his position in the southern parts of South Canara by building a chain of forts. The forts of Chandragiri and Bakel in Kasaragod Taluk are believed to have been built by him. It may be noted that even before his accession to the throne Sivappa Nayak had subdued the Karkala chief of the locality and brought the territory under his control. The Kumbla Raja also seems to have accepted his supremacy. On his accession to the throne he continued his policy of conquests and extended his dominion as far as Nileswar in the extreme south of Tuluva. The Raja of Nileswar undertook to pay him tribute.

The kingdom of Nileswar was, however, not annexed till 1737 during the reign of Somasekhara Nayak II (1714-39) when the Hosdurg fort was built (1731) and the Raja of Nileswar was compelled to submit after a struggle of 12 years in which the English and the French took part. Somasekhara put up a *Vijayasthambha* (tower of victory) at Nileswar to commemorate

his victory. A more detailed account of the relations of Somasekhara Nayak with the Kolathiri and the English will be given while dealing with the history of the British period. It may, however, be mentioned here that after the submission of the Nileswar Raja his dominion was split up into three parts and a tribute of 530 *varahams* was fixed for each. It was on this occasion that the land tax was introduced for the first time in Nileswar where the *purushantaram* or death duty had been till then the principal source of revenue.

Relations of the Kolathiri with Coorg

The rulers of Coorg had also their relations with the Kolathiri house. We have already referred to the help rendered to the Kolathiri by the Raja of Coorg during the invasion of Sivappa Nayak. Sivappa Nayak captured the Coorg Raja as prisoner on that occasion but he later released him on promise of good conduct and payment of a tribute. The Coorg Raja again came into the picture when Somasekhara Nayak invaded the territories of the Kolathiri Raja to the north of Cannanore after his conquest of Nileswar. Ravi Varma, the Kolathiri Raja requested Doddavirappa, the ruler of Coorg and a kinsman of Somasekhara Nayak, to intercede on his behalf to save his territory from conquest. Doddavirappa pleaded with Somasekhara Nayak to stop fighting and restore to the Kolathiri the territories conquered from him. Though reluctant at first to listen to such appeals, Somasekhara later agreed to evacuate the country on condition that the Kolathiri would pay him an indemnity of 18 lakhs of rupees. The Kolathiri promised to pay the amount and requested Doddavirappa to stand security. Though the Kolathiri Raja paid the first instalment of 9 lakhs of rupees, he showed scant courtesy to the men sent by the Coorg Raja for the collection of the second and final instalments. This led to open conflict between the forces of the Kolathiri and the Coorg ruler. Doddavirappa despatched a force of 5,000 men under his general Boni Muthanna and demanded immediate payment of arrears by the Kolathiri. The Kolathiri now formulated his own plans to overpower and destroy the Coorg forces. Doddavirappa was, however, warned of the evil designs of the Kolathiri by the Ali Raja of Cannanore and he sent prompt instructions to Muthanna to leave Chirakkal. Boni Muthanna marched direct to Cannanore and on the way defeated the Kolathiri's troops who opposed his march. In the meantime, the Kolathiri blocked all passages to Coorg from his dominion by stationing troops at strategic places. The Coorg forces withdrew to Kumbla, a port in the Ikkeri Nayak's dominion and from there they returned to Coorg. It is said that the Coorg Raja paid to Somasekhara Nayak not only the sum of 9 lakhs of rupees paid to him by the Kolathiri but also the balance of the same amount from his own treasury to keep his word of honour. Somasekhara Nayak now withdrew from

the Kolathiri Raja's territory. He later confirmed the grant of nine villages near Sullia in South Canara which his father had made to Doddavirappa's father. This was done in appreciation of Doddavirappa's action in keeping his promise of paying money to him on behalf of Kolathiri Raja.

Political conditions in Kolathunad on the eve of the rise of the British Power

The English East India Company got its first foothold in the District towards the closing years of the 17th century when it acquired a site at Tellicherry for the erection of a fort and factory. A survey of the political scene in North Kerala during this period is essential for a proper understanding of the the rise of the British Power. Canter Visscher, the Dutch prelate, in one of the letters addressed by him to his friends at home during 1717-1723 gives the following analysis of the conditions in Kolathunad.*

"The fourth and last royal family of Malabar, named Colastri, was compelled by force of arms to conclude an alliance with the East India Company, when they deprived the portuguese by craft of Cannanore. since which time they have remained good friends, though they would never engage in the pepper contracts. The best cardamom is found in this kingdom; this, which is round in form and more delicate in taste than the other species, is the only kind which the East India Company buy for exportation to Europe and elsewhere. The royal family consists of four branches, of which the present representatives, both male and female, are so numerous that they live in great poverty for the most part, though it is true that the State is well managed and that it possesses a good army; knowing this, the Zamorin seldom ventures to invade this kingdom, and the Raja of Maisjoor, who is lord of an extensive territory, has encroached but little or nor at all upon it. This kingdom is bounded in the south by the kingdom of the Zamorin, and in the north it extends to Canara.

"In this territory the following Rajas are comprehended:—

"Balenoor,† stretching along the coast from the river Cottosal in the south to the river of Oermapatam in the north; it contains several nests of robbers, as Tritrambiers, Bergaree, Moetingal, Tjombaas and Niagillie. Towards the east it extends as far as the territories of the powerful free Prince Perreveacocil.

"Perreveacocil‡ borders to the south on the country of the Zamorin, and to the south-east on that of Maisjoor; here is found the best cardamom, and in the greatest quantities.

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*Letter IX from Canter Visscher published in *History of Kerala*, Vol. II, K. P. Padmanabha Menon, pp. 9-10

†Kottayam.

‡Kadattanad.

"Dermapatam, Cannanore. Welliampatam and Marravy are situated along the shore, bordering on Balenoor. This is the peculiar possession and inheritance of the family of Colastri.

"Tallachery Mocta Nairo to the east of Dermapatam circumscribes the territory of Colastri at the back, and in the north reaches Tjoenette Verre Caimal, in which district is also situated the English fort Tellicherry. To this succeeds Tjoenette Verre Caimal, which to the north again, is bounded by Allerte serte Caimal, the latter stretches inland to Maisjoer, but northward towards the sea is bounded by Allerte Addayodde. This last district concludes the kingdom of Malabar, bordering on the territory of Canara."

In the preceding account Visscher makes a pointed reference to the disintegration of the Kolathiri's dominion in the latter half of the 17th century and the beginning of the 18th century, but his observations on the subject require some elucidation. North Kerala which had at one time been united under the sway of the Kolathiris was now in a state of chronic anarchy and political dissolution. Among the many disruptive forces at work the most important was the working of the *Marumakkathaya* or matrilineal system of inheritance. Over the years the Kolathiri dominion was getting shrunk in size by the generous provisions made by its chiefs for their natural heirs (i.e., wives and children) out of the family estates at the expense of the legal heirs (i.e., children of female relatives of various degrees). Hamilton who visited the reigning Kolathiri in 1702 refers as follows to the dissensions caused in the royal family by the extensive surrenders of territory to the consorts of the ruling members. "There were three princes of blood royal who conspired to cut him" (the reigning Prince Unnitiri) "and his family off, to possess themselves of the government of Callistree'" (Kolathiri): "but being detected they were beheaded on altars built of stone. About two miles from Cannanore the altars were standing when I saw there. They were only square piles of hewn stone, about three yards high and four yards each side."*

The logical outcome of the internal dissensions was that the different parts of the Kolathiri dominion emerged in course of time as independent principalities under separate royal chieftains. The Kadathanad Raja ruled over the territory lying between the Mahe and Kotta river and another branch was in similar semi-independent possession of the territory north of the Kavvayi river. The territory lying between the Kavvayi and Mahe rivers also came into the possession of several semi-independent chieftains who defied the authority of Kolathiri. Thus Randattara (Randuthara), otherwise called Poyanad, i.e., the territory lying to the east of Dharmadom, was under the *Achanmar* (fathers) belonging to four houses of the Nambiar caste; Kottayam comprising the bulk of the present

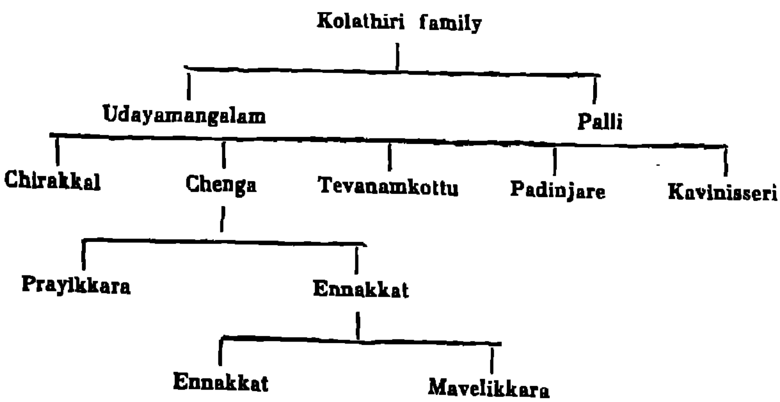
*Quoted in *Malabar Manual*, Logan, p. 343.

Tellicherry Taluk was under the Puranattu Rajas and Iruvazhinadu (including Kurangoth) was ruled by six houses of the Nambiar caste and one house of the Nair caste. The Muslim Chieftain, Ali Raja of Cannanore, held independent sway over a small slice of territory in and around Cannanore town. Only the modern Taluk of Taliparamba and parts of Cannanore Taluk remained directly under the Kolathiri's authority. It may thus be seen that the original Kolathiri dominion had broken up into a number of petty principalities and the territory which remained under the direct rule of the Kolathiri Raja had shrunk in size.

Simultaneously with the disintegration of the Kolathiri dominion, the Kolathiri royal family itself was undergoing a process of disintegration. It came to have several branches and sub-branches such as those of Udayamangalam, Palli,, Chirakkal etc.* The peculiar system under which the executive power in the family was divided among its various branches only made confusion worse confounded and gave further fillip to the forces of disruption. As already stated elsewhere, the executive power in the Kolathiri family was sub-divided in theory among the five eldest male members, viz., *Kolathiri*, the *Thekkelamkur*, the *Vadakkelamkur*, the *Nalamkur* and the *Anjamkur*. Under this arrangement the Kolathiri retained in his hands only the immediate executive charge of the middle portion of his dominion. The *Thekkelamkur* (The Southern Regent) had separate charge in the southern part of the kingdom with its headquarters at Puthupattanam near the Kotta river. The *Valakkelamkur* (North Regent) has separate charge

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*Logan gives the following table to illustrate the position of the Kolathiri's family in 1886 (*Malabar Manual*, p. 344).



Of the above the Udayamangalam Palli and Chenga branches have since become extinct. The Padinjara and Kavinisseri branches have their seat at Cherukunnu.



Chirakkal Palace

of the northern territories. The *Nalamkur* and *Anjamkur* remained in constant attendance on the Kolathiri himself in his court and rendered him assistance in times of need.

The above arrangement, however, ideal in theory, worked disastrously in practice. Very often the ruling princes made extensive grants of territory to their consorts and sowed the seeds of dissension among the members of the matrilineal family. Tradition says that it was by marriage with one of the Southern Regents that one of the Kadattanad Raja's female ancestors acquired the territory of that family. It was from a marriage with a *Vadakkelamkur* that the Nileswaram Rajas acquired the bulk of their territory in Hosdurg Taluk. As Logan has observed, "The Thekkelankur, when he succeeded to that dignity in order to seniority, would find himself, if he accepted the situation, a ruling chief without any territory to rule, and he would not willingly part with what remained of the territory attached to the dignity (the Vadakkelankur's) he was about to vacate."* Under such circumstances what actually happened was that the ablest member of the Kolathiri's family seized the reins of government at the earliest possible opportunity, either by force or with the willing consent of others and the rest of the family, regardless of rank and seniority, became mere puppets in his hands. When the English East India Company appeared on the scene in the closing years of the 17th century the *Vadakkelankur* or Northern Regent was the *de-facto* ruler of Kolathunad. This explains why the East India Company approached him and not the Kolathiri for the grant of the factory site at Tellicherry.

Origin and Early History of the Kottayam Rajas

To complete the picture of the political conditions prevailing in North Kerala on the eve of the rise of the British power, it is also necessary to refer to the special position occupied by the Rajas of Kottayam (Cotiote of European writers) in the south-eastern part of the District. It has already been stated elsewhere that the Raja of Kottayam (also referred to as Kote and Kotangadi in some accounts) set up a semi-independent principality of his own in this area at the expense of the Kolathiri. The origin of the Kottayam royal family is lost in obscurity but scholars generally agree that the Kottayam Raja was of Kshatriya origin and was closely allied to the Raja of Kurumbranad. The Kottayam family is not one of those dynasties of Kerala which claim their inheritance from the Cheraman Perumal who is alleged to have partitioned the kingdom and gone to Mecca. It is also different from other Kerala dynasties in not theoretically recognising the eldest female as the head of the family. The Kottayam Rajas were popularly called *Puranattu or Puranattukara* Rajas possibly because their original family was supposed to have come from

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* *Malabar Manual*, Logan, p. 345

outside Kerala* It is also suggested that Puranad means Malanad, i.e., the land of mountains and Puraikizhar the lord of mountains† The Kottayam Rajas might have been descended from the branch of the ancient Chera royal line which ruled with its capital at Thakadur (Attiyamanallur) in Kongunad‡ In the 10th century A.D. the regions comprised of the erstwhile Taluks of Kottayam, Wynad and Gudalur were called *Puraikizhanad* (Puraikizhanad) and its *Naduvazhi* who was called the *Puraiykizhur* might have been related to the Thakadur line. The Tirunelli inscription refers to the division of the *Puraikizhar* family into two branches, viz., Elder *(Muthukur)* and Younger *(Elamkur)* in the beginning of the 11th century A.D. It was *Puraikizhanad* which in course of time came to be called Puranad and it is, therefore suggested that the Kottayam or Puranad Rajas might have been the descendents of the *Puraikizhar* family.

In the 17th century the seat of the *Puranattukara* Rajas was Kottayam, a mile from Koothuparamba on the road to Cannanore. It was divided into three branches, viz., Eastern, Western and Southern after the position of their palaces around the big tank at the place. Their three dignities or *Sthanams* were *Mutha*, *Elaya* and *Munnamkur* Rajas. The Kottayam Rajas exercised independent sway over their territory lying to the interior of Tellicherry and were practically independent of the Kolathiris. They also extended their influence upto the borders of Coorg. By the end of the 17th century the Kottayam Rajas shared the area of the present Tellicherry Taluk with the Iruvazhinad Nambiars and were in possession of North Wynad and the small *nad* of Tamarasseri in the erstwhile Calicut and Kurumbranad Taluks.

The Acquisition of Wynad by the Kottayam Raja

The circumstances under which the mountainous region of Wynad came under the control of the Kottayam Rajas are not clear. The traditional history of Wynad as given by Logan, however, throws some interesting light on the subject.§ Wynad, which is at present the abode of the Hill Tribes like the Kurichiyas, Paniyas etc., was formerly inhabited by wild hunters ruled over by a line of Vedar Rajas. The Kumbala Raja, a person of Kshatriya caste, came to Wynad from the north on a pilgrimage to the Vishnu shrine at Thirunnelli. He

* According to the traditional version Harischandra Perumal, famous *Meemamsakan*, is said to have built a fort at Puralimala and resided there and founded the Kottayam family. The Kottayam Rajas were also called, *Puravazhinad* Rajas and *Puraleesas*. It is suggested that Puravazhi is a corruption of the word Purali. *(Kerala Sahitya Charitram* Vol. III. Ullur Parameswara Iyer, p. 124.)

† *Annathe Keralam*, Elamkulam Kunjan Pillai. p. 120

‡ *Chila Kerala Charithra Prasnangal*, Prof. Elamkulam Kunjan Pillai, p. 21

§ See *Malabar Manual*, Logan, Vol. II, pp. ccc xxiii-cccxxiv

was taken prisoner and carried before the Vedar Raja who insisted on his marrynig one of his daughters before he could be released. Being a Kshatriya the Kumbala Raja was reluctant to marry into the Vedar tribe, but as the Vedar Raja was unrelenting he agreed to the marriage on condition that it would be conducted in accordance with Kshatriya customs. While the preparations for the marriage were going on, the imprisoned Raja got into touch with the Kshatriya Rajas of Kottayam and Kurumbranad and sought their intervention. The forces of Kottayam and Kurumbranad appeared on the wedding day and besieged the Vedar Raja in his fort. The fort was taken and the Vedar Raja and most of his people were killed. The prospective bride of the Kumbala Raja was given in marriage to a member of the Nambiar caste and the government of Wynad was entrusted to him by the Kottayam and the Kurumbranad Rajas. The allied Rajas later decided to divide Wynad among themselves in order to avoid disputes. They set out in different directions, having agreed to make the place where they would meet the boundary of their respective spheres of influence. In view of the difficulties arising from the topography of the area this plan had to be given up. The Kottayam Raja, thereupon, renounced all his claims in favour of the Kurumbranad Raja on condition that in times of need in future, the latter should come to his help. Nevertheless, the two Rajas fell out in course of time. Wynad was then parcelled out among their followers, the Padri rock half way between Sultan's Battery and Meenangadi being the boundary mark between the respective possessions of the two princes.

War between Kottayam and Coorg

In view of the close proximity of Coorg to his kingdom the Kottayam Rajas had often to face troubles from beyond the Ghats. The *Coorg District Gazetteer* mentions an encounter between the forces of Doddavirappa Wodeyar (1687-1736), the Raja of Coorg and a Raja of Kottayam by name Viravarma Raja. It is stated that a few years after the accession of Doddavirappa to the Coorg throne, Chikka Devaraya Wodeyar of Mysore sent an army to conquer Coorg from the south-east. As the Mysore forces were entering Coorg, Viravarma Raja ascended the Ghats with an army of 5,000 Nairs and encamped in a wooden fort at Tomara, a village above the Ghats touching the Kerala border. Hearing of the arrival of the Nairs at Tomara, Doddavirappa sent a force of fifteen hundred men to check their onward march and after his victory over the Mysore forces, the Raja himself came with a large force to Tomara. There he made a vigorous attack on the entrenched camp of Viravarma Raja and destroyed him and his army. This incident is said to have taken place before 1960.

Contributions of the Kottayam Rajas to Arts and Literature in the 17th Century

We have no detailed information about all the rulers of Kottayam and their services to the cause of culture, but from the available evidence it can be safely assumed that their contributions in the field of learning and arts were substantial. The Kottayam Rajas were the patrons of both schools of *Meemamsa* and by their services to this branch of learning they earned for Kerala an enviable place in the field of *Meemamsa*. In the 17th century the family produced two distinguished scholars, viz., Kerala Varma Thampuran (Vira Kerala Varma), the author of the *Valmiki Ramayanam Kilipattu* and Vidwan Thampuran, the great patron of *Kathakali*. Born in 1645, the former had an adventurous career. There is documentary evidence of his having entered into a treaty with Ravi Varman Kolathiri of the Pallikovilakam at Thiruvangad fort in 1677. Owing to the developments at home Kerala Varma is said to have left his kingdom on a long pilgrimage to other parts of Kerala. In the course of his visit to Venad his services were requisitioned by Umayamma Rani (1677-84). Kerala Varma was adopted into the Venad royal house as Elaya Raja which position he held for 17 years from 1679 to 1696. A prince of great courage and martial powers, Kerala Varma rendered great services to Venad by helping Umayamma Rani to beat back the invasion of the Muslim adventurer known as Mukilan *(Mukilan pada)* about 1680.* He also immortalised himself by the famous proclamation of 1696 (871 K.E.) which put an end to the obnoxious customs of *Pulappedi* and *Mannapedi*. The prince had, however, a tragic end as he was murdered in 1696 as the result of a conspiracy.† Kerala Varma's lasting title to fame rests on his literary works like the *Valmiki Ramayanam* (up to the *Sundarakandam), Pathala Ramayanam, Banayudham. Bhishmopadesam and Padmanabhakirtanam.*

Vidwan Tampuran, the other illustrious prince of the Kottayam royal family, lived in the latter half of the 17th and the first half of the 18th century. According to tradition he was very dull in his boyhood, but he worshipped Goddess Sri Porkali with ardent devotion and attained intellectual powers with her blessings. A poet of great talents he composed four *Attakathas* based on the *Mahabharata* for the purpose of staging *Kathakali*. They are *Bakavatham, Kalyana Saugandhikam, Kirmiravadham* and *Kalakeyavadhom*. Known as the Kottayam plays they occupy a high place in *Kathakali* literature by virtue of their richness of thought, dignity of diction and remarkable stage effect. The Vidwan Tampuran was also a reputed *Kathakali* actor.

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* See *Trivandrum District Gazetteer* p. 174

† See *Trivandrum District Gazetteer* pp. 174-76 for details of the career and achievements of Kerala Varma.

Polity and Social life in North Kerala in the 16th and 17th centuries.

A survey of the general state of polity and society in North Kerala during the period of the struggle for commercial and political supremacy among the European powers is essential for a proper understanding of the rise of the British power in this part of the country. There are several foreign and indigenous sources which throw light on the subject. Among the former, special mention may be made of the accounts left by Duarte Barbosa, the Portuguese traveller, Canter Visscher, the Dutch prelate, and Hamilton, the English traveller. Among the indigenous cources are the writing of Sheik Zainuddin and Northern Ballads or 'Vadakkanpattugal'. The *Tuhafat-ul-Mujahiddin* written by Sheik Zainuddin in the 16th century is the nearest approach to a contemporary historical narrative and it gives a succinct account of the history and life of the people of Kerala during the period 1498-1583. The Northern Ballads were composed in the 17th or 18th centuries but several of them deal with the exploits of heroes or heroines of earlier days as well. The group of songs known as *Puthuram Pattukal* relate to the family of Aromal Chevakar, the famous Thiyya hero assigned to the 16th century while the Taccholi Ballads describe the fortunes of Taccholi Meppayil Kunhi Othenan, the celebrated Malabar hero of the same period. The ballads give us interesting glimpses into the social customs and institutions of North Kerala during the period prior to the establishment of British power.

The political and social structure of the land was feudal in character. There was no organised central government. On the other hand, the country was split up into a number of *nads* or principalities each of which was under a chieftain called the *naduvazhi*. The powers of the *naduvazhi* were limited by the local *tara* organisation. The *tara* was the local territorial unit of the Nayar gentry organised for civil purposes and it was governed by representatives of the caste. The working of the *tara kuttams* or local assemblies made the *Naduvazhi* the head of a feudal aristocracy with limited authority and saved the country from his arbitrary despotism. The *naduvazhi* had several sources of income. One of the most important was the *chunkam* or customs revenue from imports, exports and transports. Sheik Zainuddin has pointed out that no land tax was collected from any class of agriculturists, but 10 per cent of the profit was levied from all merchants and businessmen, irrespective of caste or creed. The *naduvazhi* had a right to usurp the estates of his declining neighbouring chiefs. Fines of various kinds were levied from the subjects. Parties who came forward to fight duels (*ankams)* paid large sums of money *(nattukizhi)* to the chiefs for making arrangements for the fight. This was a very important source of revenue for the *naduvazhi.* The properties of these nobles who died without legitimate heirs also fell to the lot of the

chieftain and enriched his coffers. No one in the land could adopt a heir without the formal consent of the chieftain. Various kinds of fees for protection were levied from dependents and strangers. The *naduvazhi* also received presents of congratulation or of condolence like wedding, funeral, opening of new palaces etc., as the case may be. Sometimes, ships which came ashore were also annexed by him along with the cargo. Marco Polo makes a specific reference to this custom having been prevalent in the kingdom of Eli even as early as the 13th century. Above all, the chieftain had also a monopoly of the various animals captured in his dominion.

In spite of the nominal supremacy of the *naduvazhi* in the kingdom, all real power lay in the hands of the Nair *Madampimar* or nobles. The latter supplied the chieftain with soldiers in times of war and for this purpose they maintained private armies of their own. Special attention was bestowed on the upkeep of the *Kalaris* where the youth of the land received training in the technique of warfare. Describing the military training of the Nairs Barbosa writes as follows:—"The more part of the Nayars (Lokar) when they are seven years of age, are sent to schools, where they are taught many tricks of nimbleness and dexterity; there they teach them to dance and turn about and to twist on the ground, to take royal leaps and other leaps, and this they learn twice a day as long as their children, and they become so loose jointed and supple and they make them turn their bodies contrary to nature; and when they are fully accomplished in this they teach them to play with the weapon to which they are most inclined, some with bows and arrows, some with poles to become spearmen, but most with swords and are ever practising.................... The Nayars (*Lokar)* are bound, howsoever old they be, to go always in the winter (i.e., the rainy season) to take their fencing lessons until they die*. Apart from the Nairs the Thiyyas had also their own martial tradition as is testified to by the heroic deeds of Aromal Chevakar celebrated in the Northern Ballads. Almost all the Northern Ballads mention the institution of the *Kalari* (Gymnasium) and the training in the use of arms *(Kalaripayattu)* imparted therein. The youth of the land, irrespective of sex, were given training in the *Kalari* at a very early age. Unniarcha and Kodakimala Kunki who figure in the ballads were two medieaval heroines of North Malabar famous for their martial exploits.

The martial spirit of the people was kept alive by several institutions of a military character. The military combat known as *ankam* occupied a place of honour in the military system of the North Keralites. According to this custom if disputes between parties were not satisfactorily settled in the local assemblies of the *Kuttams* of the *tara* and the *nadu* the parties concerned would take the crucial decision to have the

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**Bank of Duarte Barbosa*, Vol. II, p. 91-92.

same settled in a military combat. A preparation and training for 12 years preceded the battle *(ankam)* in order that the participants might achieve the required proficiency in the use of weapons. Those who took part in the combat were not necessarily parties to the quarrel but their champions. It was considered a matter of honour and chivalry that all those who were approached with the request to take part in the *ankam* should willingly agree to the same. The *naduvazhi* was to be informed in advance of the decision to fight and he was to make all the arrangements for the conduct of the *ankam*. It was to make arrangements for the *ankam* that the special cess known as *nattukizhi*, referred to earlier, was paid to the *naduvazhi* by the parties to the fight. It was also customary to arrange for the payment of compensation to the families of those who died in the *ankam*. All kinds of foul play were discouraged and the parties were expected to observe the highest standards of ethics while taking part in the combat.

A variation of the *ankam* was the *poithu*. Unlike the *ankam* this was a private affair between two individuals or two *desoms*. Any feud between two persons or two *desoms* might pave the way for a *poithu* but it was not obligatory on such occasions to inform the public or the *naduvazhi* about the impending fight. The famous fight between Taccholi Othenan and Kathirur Kurukkal in which the former lost his life was one of this kinds. The traditional rivalry between heroes usually ended in *Poithu* fight.

Another typical custom of the age was the *Kudipaka* (literally house feud). If any individual molested or killed another the members of the family of the victim would nurse feelings of enmity towards the members of the family of the slayer and would take advantage of the earliest opportunity to wreak vengeance. "Eye for an eye and tooth for a tooth" was the accepted dictum. There are ballads which even proclaim the coldblooded massacre of all the male children of the slayers family. A curious fact connected with *Kudipaka* was that the chieftain of the *nad* intervened when a man was slain and the body of the deceased was taken by him to his enemy's house and the corpse and the house were burnt together.

There was no regular judiciary or written code of law in the land. Custom or *maryada* governed the relations between individuals. As Visscher remarks legal suits were tried according to old customs. The judgements were given by the ruler in consultation with the Brahmins in obscure cases. The *tara* organisation also played its part in the settlement of disputes. Law was, however not equal to all. The Brahmins were punished only by loss of caste even for the worst of crimes. No ruler had power to sentence a Brahmin to death, however heinous was his crime. Trial by ordeal was common in both civil and criminal cases. Several forms of such trial

were in vogue. Thus it was customary to make a man pick a coin out of a pot of boiling oil with his hand and to pronounce him guilty or not guilty judging from the state of his hand being hurt or not. Apart from this trial by fire different forms of water ordeals and ordeals by poison and balance were also resorted to. Visscher refers to the peculiar customs of ordeal by snakes or cobra. He says, "When a man will not confess a crime, they take a mantle and warp up in it one of these reptiles, which are not only poisonous, but are also reckoned sacred by them; after calling on the gods, the accused must thrust his hand into the mantle and lift up the snake. If he be bitten, he is considered guilty".* Criminals were given very drastic punishments. The manner of carrying out capital punishment was often barbarous to the extreme. The body of the sentenced person was cut in halves and exposed on a cross bar. Sheik Zainuddin has pointed out that the dead bodies of Muslims who were put to death were handed over to their co-religionists for burial according to their own religious rites while those of non-Muslims were left to jackals and dogs. There was a peculiar custom for the punishment of debtors. When summary payment was demanded of a debtor, the custom was to draw a circle round him with a green branch, invoke the name of the favourite deity and challenge him to leave the circle without satisfying the claims of the creditor.

Among the social institutions of the age the *Marumakkathayam* (literally sister's son's inheritance) system and polyandrous marriage deserve special mention. During the period when Zainuddin wrote his account the *Marumakkathayam* or matrilineal system of inheritance was prevalent mainly among the Nairs and Muslims and the patrilineal or *Makkathayam* (literally son's inheritance) system among the Brahmins, Kammalas, Thiyyas and Mukkuvas.* Zainuddin refers to its prevalence particularly among the Muslims of Cannanore and suburbs and points out that the system was followed by them even though it was against the injunctions of Islam. The 'Northern Ballads' also show the predominance of the *Marumakkathayam* system and the unique position held by the *Karanavar* in the *taravad*. The *karanavar* was consulted on all important matters and his decision was final. Any insult to the *karanavar* was sure to be avenged by the nephew as is evidenced by the action by Aromalunni against Chandu even 20 years after the latter treacherously murdered his uncle.

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* Visschers' Letter X, *History of Kerala,* Vol. II, K. P. Padmanabha Menon. p. 13

* The Thiyyas of the District seem to have become *Marumakkathayas* some time after the 16th century. It may be mentioned here that the Thiyya family (Poothuram house) of Aromal Chevakar celebrated in the ballads followed the *Makkathayam* system.

Women of the age enjoyed considerable freedom in society. Zainuddin refers to the fact that except the women of the Namboothiri community none observed the *purdha* system. The Nair women dressed in the best of clothes and adorning the most attractive ornaments used to throng public places in the company of their men. The Nair women also followed the practice of polyandry without any social stigma being attached to their conduct. Zainuddin points out that each woman had three or four men to cohabit with her, and the men, he says "seldom" quarelled as the women took care to distribute her time among her husbands in the same way as a Muslim distributed his time among his women. Hamilton, too, in his *New Account of the East Indies*, (Edinburgh, 1727) writes about polyandry. "The husbands", of whom he says there might be twelve, but no more at one time, "agree very well, for they cohabit with her in their turns, according to their priority of marriage, ten days, more or less according as they can fix a term among themselves, and he that cohabits with her maintains her in all things necessary for his time, so that she is plentifully provided for by a constant circulation". "When the Man that cohabits with her goes into her House, he leaves his Arms at the Door, and none dare remove them or enter the House on Pain of Death." "When she proves with Child she nominates its Father, who takes care of his education, after she has suckled it, and brought it to walk or speak, but the Children are never Heirs to their Father's Estate, but the Father's Sister's Children are".* While the Nairs generally followed the non-fraternal form of polyandry, the Kammalas or the artisan classes followed the fraternal form of polyandry *(Pandavacharam)*. Many reasons are assigned by scholars for the practice of polyandry, but as Zainuddin observes it was adopted mainly to prevent distribution of family property.

The Hindu society of the age was organised on the basis of the caste system. The Brahmins were at the apex of the social heirarchy. The Namboothiris were reckoned as the highest in rank among the Brahmins. Among them only the eldest son married within the caste and all others had *sambandham* with women belonging to such communities as the Nairs. Ambalavasis etc. There were also other Brahmin castes like the Tulu Brahmins and the Gowda Saraswaths who came from outside. The Nairs and the Thiyyas were among the most powerful castes among the Hindus. Zainuddin, however, refers to the Nairs as the more influential and numerous of the two castes. They constituted the martial class of the land. *Talikettukalyanam* (the practice of tying *tali* round the neck of girls before they attained puberty) was a typical custom prevalent among the Nairs. The Nair women had perfect freedom of marriage and divorce. The Thiyyas occupied a social status

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* Quoted in *Malabar Manual*, Logan, p. 138

only below the Nairs and they followed the occupation of toddy tapping. Then there were the Kammalas or artisan classes, the Mukkuvas or the fisher folk and the lower castes who engaged themselves in agricultural operations and other forms of manual labour. Several social evils and inequalities were prevalent among the Hindus. They practised the worst form of untouchability. The dreadful custom known as *Pulappedi* or *Mannappedi* was observed by them.* A kind of slave trade prevailed during this period. There were organised bands of robbers who carried off by force the children of the low castes and sold them for pecuniary gain. Many of them were sold on the coast to the agents of foreign vessels engaged in trade. There was also agrestic slavery in so far as some of the slaves were attached to the soil and were treated as marketable property.† In view of the prevalance of such social evils on a large scale several Hindus were getting attracted towards Islam and leaving the Hindu fold.

The Muslims formed an important community in the land. They enjoyed religious freedom as the Hindu chiefs and their Hindu subjects adopted a highly tolerant outlook towards the non-Hindus. Zainuddin is all praise for the tolerance of the Hindu rulers of the day. He points out that though the native Muslims had no influential leaders or chieftains, they were still accorded a high place in the body politic by the rulers of the land. The Muslims lived in peace and amity with the followers of other religions. The Hindus who became converts to Islam were never subjected to any kind of harassment. The Muslims had the monopoly of business and trade in the land and therefore the Hindus treated them with considerable respect. Zainuddin regards the Muslims as being pre-eminently responsible for the prosperity of Malabar.

Establishment of the English Factory at Tellicherry

We may now deal with the story of the rise of the British power in Cannanore District which begins with the establishment of the English factory at Tellicherry towards the end of the 17th century. In 1664 the English East India Company

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* By an old primitive custom the members of lower castes like Pulaya and Mannans enjoyed the privilege of harassing women of higher castes, particularly the Nair caste, during certain months every year. The Pulayas and Mannans used to roam about freely in the night during these privileged months in order to abduct women belonging to the Nair caste. The custom was that those women of the Nair caste who were thus carried away by Pulayas and Mannans or at least "polluted by their touch" were treated as outcastes. This custom is referred to by Sheik Zainuddin and Duarte Barbosa.

† Logan has recorded that even as late as 1841 an infant ten months old was sold in court auction for Rs. 1-10-6 independent of the price of the mother, *Malabar Manual*, p. 151

opened a small factory at Calicut in the Zamorin's dominion. But the Zamorin who had a distrust for foreign traders would not assign more sites to the English in his dominion or give even full facilities to the English factors at Calicut. The English East India Company was, therefore, constrained to seek some site in North Malabar from where they could trade in greater freedom and security. They negotiated with the *Vadakkelamkur* or Northern Regent who was at that time the *de facto* ruler of Kolathunad and obtained from him a site in Tellicherry for the erection of a factory. Tellicherry was obtained in 1708 by a grant of Chirakkal Raja. At the time when the Company decided to settle at Tellicherry it was a place of no importance. Hamilton who was in North Kerala at the time was unable to find a satisfactory reason for the choice of the Tellicherry site. He says, "The place where the Factory now stands belonged to the French, who left the mud walls of a Fort built by them to serve the English when they first settled there, and for many years they continued so, but of late no small pains and charge have been bestowed on its buildings; but for what reason I know not for it has no River near it that can want its protection, nor can it defend the Road from the insults of Enemies, unless it be for small vessels that can come within some rocks that lay half a mile off or to protect the Company's Warehouse, and a Punch-House that stands on the Sea-Shore a short Pistol Shot from the garrison."* The adjoining Dharmapatanam Island was undoubtedly a better site for the location of the factory, but the Company decided against such a step as the island was at that time a bone of contention among the local powers and its occupation would have created serious complications for the Company. In fact, the Tellicherry factory site was chosen by the English "more for purposes of trade than with a view to securing that trade when once it was established."†

At the time of the union of the English Companies in 1702 Tellicherry was along with Karwar, Calicut and Anjengo one of the affiliated factories of Bombay. It was administered by a Chief and a Council usually called Factors. The Tellicherry factory was unprotected and its defences were highly vulnerable. Several members of the Kolathiri family and the neighbouring chiefs resented the action of the *Vadakkelamkur* in assigning the factory site to the English. Hence the English had to face serious troubles from the local populace. In 1704-05 one of the rival Kolathiri princes of the Udayamangalam branch in alliance with the Nair Chief of Iruvazhinad (Kurangoth Nair) entered the Company's warehouse one day and caused serious damage to English property. The English factors reported the incident to the *Vadakkelamkur* and

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* Quoted in *Malabar Manual,* Logan, p. 345

† *Malabar Manual,* Logan. p. 346

requested him to take precautionary measures to prevent such occurrences in future. As a consequence the Prince Regent gave consent to the English to build a fort at Tellicherry and himself laid the foundation stone thereof. The fort and the fort-house were built on a house site belonging to Ponattil Poduval and a hill (Thiruvallappankunnu) belonging to Vallura Thangal both of which were assigned to the Company by their owners. The Company also bought up for the purpose a street of weavers which existed at the place.

The Kurangoth Nair continued to harass and disturb the English factory whenever he got an opportunity to do so. Though the Company tried to patch up its quarrels with him, it failed in its efforts and ultimately resorted to force. The English stormed and captured the Mailam fort on the outskirts of Tellicherry which had been fortified by the Nair with a view to giving troubles to the English factory. In the meantime the construction of the Tellicherry fort had been completed and on August 20, 1708 the *Vadakkelamkur* formally handed it over to the Company with the assurance that within its limits "no person shall demand, collect or plant."* Kurangoth Nair continued his desultory warfare with the factory until September 29, 1719, when at last he formally entered into a treaty of friendship with the Company. Under this treaty he gave the Company "two great guns and a slave in lieu of one you have lost." He also agreed to give them the monopoly of his pepper produce without any duty and to surrender the Mailam hill.† In spite of the many difficulties it had to face in the initial stages the trade of the English East India Company prospered during this period. The English Company paid for their pepper full market prices and even granted temporary exemption to all manufactured goods from duty. By such a liberal trade policy they attracted spinners, weavers and men of wealth to settle within their limits. Further, unlike the Portuguese, they also refused to interfere in the religious and caste affairs of the local population. As a result of such cautious policy the prestige of the English Company shot high in the early years of the 18th century when the Dutch power had already begun to show sings of imminent collapse.

Beginnings of the Anglo-French Conflict in North Malabar

The appearance of the French power in North Malabar during this period posed a potential threat to the rising

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* See Logan's *Collecton of Treaties etc.*, (Treaty No. 3, p. 2). This treaty was subsequently confirmed by the Kolathiri himself and other members of the family, in 1722-24 (Ibid—Numbers vii, ix and x)

† Logan's *Collection of Treaties etc.* No. vi and vii,

British power. The French had formed a temporary settlement in a small mud-fort at Tellicherry even before the occupation of the place by the British. In 1698 they had also set up a factory at Calicut. But French trade did not prosper much as they did not have a really good settlement on the coast of North Malabar. In 1725 a small French squadron under the command of M. de Pardaillan acting under the orders of the Governor of Pondicherry appeared off Mayyazhi (later Mahe), four miles south of Tellicherry and called upon the town to surrender. Mayyazhi was at that time under the Raja of Kadathanad and its capture would have given to the French a post on the Malabar Coast that would have compensated them for the loss of Surat. The Governor of Mayyazhi, however, refused to respond to the French call for surrender. Situated on a high ground rising up from the sea and washed on its northern side by a small river Mayyazhi possessed certain natural advantages which rendered it invulnerable. The French, however, persevered in their attack and finally succeeded in capturing the place. The following account of the French capture of Mahe given by Malleson in his *History of the French in India* may be read with interest:

"In the year 1725, a small French squadron under the command of M. de Pardaillan, acting under the orders of the Government of Pondicherry, came to opposite the little of Maihi, just below Tellicherry, on the Malabar coast, and summoned the place to surrender. The governor refused. The situation of Maihi indeed seemed to place it out of all danger.

"On high ground rising up from the sea, and washed on its north side by a little river, the entrance into which as it ran into the sea, was closed by rocks for even the smallest boats, Maihi seemed to be able to bid defiance to any enemy who should attack it on the side of the sea. So at last thought the governor, and so, apparently seemed to think the French Commodore. He, at all events, was, hesitating as to the course he should adopt under the circumstances, when the captain of one of his ships submitted to him a plan which he begged he might be permitted to carry himself into execution. The name of this captain was Bertrand Francis Mahe delaborodonnais.

"On arriving at Pondicherry, he was attached to the squadron and M. de Pardaillan, just starting for the conquest of Maihi. It is under the orders of this commodore, hesitating regarding the attack of the place, that we now find him.

"The plan which Labourdonnais submitted to the commodore was to land the troops on a raft of his own designing, in order to battle, under cover of the fire of the squadron. He pressed also that he might be permitted to lead them himself. M. de Pardaillan, struck with the ingenuity of the plan, and with the energy and quickness of decision evinced by the young officer, gave his consent to the scheme. It was carried out almost instantly. The raft was made, the troops were placed upon it, and, piloted by Labourdonnais, were landed, with

dry feet and almost in order to battle, at the foot of the high ground. This difficulty being surmounted, the place was stormed. As an acknowledgment of the skill and enterprise of this young captain, the commodore by a slight alteration of the letters which went to form the name of the captured town, transformed it from the Indian Maihi or Mahi into the French Mahe—the first name of Labourdonnais. This new name not only took root, but it gradually effected the recollection that the town had ever borne another".*

The presence of the French in nearby Mahe caused considerable uneasiness to the English factors at Tellicherry. The French and the English were now face to face with each other in North Malabar and for the rest of the century they fought out here as elsewhere on the undecided question of Anglo-French supremacy. Both the powers deliberately intrigued for the support of the native princes and for the trade of their territories. At the time of the French capture of Mayyazhi (renamed Mahe in honour of the French Captain Francois Mahe De Labourdonnais) the Kadathanad Raja was at war with neighbouring chief of Kottayam. Adams, the Chief of the English factory at Tellicherry, patched up the quarrel between the chieftains with a view to turning all the Kadathanad Raja's efforts towards harassing the French. On the 14th of August the French seized a small hill lying between them and the Kadathanad Raja's force. On the 15th a force of 100 Tellicherry Nairs was sent to assist the Kadathanad Raja. In the meantime, the Kadathanad Raja had to face financial difficulties and consequently, he ended the hostilities with the French on 10th September. The French now took the initiative in harassing the English factors. The Kurangoth Nair whose territory lay between the English and French factories and who was already smarting under a grievance against the English welcomed the French allies and made a bold bid to recover the lost territory. On October 12, the Nair and the French combined their forces to attack the people stationed by the English on two of the outlying hills of Tellicherry. There were a few casualties on either side. The incident provoked mutual protests between the two factors. The English who had strict instructions from home to avoid fighting at all cost now decided to establish friendly relations with the French and the native powers. However, they continued to supply the Kadathanad Raja with money to fight against the French for the recovery of Mahe. They also used their influence with the Prince Regent *(Vadakkelamkur)* of Kolathunad to gain over to their side four of the Iruvazhinad Nambiars. The fighting at Tellicherry was not approved of either at the Presidency (Bombay) or by the Court of Directors of the Company. The English factors were, therefore, given orders to

*Quoted in the *Malabar Manual*, Logan, pp. 354-55.



Fort St. Angelo, Cannanore

live in peace with the French and to reduce their expenditure. The British Government simultaneously took up the matter with the French Ministry and the French in Mahe were also directed from Paris to live in amity with their English counterparts in Tellicherry. In the wake of these developments the two settlements exchanged friendly visits and eventually arranged terms of peace advantageous to both sides. The terms were embodied in two agreements executed on 9th March and 17th to 20th April 1728.* They provided for the surrender of deserters and for the fixing of a fair price for pepper. One of the far-reaching provisions of the agreement was that even if at a future date war were to break out between England and France in Europe the English and the French factors in North Malabar were to live in peace until notice to the contrary was given by one of the two parties.

Troubles between the English and the Dutch.

Though peace and security reigned to the south and east of the Tellicherry factory subsequent to the agreement between the English and the French in 1728 disturbances soon broke out to its north. The Dutch were still in possession of Fort St. Angelo in Cannanore and in 1728 they set up Ali Raja of Cannanore to seize a place called Codally with a view to gaining for themselves the rich pepper trade of Randattara. A declaration of English troops sent to Agarr in June 1727 to protect the local English warehouse was stopped at Dharmapattanam island by Ali Raja's men and turned back with insults. The Chief of the Tellicherry factory now appealed to *Vadakkelamkur* for help. The Dharmapattanam Island was at this time under the Ali Raja and as it was the key to the Tellicherry factory, the English were eager to prevent if from falling into the hands of hostile powers. With the aid of the Kottayam Raja they soon succeeded in ousting the Ali Raja from Dharmapattanam. Two years later they assisted the Prince Regent (*Vadakkelamkur)* with money and stores to carry on war with the Ali Raja, because they were alarmed by a rumour that the Prince Regent who was hard pressed for money had opened negotiations with the Dutch at Cannanore for the cession of Dharmapattanam island. In return for the assistance so rendered by the English, Udaya Varman, the Prince Regent, granted to the Company in November 1730 the monopoly of trade in Iruvazhinad, Dharmapattanam Island and Randattara with permission to hoist their flag if the Dutch or French threatened to take possession of these places.

The Canarese War

The English had now to face troubles from a totally unexpected quarter, i.e., from the direction of South Canara. The

*Logan *Treaties* etc., No. xvii, pp. 15-17.

dissensions in the Kolathiri family had taken such an ugly turn that some of the discontented princes extended an invitation to Somasekhara Nayak of Bednore to invade the kingdom and settle scores with the Prince Regent. In January 1732 the Canarese general, 'Regonatt', crossed the frontier at the head of a large army and advanced as far as Mount Deli. The English had to face a critical position in regard to their food supplies as Mangalore, the granary of Malabar, was now closed to them. The Canarese invasion, though directed against the Prince Regent, jeopardised the trade of the European powers in North Malabar. In his anxiety to save himself from the dangers of the invasion the Prince Regent entered into a treaty with the Canarese according to which he would rule the country to the north of the Valarpattanam river as a tributary of Bednore while in the territory to its south which would be under his direct rule he would receive assistance from the Canarese against his rebellious subjects, particularly the Ali Raja and the Mappillas of Cannanore. On October, 22, 1732 the Canarese crossed the Valarpattanam river and made preparations for the siege of Cannanore in pursuance of the above treaty. Early in 1733 Cannanore was attacked twice, but the Prince Regent's troops and the Canarese had to withdraw with heavy losses. The safety of Dharmapattanam Island now became a matter of vital concern to the English. Though its main portion was still in the hands of the Prince Regent's troops, there was the potential threat of its being transferred by them to the Canarese. At the same time it was also quite possible that the Kottayam Raja might hand it over to the French. With the Dharmapattanam Island either in Canarese or French hands, the English trade in Tellicherry faced the threat of sure ruin, for the territories from where they obtained their chief supplies of pepper were commanded from this island.

The English now initiated strenuous efforts to obtain exclusive possession of the Dharmapattanam island. The first step taken by them was to secure a firm hold of "Grove Island" lying off the point of Dharmapattanam. This was done on October 5, 1734 with the consent of the Arakkal Bibi. In a royal writ issued in 1734 Udayavarman, the Prince Regent, gave a grant to the Company of the whole island of Dharmapattanam.* Stephen Law, the Chief of the Tellicherry factory, introduced men in Company's pay, but nominally in prince's service, into all the forts in the island under a secret agreement entered into with the Prince Regent. The Bibi of Cannanore was persuaded in November-December 1734 to relinquish her claims to the island, as she could neither keep it herself nor afford to see it fall in the hands of either the French or the Canarese. The Kottayam Raja had all along

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*Logan's *Treaties*, etc., No. xxi p. 19.

withheld his consent to the above arrangement, but in 1735 he too gave in when a Canarese army of 4,000 to 5,000 men crossed the Anjarakkandi river and prepared for the invasion of his territory. In a formal deed executed on February 6/7 the Raja acquiesced in the British occupation of Dharmapattanam. As a result of these agreements and their treaty with the Prince Regent, the English East India Company acquired the exclusive title to the island. The Canarese soon evacuated the island in response to a British ultimatum and the English and Nair troops mustering about 400 promptly moved in.

Having gained solid footing in Dharmapattanam Island the Chief of the English factory set himself to the task of organising a confederacy of the native prince against the Canarese. The proposal in this regard was originally made in December 1734 by the Prince Regent who also promised to raise the necessary funds for the purpose. But in view of the jealousies and rivalries rampant among the native chiefs the task of forming the alliance was not an easy one. To complicate matters, the French who had earlier agreed to join the alliance at last backed out of their promise. Under such circumstances no great progress could be made in this direction and in 1736 the league included only the English, the Prince Regent and the Kottayam Raja. On January 29, 1736 it was decided by the confederates to make the necessary preparations for the fight against the Canarese by enlisting the Mappilas at 23 *fanams* per month. There were assurances of help from the Madras and Anjengo factories and the Prince Regent deposited Rs. 20,000 as his share of the expenses for the compaign. On the 24th February the Canarese were ordered to move back to the north of the Valarpattanam river. They staged a strategic withdrawal across the Anjarakandi river and took their stand at a fortified place called 'Cadalay'. The first hostilities started on the 29th. The allies were attacked at Edakkad but the Canarese were beaten back and one of their redoubts was captured. On the 3rd March Stephen Law himself took the field and devoted all his attention to intercepting the supplies of food to the Canarese. The first great success was won by the allied troops on March 7, 1736, when the Canarese fort at Madakkara on the Valarpattanam river was captured. Cadalay was their next target of attack. At this stage Stephen Law tried to persuade the Dutch also to join the alliance. Though the incursion of the Canarese had been disastrous to Dutch trade, the Dutch had hitherto contented themselves with the passive role of lending moral support to the campaign and refusing to supply the Canarese with food. They deliberately held aloof from active military involvement as they were afraid that the English might retain the fort of Cadalay, as they had retained Madakkara, and utilise it to intercept Dutch trade in the pepper country on the north bank of the Valarpattanam river. A written promise by the

Chief of the English factory that Cadalay would be razed to the ground immediately after its capture allayed Dutch suspicions, and on the 30th March they sent 300 men to assist the English in the attack on Cadalay. The fort was stormed with great slaughter on the 1st April and the smaller out posts of the Canarese at Madayi, Taliparamba, Mattalayi and Ayconny (Alikunnu opposite Kavayi) were captured soon afterwards in quick succession. The Dutch now desisted from taking any further part in the campaign. They demanded as the price of their assistance that the Prince Regent should supply them with pepper at less than the market rates. Eventually the Prince agreed to deliver to the Dutch annually 1,000 candies of pepper at Rs. 56 per candy, about half its market price. But the possession by the English of the fort at Madakkara gave them the command of the Valarpattanam river and in due course Dutch trade at Cannanore rapidly dwindled in volume.

In the meantime an English force was engaged in a successful campaign against the Canarese in Nileswaram beyond the Kavvayi river. In February 1737 the Company was strong enough to dictate its own terms to Bednore. An Englishman, Lynch, was deputed to Mangalore to arrange a general peace or at least, a separate peace on behalf of the Company, Lynch's mission resulted in the signing of a treaty between the English and Surapayya, the Bednore Governor of Mangalore on February 20, 1735. Under this treaty the Company secured certain privileges and concessions in Canara in addition to the monopoly of pepper and cardamom in all the Kolathiri territory that might thereafter be conquered. The Bednore Raja was debarred from advancing further south than the Valarpattanam river or creating forts near the Company's fort at Madakkara. In spite of the treaty between the Company and the Canarese the war between the Prince Regent and the Canarese continued for some time more but the line of the Valarpattanam river was maintained. The Company interfered occasionally to prevent Canarese incursions to the south of the river in violation of their treaty obligation, but after 1740 the Canarese caused them very little trouble.

Struggles between the English and the French (1739-49).

While the English were absorbed in the Canarese war, the French in Mahe kept themselves busy and pushing in all directions with the object of creating difficulties for the English. They waged war with the Iruvazhinad Nambiars over the issue of the payment of *pattom* by a certain Nair from whom both the parties claimed allegiance. The French received assistance in this war from the Kadathanad Raja but on September 4, 1739 they were beaten back by the Nambiars. The English factors assisted the Nambiars indirectly through the Prince Regent. The respective factories lodged mutual protests and peace was restored in December

1739. But hostilities were soon resumed when the French seized a hill near Mahe on the 22nd of the same month. Before the end of the year they hoisted their flage at Tanur and in 1740 made a futile attempt to settle at Chettuvayi (Trichur District). In the same year the good relations between Mahe and Tellicherry were disturbed by rumours of a war in Europe between England and Spain assisted by France. The factors were now ever on the alert and on the 17th June they foiled an attempt by the French to capture Andolla Mala, one of the outlying hills attached to Tellicherry. The war continued in a desultory manner till May 1741 when both parties agreed to a temporary cessation of hostilities.

In November 1741 the English factors were alarmed at the news that the French Admiral, Labourdonnais, had arrived at Mahe with a squadron of five ships to lay siege to Tellicherry. The French only made war on the Kadathanad Raja and captured some of his entrenchments. After his victories in Kadathanad, Labourdonnais turned his attention to the restoration of friendly relations between the English and French factors. It may be noted in this context that following the treaty of 1728 both factors had seized and fortified several places in the Kurangoth Nair's domain. On Labourdonnais' suggestion it was now decided to dismantle these posts and to withdraw from them the guns and garrisons. No party was to erect warehouses or forts in Iruvazhinad in future. The produce of the *nad* was to be bought only at the respective factories. It was furher agreed to take joint steps to keep down the price of pepper which rose daily, and also to give succour to the native princes on no pretext. The English were to arbitrate in disputes arising between the French and the Kadathanad Raja and the French were to do likewise in disputes between the English and the Prince Regent of Kolathunad. After restoring friendly relations with the English, Labourdonnais also made peace with the Kadathanad Raja and the Iruvazhinad Nambiars and left Mahe for Mauritius on the 13th January 1742.

In 1744 war broke out between England and France in Europe (Austrian Succession War) but their factories in North Malabar did not get themselves involved in hostilities. Both parties were, however, engaged in preparations for an inevitable showdown. The news of some initial victories won by the French made their nationals in Mahe even boast that they would soon say their Mass at Tellicherry. The fall of St. George in 1746 at this stage created alarm and consternation among the Tellicherry factors. There was the grim prospect of an impending siege of Tellicherry by the French fleet. The English factors prepared for this eventuality with a stout heart. They felt encouraged by offers of help from the Prince Regent, the Bednore and Nileswaram Rajas, the Randattara Achanmar and other local chieftains. In the meantime the French fleet

came and went, but the expected invasion of Tellicherry did not occur. It may be stated in this connection that the Ali Raja had at this juncture offered help to the French against the English. He even reached Mahe in person with 500 men but before his arrival the French fleet had already sailed away without attacking Tellicherry. Disappointed at the turn of events the Ali Raja sued the English factors for peace and expressed his regret for having allied with the French. In 1748 tables were turned against the French in North Malabar and Mahe had to face a critical situation similar to the one Tellicherry faced earlier. Two English warships made a daring attempt to attack a French vessel lying there. Before further complications could arise the Peace of Aixla Chappelle (1749) had ended the war in Europe. The peace was welcomed by both parties in North Malabar. They signalised the occasion by reducing the price of pepper to Rs. 56 per candy.

Siege of Tellicherry.

During the period of the Anglo-French war (1744-49) there was a change of succession in Kolathunad. Prince Udayavarman under whose patronage British trading privileges had taken root at Tellicherry passed away on the 5th June 1746 and in his place Prince Kunhi Rama Varma assumed the reins of government.* The Company did not have smooth relations with the new prince. Even as early as 1741 the English had brought the Randathara Achanmar under their control. Kunhi Rama Varma resented English interference in the affairs of Randattara and harassed the officers of the Company who had gone there for revenue collection. After some negotiations the English entered into an agreement with him in 1749 by which the prince agreed to expel a number of people from his dominion, to dismiss the customs master and not to interfere, except as agreed, in the affairs of Randattara.

The policies of prince Kunhi Rama Varma created fresh complications for the Company. The Prince Regent had married the sister of the Kadathanad Raja and had built a house for her at Iruvazhinad, the country of the Nambiars. His object was to establish his son therein as ruler either with the willing consent of the Nambiars or by force, if need be. The design of the prince was not carried through, but in 1750 the Kadathanad ruler formally assumed the title Raja with the concurrence of the Prince Regent.† In the meantime a narrow-minded and obstinate Englishman by name Thomas Dorril took over charge as the Chief of the Tellicherry factory. He

* In Logan's Manual the prince is referred to as Kunhiraman.

† The ruler of Kadathanad held till now only the title of *Vazhunnavar* (Ballanore of European writers) as he was nominally subject to the Kolathiri Raja.

decided to interfere active in the affairs of the Kolathiri family to the detriment of British interests in North Kerala. He established direct contacts with the old Kolathiri Raja, the nominal head of the house and formulated a proposal to appoint a junior and powerless prince by name Ambu Tamban as Prince Regent in supersession of the *de jure* Prince Regent and *de facto* ruler Kunhi Rama Varma. The action of Dorril only served to aggravate the dissensions in the Kolathiri family. The English by their intrigues became so unpopular that they forfeited the friendship of all the native chieftains except the Ali Raja of Cannanore and had soon to face the threat of a new invasion of Tellicherry. An army of the allied princes of Kolathunad, Kottayam and Kadathanad under the leadership of Kunhi Rama Varma flocked at the gates of Tellicherry. Several of the strategic outposts were captured and many houses within the town were burnt.

The situation was now extremely critical for the English and it seemed as though the French also would enter the field to harass them. Bereft of friends nearer home, Dorril tried to create a diversion by suggesting to the Bednore Raja that this was the most opportune moment for him to attack the Prince Regent's fort at Nileswaram. The object of tendering this advice was to ensure that the territory of Nileswaram which yielded rich sandalwood and cardamom did not fall into the hands of the French. The French now struck decisively and hoisted their flag over Nileswaram fort and the two small fortresses of Ettikulam and Ramdilly at the foot of Mount Deli in defiance of the English. They also occupied the mouth of the Kavvayi river and stationed their men in the Prince Regent's fort at Valarpattanam. At the end of 1751 the English in Tellicherry fort were in desperate straits, the Prince Regent having occupied several more outposts in its vicinity including Thiruvangad fort. Meanwhile, the arrival of a fleet from Bombay helped to relieve the pressure on the British to some extent. The Chief in his adversity reversed his old policy and manipulated affairs in such a way as to create a split among the allies. The Raja of Kottayam was persuaded in November 1751 to leave the alliance and to stop communication between the Kolathiri and Kadathanad dominions. He also agreed to lend the Company 1,000 men in arms and to accept an allowance of Rs. 40 per day "as a faithful ally to the Honourable Company". The defection of the Kottayam Raja took place at the critical phase of the campaign when the allied troops had come up to the very gates of the Tellicherry fort. The Kottayam Raja now assumed the role of a mediator and persuaded the Prince Regent to withdraw his force from within the limits of Tellicherry. He arranged an armistice on the 22nd May 1752 and on the following day the terms of peace were formally ratified by the Prince Regent. The Company and the Kolathiri prince were hereafter not to interfere in each other's affairs and were also to give mutual assistance, if

attacked. A sum of Rs. 50,000 was paid to the Prince Regent as compensation and Rs. 10,000 to the Kottyam Raja for his work as mediator. Madakkara fort was given back and the prince was to destroy his redoubt on the outskirts of Tellicherry.

Meanwhile, the French continued their war with Bednore in aid of the Prince Regent and in 1753 a fresh combination of the local powers was brought about. In April 1753 the Zamorin of Calicut was induced to visit Tellicherry factory, and on his return journey he was escorted by sea as far as Quilandy with great military pomp. An alliance was formed between the Zamorin, the Kottayam Raja and the Iruvazhinad Nambiars, backed by the Company, and their object was "to ward against the growing power of the Prince Regent (Kolathiri) and Kadathanad backed by the French." In October 1753 Kadathanad commenced hostilities against the Iruvazhinad Nambiars and Kottayam who were being backed by the Tellicherry factors. The prince could hardly come to the help of the Kadathanad Raja who was his brother-in-law as the factors effectively blocked his way. The interventionist policy of Dorril was at this stage disapproved by the Company and in 1754 he was superseded by Thomas Hodges. In July 1755 a peace was arranged between Kadathanad and the Iruvazhinad Nambiars and Kottayam through the good offices of the French Chief M. Louet. Hodges who was an able diplomat tried to steer clear of all internal entaglements and restore the ground lost under Mr. Dorril.

Ali Raja's Expedition to Canara

An incident which caused serious worry to the Company during the period was the plundering expedition organised in 1755 by the Ali Raja in close alliance with the Mahratta pirates of Angria. A fleet of 70 native boats manned by 3,000 men was sent to ravage the Canarese country which was now being ruled by Qeen Veerammaji (1756-63) of the Bednore family. The expedition attacked Manjeswar (Kasaragod Taluk) and obtained a booty of 4,000 pagodas besides another 1,00,000 from a private merchant. They also raided the territory to the north of Mangalore and plundered the rich temple of Mookambika at Kollur from where they got a rich booty of not less than 4.000,000 pagodas. The Queen promptly adopted retaliatory measures and stopped all export of rice from Mangalore to Malabar. The embargo put the English and all other powers, European and native, in a serious predicament. The Bombay Council sent a sharp letter of protest to the Ali Raja. Meanwhile, the suppression of his ally Angria in January-February 1756 came as a blow to the Muslim chief and he withdrew the expedition.

Fall of Mahe (1760)

The events of the Anglo-French struggle leading to the fall of Mahe in 1760 may now be summarised. The English Chief

Hodges who had superseded Dorril continued to supply his ally the third prince of Nileswaram with the sinews of war against the French ally, the head of the family. In 1756 this policy bore rich fruit. The third prince defeated the French thrice in quick succession and in June of that year captured their fortress at Mattalayi. This fort was a link in the chain of French communications between Mount Deli and their furthest outpost at Nileswaram and its capture by the English posed a serious threat to the French position in North Kerala. The French were anxious to regain the post and indicated their willingness to accept any terms for the purpose. The Prince Regent was persuaded to interfere on their behalf. He assured the English that the French would evacuate Nileswaram if Mattalayi were restored to them and in return for his mediation, the French promised to surrender a bond for Rs. 60,000, which they had advanced to him during the war with the Company. Mattalayi was restored to the French on July 22, 1756 but the French broke their promises of evacuating Nileswaram, and other places and returning to the Prince Regent his bond. The Prince Regent lost all faith in French alliance and waited for the earliest opportunity to change his allegiance.

The opportunity presented itself soon when war was formally declared in Europe between England and France on October 17, 1756. The English factors at Tellicherry under Mr. Hodges' stewardship were ready for the impending struggle, but the French were exhausted after their long drawn out campaigns in Nileswaram. The Tellicherry fort was well provisioned and the chiefs of Kottayam and Kadathanad and the Iruvazhinad Nambiars assured the Company of their support. In December the Kottayam Raja threw in his lot with the English by entering into a defensive alliance* and in April 1757 the Prince Regent returned to the English fold after abandoning his French alliance.† The situation was full of explosive possibilities, but neither side took the offensive to precipitate a conflict. The reason for this was that the French did not want to risk any more costly adventures while the English wanted to avail themselves of the opportunity to increase their trade. In fact, British trade prospered so much during this period that every ship sent to Canton was freighted upto £40,000 sterling. On December 27, 1760, four English ships called at Tellicherry and landed a force of 635 men under Major Hector Munro and three days later a few more arrived with reinforcements. The factors now felt themselves to be sufficiently strong to launch an attack on the French settlement of Mahe. The British troops were being kept in readiness for the assault when on January 31 came the news of the surrender of Pondicherry (January 16). On the February 3, M. Louet, the Commandant of Mahe, was called

* Logan's *Treaties*, i. CXXI.

† Ibid, i. LXX

upon to surrender. Ten days later the British flag flew over Mahe and the French garrison marched into Tellicherry "with the honours of war, drums beating, colours flying, each man with a ball in his mouth, four field pieces with one mortar and twelve rounds."* A day or two previous to the fall of Mahe the French forts to the north except Mount Deli and Ramdilly (Ali Kunnu) had been surrendered to Kappu Tamban of the Kolathiri family while the fort of Ettikulam near Mount Deli had been surprised by the Ali Raja and its garrison barbarously massacred. Following the French surrender at Mahe Major Hector Munro proceeded to the north to receive the French forts from Kappu Tamban's hands. He accomplished his mission with some difficulty and later demolished all the forts including Mattalayi. With the destruction of French influence the English factors became supreme on the coast and their monopoly of trade was at least a *fait accompli.* It was now possible for them to cut down their establishments and with draw from all their outposts except Mount Deli and Dharma pattanam Island. Madakkara fort was blown up. However, by the Treaty of Paris Mahe was restored to the French and the French again moved into their old settlement on October 20, 1756.

Events leading to Haider Ali's Invasion (1766)

The most important episode in the political history of North Kerala in the second half of the 18th century was the Mysorean conquest. It marked the consummation of the expansionist policies followed by the two Muslim rulers of Mysore, Haider Ali and Tipu Sultan. In 1763 Haider Ali of Mysore overthrew the Ikkeri Nayaks and conquered Bednore in Canara. The kingdom of Bednore came to be treated as a personal domain of Haider rather than as a part of Mysore State. The acquisition of Bednore brought Haider Ali to the very borders of Kerala and provided him with an admirable opportunity to probe into its internal affairs. The earlier connections of the Nayak rulers of Bednore with the rulers of Nileswaram and Chirakkal (Kolathunad) gave him sufficient excuse for intervention in the affairs of these kingdoms. The distracted political conditions in North Kerala also provided a tempting bait to the conqueror. The native princes and chieftains were engaged in internecine warfare while the European powers were engaged in carrying on political intrigues with them with a view to furthering their trade interests. Haider saw in the situation a unique opportunity to interfere in Kerala's internal affairs and promote his own expansionist aims. He had also another motive in sending his armies to North Kerala. At home he had built up a military machine which depended on an uninterruptable supply of arms, ammunition and equipments from outside for its maintenance in a high state of efficiency. As Haider could not get such

* Logan's *Treaties* No. LXXVII

supplies from the English he was depending on the French for help in this regard. The French had an ideal settlement of their own at Mahe on the Malabar coast and Haider wanted to get access to this port in order to ensure a steady flow of arms the West to feed his military machine. It was under such circumstances that North Kerala came within the scheme of Haider's conquests.

Immediately after the conquest of Bednore, Haider demanded of the Raja of Nileswaram to restore to him some of the frontier fortresses which had originally belonged to the Ikkeri Nayaks. The Raja turned down this demand in May 1763. Haider now decided to make active preparations for an early invasion of Kerala. To make matters easy for him at this juncture, the Ali Raja of Cannanore extended an invitation to him to invade Kerala and interfere in the affairs of the Kolathiri kingdom. This Muslim chief who was once a vassal of the Kolathiri saw in the rise of Haider Ali hopes of future aggrandisement and of settling his long score with his old suzerain. As Haider was now engaged in his campaigns against the Maharattas he could not immediately oblige the Ali Raja by undertaking the invasion of Kerala. But by February 1765 he had negotiated peace with the Maharattas and was ready for a descent on Malabar.

Anant Rao's Mission

Hectic diplomatic activity preceded Haider's military adventure in Kerala. Even as early as 1764 he sent an able officer by name Anant Rao as an emissary to the Tellicherry factory to find out the attitude of the British towards him and to ensure their neutrality in the event of a Mysorean invasion of Kerala. Anant Rao reached Tellicherry on the 8th October 1764 and informed the British factors of Haider's plans for an early invasion of Malabar. The British were at first reluctant to divulge their mind lest they should offend the susceptibilities of the native chiefs with whom they had been striving for the best of relations. Hence the emissary had to wait for a month to get official intimation of British attitude. The British after careful deliberation informed Anant Rao that they would remain neutral in the conflict between Haider and the Kerala powers if the Mysore ruler respected the commercial privileges and immunities which the British had won in Malabar. It may be noted that the British decision to remain neutral was dictated by commercial considerations rather than political wisdom.

Having ensured British neutrality Anant Rao turned his attention to the internal affairs of Kolathunad (Chirakkal). Apart from the excuse offered by the invitation of the Ali Raja, Anant Rao was in the internal dissensions in the Kolathiri's family a grand opportunity for his master's intervention. The Prince Regent, the *de facto* ruler of the kingdom of Chirakkal, was facing a challenge to his authority from a junior prince

by name Kappu Thampan who had the active support of the Muslim chief Ali Raja.* The Ali Raja was persuaded by Anant Rao to commit aggression against the Kolathiri's territory in aid of this rebel prince. The Prince Regent sought the intervention of the British, but the Ali Raja opposed all their attempts at mediation. The forces of the Ali Raja and Kappu Thampan met with initial reverses but they refused to yield and kept up a guerilla warfare. By this time Haider had arrived at Mangalore and was planning a march on Kerala to collect from the Kolathiri Raja a sum of two lakhs of *pagodas* which he owned to the Bednore Nayaks and also to extract from the Zamorin a sum of Rs. 12 lakhs which had been promised to him earlier at the end of the Palghat campaign.† The Ali Raja met Haider at Mangalore and requested him to invade Malabar in aid of the rebel prince Thampan against the Prince Regent. Haider Ali at last decided to take the plunge and in February 1766 his army marched into Kerala. It may be noted that the invading Mysore army consisted of 12,000 of Haider's best troops of which 4,000 were cavalry and the rest infantry and his artillery consisted of four pieces of cannon. He had also a good fleet at his service which had the Ali Raja of Cannanore as its High Admiral in the early stages of the advance, but the Muslim chief was sacked and the fleet was later put under the command of an English renegade by name Stannet. The reason for this change of command was that the Ali Raja incurred the wrath of Haider by conquering the Maladive Islands on the way and putting out the eyes of the king of that island whom he had captured prisoner. The Ali Raja and his brother thereafter served on land and their troops numbering about 8,000 were a source of strength to Haider during his campaigns in Malabar.

Haider's Campaign in North Kerala

The first battle of Haider's campaign was fought at Baliapattam. The Mysore forces laid seige to Madayi fort and forced its commandant to make an unconditional surrender. The Ali Raja and his men seized the Chirakkal palace whereupon the members of the family and their attendants fled in panic and took refuge in the Thiruvangad temple within Tellicherry limits. On the March 6, 1766 Haider set up camp at Chirakkal and from there he sent a strong protest to the Tellichery factors against their action in giving asylum to the refugees from the Chirakkal kingdom. He also conveyed his displeasure at the Company's failure to respond to his request for the supply of the gun powder and arms necessary

*Kappu is the short form for Kerala Varma.

†Haider's first campaign in Kerala took place against the Zamorin's dominion in South Malabar at the invitation of the Palghat Raja, but he withdrew his forces on the Zamorin's promise to pay him Rs. 12 lakhs.

for the conduct of his campaign. Haider's protests did not have any immediate effect. As he was not prepared for an open rupture with the English at this stage Haider bypassed Tellicherry, and on the March 15, attacked the Kottayam Raja's territory. The Kottayam Mappilas deserted the Raja and helped the invaders. Kottayam surrendered to the Mysoreans after a feeble resistance. The English factors now received instructions from Bombay to follow a conciliatory policy towards Haider and to avoid an open military conflict with him. Hence they sent to Haider a Gowda Saraswath Brahmin by name Ramji Prabhu as the accredited agent of the Company to safeguard British interests.

After the conquest of Kottayam Haider moved towards Kadathanad. Here contrary to his expectations he faced stiff resistance from the Nairs particularly when his army attempted to cross the river Mahe which separated Kottayam from Kadathanad. By his superior strategy Haider, however, effected the crossing of the river and the Kottayam Nairs fled in confusion. The invading army then entered Kurumbranad and from there proceeded triumphantly towards Calicut. The Mysoreans met with little resistance on their way. Calicut was soon occupied and the Zamorin in despair committed self-immolation. At Calicut Haider took all steps to consolidate his position. The Dutch Commissioners met him here at his request to discuss the terms of an offensive and defensive alliance against the English. But they refused to show much enthusiasm for the proposal and hence nothing positive came out of these talks. Nevertheless, through the intervention of the Dutch, Haider was able to win over to his side the Raja of Cochin who agreed to become his feudatory and pay a tribute of four lakhs of rupees and eight elephants. As the monsoon was fast approaching Haider was anxious to leave Malabar at the earliest, but before he did so he made arrangements for the civil government of the country and its pacification. An experienced revenue officer by name Madanna was appointed as the Civil Governor of the whole of Kerala north of Cochin. Haider also built a series of block-houses *(Lakkidi-Kottas)* at important points and stationed small bodies of troops in each in an attempt to pacify the country. An army of 3,000 Mysoreans was also left at Calicut to assist the Civil Governor and in addition, the levies of the Ali Raja were also stationed there. After having made these arrangements Haider left Kerala for Coimbatore well ahead of the outbreak of the monsoon.

Rebellion in Kerala (1766).

No sooner had Haider left Kerala than the whole civil population rose in revolt against Mysore rule. On June 24, 1766 the Kottayam and Kadathanad Nairs unfurled the flag of rebellion and retook many places. The rumour that

master. Backed by the Mysoreans he proceeded against the Kurangoth Nair and the Raja of Kottayam and tried to secure their allegiance to Haider. But in spite of his friendship for Mysore the Prince Regent continued to supply pepper only to the Tellicherry factory and this excited the jealousy of the French factors at Mahe. Consequently M. John Law of Lauriston, the Commander-in-General of the French settlements in the East Indies, complained to Warren Hastings of the ruin of French trade on the west coast.

Capitulation of Mahe (1779)

A fresh development took place at this time. On March 13, 1778 the French recognised the Declaration of American Independence and precipitated another war with England. The news of the outbreak of the war reached Tellicherry on July 29, shortly after a French reinforcement for Haider had left Mahe. Following the outbreak of the war, Haider Ali became very much, concerned about the safety of Mahe. He was alarmed at the prospect of the port falling into British hands and therefore he instructed his agent, the Prince Regent of Kolathunad to come to the help of the French with all his forces. The Prince Regent joined the French at Mahe with 1,500 Nairs. In addition, Haider sent over there a contingent of 200 men from Mysore and he also issued orders to Kadathanad to send a force of 2,000 in aid of the French. But Kadathanad was not inclined to obey Haider as its ruler had entered into an alliance with the English, the Zamorin and Kottayam to drive the Mysoreans out of Kerala. The factors at Tellicherry took prompt steps for an effective siege of Mahe. A powerful English fleet was stationed in the Kerala waters and an army under Captain Walker was also kept in readiness. But the Prince Regent of Chirakkal now struck at Tellicherry in defence of the cause of his Mysore suzerain and the French. This brought the Zamorin and the Kottayam Raja openly into the field. The Company supplied them with reinforcements to launch an attack on the Chirakkal Prince who had by now thrown a cordon round Tellicherry and stopped the import of provisions into the town. The Prince Regent was harassed by the forces of Kottayam and the British on his rear and right flanks and the Kadathanad troops and the Iruvazhinad Nambiars on his left flank. Unable to withstand the onslaught he staged a hasty retreat from Mahe and withdrew into his territory. Mahe capitulated a second time and British flag flew over the place on the evening of March 20, 1779. The Kottayam Raja and the Zamorin seized the opportunity and recovered most of their dominions from Haider Ali's troops. But at this stage the British, having attained their immediate objective of the conquest of Mahe, left their native allies to the mercies of Haider. The Prince Regent who was the main instrument of Haider's policy in Malabar now embarked on further military adventures. With the active help of Balwant Rao he crushed



Tellicherry Fort

the Kottayam Raja's force and then proceeded to Kadathanad where the Senior Raja, an ally of the British, was deposed in favour of a young prince who was friendly to the Mysoreans.

Siege of Tellicherry (1780-81).

During the Second Anglo-Mysore war Tellicherry became a scene of hectic activites. Sirdar Khan who was sent by Haider decided to besiege Tellicherry in an attempt to crush the British and their allies. On October 31, the troops of the Kadathanad Raja attacked the British outposts in the vicinity of Tellicherry at the instance of the Khan. The Tellicherry factors sent a requisition to Col. Braithwaite at Mahe to come to Tellicherry and assist in its defence at this hour of need. Braithwaite accordingly evacuated Mahe and all the British troops in Malabar were concentrated in Tellicherry in defence of the British settlement. The forces of Kadathanad and Kolathunad besieged Tellicherry, but the Kottayam Nairs and their friends rallied round the English.

Sirdar Khan's attempts to bring about the defection of the Kottayam Raja ended in failure. Early in October 1780 Tellicherry was closely besieged both from land and from sea. The siege continued unabated for eighteen months. In March and April 1781 the enemy redoubled his efforts to capture the fort but the beleaguered garrison successfully repulsed the attacks. In May 1781 re-inforcements arrived for the British and Major Abington took over command of the garrison. Sirdar Khan's forces were now attacked from the rear by the Kottayam Raja while Major Abington's forces stormed the enemy's batteries and carried the fight successfully to Mahe. Sirdar Khan himself was captured prisoner and the besieging forces were compelled to vacate their positions. The Mysore army was destroyed and Mahe was captured on the morning of the 9th January 1782.

Haider's Failure in Kerala

The failure of Haider Ali to capture Tellicherry fort gave a fillip to the resistance movement in Kerala. There was a fresh uprising of the Nairs all over the country. Major Abington pushed southwards and took Calicut on February 13, 1782. The Nairs wiped out Haider's garrisons in all parts of Malabar and Mysorean authority was now restricted to Palghat only. To complicate matters for Haider, Coorg and Balam in Mysore rose in revolt at this time and the Mahrattas also threatened from the north. Faced with such an unprecedented crisis, Haider decided to give up his scheme of the conquest of the Carnatic and concentrated his attention on Kerala. He sent Mukhadum Ali to Malabar in a frantic attempt to salvage whatever was left but he was not destined to succeed in the face of organised British moves against him. As a last resort Haider sent his son Tipu to restore his authority in Malabar,

but before any decisive engagement could take place Haider passed away on the December 7, 1782 and Tipu was obliged to march back to Mysore in haste to occupy his father's throne.

Tipu's Conquest of South Malabar (1783).

The death of Haider Ali and the consequent departure of Tipu from Kerala in 1782 gave the English Company an opportunity to consolidate their position and to destroy Mysorean authority in the land for a short period. An English army under Colonel Fullerton reduced the strategic fort of Palghat in November 1783 and put the Zamorin in charge of the territory surrounding it. Thereafter, Fullerton marched towards Coimbatore the object of embarking on an invasion of Mysore. Tipu seized this opportunity and speedily reoccupied Palghat fort and all the south of Malabar as far as the Kotta river. Here a detachment of English troops sent from Tellicherry prevented Tipu from advancing further northwards.

Agreement between the English and the Arakkal Bibi (1784).

Meanwhile, in December 1783 another independent expedition under Gen. MacLeod stormed Cannanore, "that nest of enemies", as the General himself described the town. MacLeod was helped in this campaigns by British troops especially sent from Madras and Bombay. On January 8, 1784 the General and the Bibi of Cannanore entered into an agreement of peace and friendship which provided for the repossession by the British of all the countries of which the Bibi stood possessed before the English army entered the country,* for a war indemnity of one and a half lakhs of rupees, for an annual tribute of another lakh, and for the Bibi's protection against the Nairs, retention of the forts by the English and offer of the pepper crop at a reasonable price.

Peace of Mangalore (1784).

In 1784 a formal peace was concluded at Mangalore between the Company and Tipu. In signing this treaty the British showed scant regard for the Kerala chiefs whom they had encouraged in the revolt against Tipu as well as for the Tellicherry factors who had entirely different ideas about the peace terms. In this treaty the Company conceded that the "Bibi of Cannanore and the Rajas and Zamindars of the Malabar coast were the allies and friends to Tipu." It may be noted that Tipu was at this time in possession only of South Malabar and that all the territory from the Kotta river northwards was in the exclusive possession of the Company and of the Kerala chiefs who had allied themselves with them.

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*The reigning Kolathiri prince while a vassal of Tipu had joined General Mathew's forces in 1782. Consequently, the Arakkal family conquered all the territory which it had held under Haider Ali from 1766-77.

Taking this factor into consideration, the Tellicherry factors requested the Company that the dominions of the Coorg, Kolathiri and Kadathanad Rajas and of the Iruvazhinad Nambiars must be secured independence in the interests of the English, but this request was disregarded. The terms of the treaty of 1784 therefore came as a shock to the Tellicherry factors. To make matters worse for them the treaty also stipulated that Cannanore should be evacuated by the English and restored to the Bibi "as soon as the prisoners are released and delivered." Nevertheless, the treaty confirmed the Company's trading privileges in Malabar and provided for the restoration of the fort and District of Mount Deli and of the Calicut factory.

Tipu's Relations with the Tellicherry Factors.

Tipu's affairs in Malabar were not well managed when he recovered possession of the province in 1784. On the eve of his death Haider Ali had appointed a capable officer by name Arshad Beg Khan as the Governor of Malabar. Tipu's policies caused deep resentment among the native people and even the Mappila subjects Ernad and Valluvanad rose in revolt. At Arshad Beg Khan's suggestion Tipu decided to come to Malabar in person and restore his shaken prestige. In January 1788 he descended on Kerala at the head of a large army through the Tamarassery pass. He had a triumphant march through the country side and prior to his return to Coimbatore before the outbreak of monsoon he founded a new capital at Feroke (Kozhikode District) for his Malabar province.

The affairs in the Kolathunad or Chirakkal kingdom claimed Tipu's attention during his visit to Malabar in 1788.*

*The old name of the Kolathiri dynasty, had by this time become defunct and in the records of the period the prince is stayled as of Chirakkal. There had been a split in the family at the time of the Bednore Raja's invasion (1733-40). At that time, the Kolathiri had conferred heirship on "Odeormen of the Palace of Pally" (Treaties, etc., i. XXXVIII), and ever since the princes of this Palli branch of the family had been recognised as having taken the place of the head of the family—Kolathiri. In fact, the Udayamangalam branch had been shut out from the Kolathiri sovereigntly (*Treaties*, etc., ii. CCX) although technically one of that branch might still claim, if he was the eldest male of both branches, the empty title of Kolathiri. The title of Kolathiri thus fell into disuse, and the ruling family (Palli branch) gradually began to be known as that of Chirakkal from the *Kovilakom* of that name, which was the headquarters of their branch of the family. The Palli branch claimed "such part of the kingdom as had not been dismembered" by the Ikkeri (Bednore) Raja, and as the ruling family they obtained *malikhana* allowance from the British Government. The last Kolathiri who ceded all his dominions to the British and was commonly known as the first Raja of Chirakkal died in 1026 K.E. (1801).

The Kolathiri prince was now in high favour with the Sultan and he was allowed to retain possession of his dominion as his agent. On May 27, at the instigation of Tipu the Chirakkal prince demanded an immediate payment of one lakh of rupees from the Company in alleged settlement of an earlier account. The factors refused to oblige and the prince retaliated by seizing the Dharmapattanam Island which had been in the possession of the Company since 1733. The factors saw the sinister hand of Tipu behind the moves of the Chirakkal prince and their suspicions in this regard were confirmed when they heared on June 17, that the prince had met with a warm reception at the hands of Tipu at Coimbatore and that he had been sent back with instructions to harass the English settlement. Luckily for the factors the Chirakkal prince took suddenly ill and died on June 19, at Palghat and his brother who succeeded him was more favourably disposed towards the English.

In the meantime Tipu had embarked on a scheme of drastic social innovations in Malabar which wounded the susceptibilities of a section of the native population. It had been till now customary in Kerala to utilise the services of Brahmins as inter-state messengers since the members of this caste enjoyed from time immemorial certain immunities. On July 17, a Brahmin refused to take a message from Tellicherry to Anjengo on the plea that Tipu had withdrawn the age long protection that had been granted to Brahmin messengers. On August 27. 1788 the Kottayam and Kadathanad Rajas sent messages to the Tellicherry factors expressing their lack of confidence in Tipu and requesting them "to take the Brahmins, the poor and the whole kingdom under their protection." The Nairs all over South Malabar soon rose in revolt and they were joined by the Coorgs too, but there were no immediate troubles of a serious nature in North Malabar. The Tellicherry factors took advantage of the situation and on December 23, demanded the Chirakkal prince to restore Dharmapattanam island within ten days. As the prince did not pay heed to this ultimatum the British started hostilities on January 2, 1789. On the next day the Nairs of the Chirakkal prince quietly surrendered the island and the Chief of the Tellicherry factor wrote to the prince that he was now ready for a settlement of his accounts with him.

Tipu Sultan in Cannanore (1789)

Early in 1789 Tipu himself descended on Malabar by the Tamarasseri pass and on February 15, he sent a formal request to the factors at Tellicherry not to give protection to the rebellious Nairs who might seek refuge in their settlement. In a move to reconcile his discontented Mappila subjects, the

Sultan sought to appease the Bibi of Cannanore and secure her goodwill. Hence on the 27th February, after leaving a force at Calicut to deal with the Nairs, Tipu proceeded northwards. Tipu's advance produced alarm and consternation in North Malabar and there was a general exodus of Hindu chiefs and their attendants from the country. In March 1789 the Kottayam and Kadathanad Rajas and other prominent persons took refuge in Tellicherry, some taking boat from here to Travancore. In the critical situation created by Tipu's advance the Company took active steps to strengthen the defences of Tellicherry.

At this stage the Chirakkal prince who had till recenly been in the hostile possession of Dharmapattanam Island sought the protection of the English factors. As the Company did not want to provoke Tipu by granting protection to the prince, the Chief of the Tellicherry factory gave a stern refusal to his request for protection. Nevertheless, the sister of the prince and other members of the Chirakkal family together with their Nair followers came to Dharmapattanam Island on March, 23 and managed to set sail from here to Travancore. Tipu sent an angry letter to the Company protesting against their action in conniving at the escape of the members of the Chirakkal family and their Nair followers. The Chirakkal prince himself was either killed in a skirmish or committed suicide.* Tipu soon after visited Cannanore and celebrated the marriage of his son Abdul Khalic with the daughter of the Bibi. He also handed over to the Bibi a portion of the Chirakkal Raja's territory. By these measures he won over the Arakkal Bibi and the Mappilas to his side. But Tipu did not venture to launch an attack on the Tellicherry factory which was within his striking distance, but he protested bitterly to the factors against their policy of affording protection to the refugees. Before leaving the neighbourhood of Tellicherry, the Sultan threw a tight cordon around the place and stopped all supplies from entering the English settlement. Tipu then marched southward along the coast to Chowghat and from there he retired to Coimbatore.

Events leading to the British Capture of Cannanore (1790)

On his return from Malabar Tipu turned his attention to the conquest of the kingdom of Travancore. As stated earlier, Rama Varma, the Raja of Travancore was in close alliance with the English and he had also given asylum to all the dispossessed princes and nobles of North Kerala. Tipu had, therefore, a legitimate ground for complaint against Travancore. On his failure to win over the Travancore Raja by

*There are different versions as to what befell the Kolathiri prince. The Tellicherry diary records that "he was killed in attempting to escape." Another account says that he shot himself dead on finding his position hopeless.

diplomacy, the Sultan started military operations against that State in December 1789. The "Travancore Lines" were breached in April 14, 1790 and Tipu marched to the south as far as Verapoly. But the threat of an English advance on Seringapatam compelled him to retreat northward.

During the period of his campaign in Central Kerala Tipu's troops stationed in Cannanore kept the Tellicherry factory in a state of virtual siege. The British factors made every effort to clear the country about the settlement of Tipu's posts and patrols and to form alliances with the native rulers. Robert Teylor who assumed charge as the last chief of Tellicherry factory on December 25, 1789 assured the Malabar Rajas who were once the friends and allies of Tipu that they would not be deserted by the Company in the event of an open repture with Tipu. He guaranteed to all who joined the Company's forces protection against Tipu and at the same time warned those who held back that they would be considered as enemies and acted against accordingly. The Chirakkal, Kottayam, Kadathanad and other chieftains readily accepted the offer and were promised that Tipu would be forced "to relinquish all future claims upon their allegiance and to agree to their becoming the subjects and dependents of the Hon. Company." In a letter written by Lord Cornwallis, the Governor-General, to the Bombay Government on May 31, it was further suggested that "in order to secure a willing obedience from the Malabar chiefs, we should be contented with their paying a very moderate tribute, provided they will give the Company advantageous privileges for carrying on a commerce in the valuable possession of their country." Though the various Malabar chiefs showed signs of willingness to accept the Company's terms of friendship and alliance as set forth above, the Bibi of Cannanore took up a hostile attitude. The presence of about 5,000 of Tipu's troops in and about Cannanore prevented Major Dow, the defender of Tellicherry, from moving far from the place. On April 27 one of the Bibi's vessels was captured, but she still held on tenaciously. The British force in the settlement was not strong enough to deal with the Bibi effectively. Hence the English did not start military operations for the immediate capture of Cannanore.

At this time Tipu's forces faced rout in South Malabar and the British troops scored a series of victories. The Cochin Raja and the Zamorin declared themselves for the British and on September 22 the strategic Palghat fort surrendered to Col. Stuart. The authority of the Mysore Sultan was destroyed almost in all parts of Kerala and the native powers rallied round the British. But Cannanore under the Arakkal Bibi held on as the only important town in Malabar which was still hostile to the Company. On October 17, Teylor despatched a British battalion to take possession of Fort. St. Anglo from the Bibi. In view of the stubborn attitude of the

Bibi, the British forces failed to achieve their objective. Taylor, thereupon, addressed the Bombay Government for assistance to carry on the siege of Cannanore more vigorously. General Abercromby himself came from Bombay to conduct the operations for the capture of the Cannanore fort. The siege started on December 14, 1790 and on the 17th the besieging forces, having mastered all the heights and commanding positions round the fort and town, the Bibi agreed to an unconditional surrender. The Bibi and her subjects were assured of protection by General Abercromby and all her military and naval stores, vessels, etc., were seized. The Bibi's husband died during the early part of the siege and her ministers and heir-apparent were sent as hostages to the British camp. Tipu's force of 5,000 men stationed in the town was disarmed and English troops under Capt. Wiseman marched into Fort. St. Angelo and occupied it. Shortly after the capture of Cannanore the Mappila settlement at Baliapatam was also reduced. The whole of Malabar was now in the hands of the British. The treaties of Seringapatam signed on February, 22 and March 18, 1792 formally ceded Malabar to the British. The ceded province did not include Wynad but Cochin State and Coorg were included in it.

Relations of Coorg with the Kerala powers and the British in the latter half of the 18th century.

It would be appropriate in this context to attempt a brief survey of the relations of Coorgs with the native powers of the District and the English factors at Tellicherry in the latter half of the 18th century. After his conquest of Bednore in March 1763 Haider Ali considered himself as the overlord of Coorg also, as the Bednore Nayaks had exercised hegemony over that kingdom. In 1770 there arose a disputed succession to the Coorg throne, the rival claimants being Appaji Raja and Devappa Raja. The claims of the former were espoused by his uncle Linga Raja and those of the latter by his father Mallappa Arasu. In this struggle Devappa Raja came out successful. Linga Raja left the kingdom with his son Vira Raja and his nephew Appaji Raja in an attempt to seek the aid of Haider Ali. Haider was eager to seize this opportunity to interfere in the internal affairs of Coorg, but he had to postpone the intervention as he had to face the Mahratta menace. In 1773 Haider marched his army into Coorg and a large number of people joined Linga Raja who had accompanied the Mysore army. Devappa Raja, thereupon, fled to Malabar and sought refuge with the Raja of Kottayam. The Kottayam Raja saw in the presence of Devappa Raja a fine opportunity to avenge the death of his ancestor at Tomara. The refugee king paid a ransom to the Kottayam Raja for his freedom and he later fled from Malabar in disguise. He was captured on his way by Haider's men and put to death along with his whole family

Haider now offered the Coorg throne to Linga Rajà on condition that he would pay the expenses of his Coorg expedition. Linga Raja agreed to pay an annual amount of 24,000 rupees to Haider but he insisted that the latter should assist him in the recovery of Wynad as far as village of Kalpatta from the Raja of Kottayam. Haider promised to help Linga Raja in this matter. Having set up Appaji Raja, his nephew, on the throne Linga Raja invaded Wynad and stationed there an army of 2,000 men to enforce obedience to his authority. On his return he succeeded to the throne of Coorg as Appaji Raja had passed away during his absence in Wynad. The Coorg garrison at Kalpatta remained there from 1774 to 1779. In 1779 it withdrew in the face of attacks from the Raja of Kottayam. Linga Raja then despatched another force of 2,000 Coorgs under the command of his two nephews. But they were stopped on the way and defeated by the Raja of Kottayam. One of the princes was slain in the encounter and the other was taken prisoner. Linga Raja died early in 1780 and Haider Ali assumed possession of the whole of Coorg as the sons of the late Raja were only minor children. Haider's policy was resented by the local population and there was a general uprising. The rebellion in Coorg in 1782 against Haider Ali's rule synchronised with the revolt in Kerala in the same year.

Tipu Sultan who succeeded Haider reconquered Coorg in 1785 and tried to effect an amicable settlement with the local population. He settled Muslim ryots from Mysore in the conquered territory and appointed a Brahmin by name Nagappayya to grant agricultural loans and other facilities to these ryots, but instead of helping the Muslim settlers Nagappayya squeezed them out of the country by taking bribes from them. Tipu was infuriated and he ordered the Brahmin officer to be hanged. Nagappayya forestalled Tipu's action by seeking refuge in the territory of the Raja of Kottayam. The Kottayam Raja gave him 50 Nairs under one Pazhaya Veettil Chandu and helped him to return to Coorg and resume his activities.

In December 1788 Virarajendra, the son of Linga Raja, who had been thrown into prison by Haider and Tipu escaped with the other members of his family and returned to Coorg. At the instance of Nagappayya, Virarajendra paid a visit to the Kottayam Raja's territory. The Kottayam Raja forced Virarajendra to cede to him the site of a fort at Tomara and also to give up three extensive *nads*, viz., Kiggatnad, Ammatnad and Yedenalknad. Having acceded to these demands under pressure Virarajendra returned to Coorg. Shortly afterwards the Kottayam Raja (Vira Varma) ascended the Ghats to take due possession of the ceded *nads*. Virarajendra now met the Kottayam Raja at the head of a large army and returned the tables on him. He forced the Raja to return the document extorted from him earlier ceding some of his territories and also to renounce every claim to Wynad as far as Kalpatta.

After his successful encounter with the Kottayam Raja Virarajendra made an all-out effort to drive Tipu's men out of Coorg. The shift in the alliances between Tipu Sultan and the Malabar chiefs had at this time its impact on the course of affairs in Coorg. The Prince Regent of Chirakkal who was now acting as Tipu's agent in Kolathunad sent a force of Nairs to the assistance of the Sultan and his men. As the Nairs were well acquainted with the topography of the Coorg hills they helped the Mysoreans to take effective shelter in the retreats of Coorg. A serious encounter took place between the Coorgs and the Chirakkal Nairs at Padinalknad in the western part of Coorg in which the latter were defeated. Nevertheless, Virarajendra would have found it difficult to withstand the onslaught of the Mysore forces had not rebellion broken out in Malabar and forced Tipu to despatch a good part of his army to Malabar in 1789. The Malabar revolt gave a grand opportunity to Virarajendra to defeat Tipu Sultan in a series of battles and strengthen his position in Coorg.

It was at this juncture that the first contacts between the English Company and the Raja of Coorg were established. The Cannanore District was to serve as the spring board for British activities, diplomatic and military, against the ruler of Mysore and later of Coorg. In 1789 the Company wanted facilities for its troops stationed at Tellicherry to march through Coorg in the event of the outbreak of a war with Tipu Sultan. Robert Taylor, the Chief of the Tellicherry factory, therefore, wrote to Virarajendra proposing a defensive alliance against Tipu. Virarajendra welcomed this proposal and visited Tellicherry in October 1790 in the company of Captain Brown who had earlier been specially deputed to Coorg to escort the Raja to Tellicherry. Here a formal treaty between the Raja of Coorg and the English East India Company was concluded. By this treaty the Coorg Raja and the Company agreed to treat Tipu Sultan and his allies as their common enemies. The Raja of Coorg also promised all assistance to the British troops in their war with Tipu Sultan while the British guaranteed the independence of Coorg and undertook protect the interests of the Raja in the event of a peace being concluded between Tipu and the English Company.

In 1791 when war broke out between British and Tipu Sultan Gen. Abercromby, the Governor of Bombay, came with an army to Tellicherry to march upon Seringapatam through Coorg. Virarajendra assisted the English army with supplies during its march. When the war ended Lord Cornwalis, the Governor-General, insisted that Tipu should cede Coorg to the British and the Sultan acceded to the demand with the greatest reluctance. General Abercromby subsequently met Virarajendra at Cannanore and signed a treaty with him on March, 31 1793. According to the provisions of this treaty the Coorg Raja undertook to pay an annual sum of Rs. 24,000 to the Company in return for their friendship and protection and the Company undertook not to interfere with the Government of Coorg.

During this visit the Coorg Raja is also said to have interceded with Abercromby on behalf of the Bibi of Cannanore and effected a reconciliation.* In 1799 the affairs of the State were taken out of the hands of the authorities in Malabar and a separate political officer was stationed in Coorg. However, in 1832 there arose serious differences between the Coorg Raja and the Company. Kalpalli Karunakara Menon, the Head Sheristadar of the Malabar District, was sent for the purpose of opening friendly negotiations with the Raja, but he was imprisoned. This action of the Coorg Raja led directly to the Coorg war which ended in the deposition of the Raja and the annexation of Coorg in 1834. It may be noted that the annexation was effected by British armies marching in four columns from Malabar, Mysore and South Canara.

Suppression of South Canara Chiefs by Tipu

In order to complete the story of the Mysorean invasion of the District in the later half of the 18th century, we may also deal with Tipu's activities in South Canara. In spite of his discomfiture in Malabar and Coorg, Tipu Sultan was successful for a while in his campaigns in South Canara. He completely suppressed all the old local chiefs who had risen under Bednore rule and dispossessed them of all except their private lands. The Kumbla Raja in the present Kasaragod Taluk was expelled from the country and when he returned soon afterwards and tried to foment troubles he was captured and hanged. His younger brother was also hanged for siding with the English during the first siege of Mangalore and a nephew was also similarly executed in 1794. His successor was received as a pensioner at Tellicherry where the Hegade of Vittala had fled some time before. Two of the Rajas of Nileswaram in the present Hosdurg Taluk were hanged in 1787 by the Commandant of Bekal but their successor came to terms with Tipu and he was in possession of his territories when Canara was annexed by the British. When the Fourth Mysore War broke out in 1799 the Kumbla Raja and Vittala Hegade both returned to Canara and engaged themselves in political activities. The Raja of Coorg

* Lewis Rice has made the following observations in regard to this incident. "When Sir Robert Abercromby, the Governor of Bombay, arrived at the coast, the Raja was invited to an interview and was escorted by an officer and a company of sepoys. He on this occasion interceded with his new friend. Sir Robert Abercromby, for the poor Bibi of Cannanore and her son. She had made an attempt to decoy the English detachment at Tellicherry to Cannanore and betray it into the hands of the Mussalman army; Sir Abercromby had therefore resolved on deposing her, and sending her with her son to Bombay. Vira Rajendra effected a reconciliation, and thus requited the service which the Bibi's ancestor Ali. had rendered to his ancestor, Dodda Virappa with the harelip, by delivering his captain from the hands of the Chirakkal Raja," *A Gazetteer of Mysore and Coorg*, Vol. III, Lewis Rice, pp. 115-16 (Bangalore 1878).

now took the opportunity of raiding in the direction of Jamalabad and Bantwala and into the territories of the Raja of Kumbla who was an old enemy of the Coorgs. The Kumbla country suffered severely at this time from the depradations of the Coorg.

Effects of the Mysorean Conquest

Before dealing with the political settlement of the District under the British, it is necessary to consider briefly the significance of the Mysorean conquest in the history of Kerala. The subject has been treated in detail in the *Kozhikode District Gazetteer,** and it is not necessary to cover the same ground again in this volume, but a few points may be recapitulated in order to ensure the continuity of our narrative. The Mysorean conquest led to the collapse of the old feudal structure in Malabar and to the introduction of modern progressive ideas about State and Government. The Mysore rulers set up a centralised system of administration in the territories they conquered. The land revenue system of Malabar was modernised by them. A system of land tax based on the actual produce of the land was introduced. They also introduced a new variety of coinage and opened up a network of new roads. The British rulers built up their administrative and political system in Malabar only on the foundations laid by the Mysoreans.

The Mysorean rule also administered a 'shock treatment' to the traditional Malabar society. In the pre-Mysorean era the Brahmins, the Kshatriyas, the Nairs and other so-called high castes enjoyed a privileged status in Hindu society. Haider and Tipu Sultan not only showed contempt for the privileges of these high castes, but even took steps to deny these to them. The Nairs were mercilessly hunted down by the force of Haider and Tipu. The importance of the high castes got deflated in the process. The humiliation to which the members of the high castes were subjected, served, in fact, to destroy the myth of their superiority in the social heirarchy of Malabar and led to a radical change in the attitude of the lower castes towards them. The latter came to realise that the privileges enjoyed so far by the so-called high castes were after all manmade and not inalienable. The Mysorean rule thus sounded the death knell of the old social order and ushered in an era of social change in the history of Kerala.

Nevertheless, the Mysore conquest had its evil effects also. The economic prosperity of the country was destroyed by the interminable warfare which went on for almost a quarter of a century. The excesses committed by the Mysoreans led to the large-scale emigration from Malabar of people belonging to all strata of society. The flight of the peasants led to the ruin of agriculture while that of the Namboothiris and the Kshatriyas,

* See *Kozhikode District Gazetteer*, pp. 158-163.

the traditional patrons of arts and letters, resulted in some kind of cultural stagnation. The country passed through a period of severe economic depression. Thus the Mysorean interlude was not an unmixed blessing.

Political Settlement in Malabar

The steps taken by the Company to establish British supremacy in the District may now be described. Immediately after the treaties of Seringapatam in February and March 1792 Lord Cornwallies, the Governor-General, instructed General Abercromby, the Governor of Bombay, to enquire into the conditions in Malabar and to establish a system for the future government of the province. The Bombay Governor was also directed to enter into agreement with all the Malabar chiefs for some specific revenue to be paid by each of them to the Company for the ensuing year. General Abercromby arrived at Cannanore and appointed Farmer a senior merchant and Major Dow, the Military Commandant of Tellicherry, as Commissioners to effect the political settlement of Malabar directed by the Governor-General.

The Bombay Commissioners started their work with the Rajas of Chirakkal, Kottayam and Kadathanad. The first to sign an agreement with the Company was the Raja of Kadathanad. The agreement entered into by him on April, 25, 1792 contained the following provisions.

1 The Raja was to remain in the exercise of all rights and authority subject only to the control of the Company in case of oppression of the inhabitants.

2 A Resident or Dewan was to reside with him to enquire into any complaints of oppression.

3 Two persons on the part of the Company and two on that of the Raja were to make a valuation of the revenues of each District.

4 The amount of revenue payable by each subject was to be ascertained.

5 The Raja's tribute was to be settled in October according to the appearance of the crop (pepper).

6 The Government share of pepper was to be delivered to the Company at a price to be fixed in December.

7 The balance of pepper was to be purchased exclusively by merchants appointed by the Company.

8 The minor points which might arise from time were to be left with Mr. Teylor, the Chief of Tellicherry for adjustment and the whole agreement was to be considered as temporary and subject to the confirmation of General Abercromby on his return to the coast.

Agreements on the above lines were entered into with the Kottayam and Chirakkal Rajas also and steps were taken to obtain a valuation of these Districts. The Chirakkal Raja's revenue was subsequently fixed at Rs. 50,000, the Kadathanad

Raja's at Rs. 30,000 and the Kottayam Raja's at Rs. 25,000 and all the three Rajas acknowledged the full sovereignity of the Company over their respective Districts.

There were some difficulties in arriving at a final settlement with the Bibi of Cannanore. As her chief sources of revenue were the commerce carried on with Arabia and the coir produce of the Laccadive Islands, she was at first called upon to furnish a statement of the produce and value of her country preparatory to a settlement. In her negotiations with the British the Bibi claimed the restoration of the *jagir* originally granted to her by Tipu Sultan and later resumed by the Chirakkal Raja. She also represented that she had been forced to mortgage the coir of the Laccadive Islands to one Chovakkaran Moosa towards the expenses of her former wars. Two British officers, Duncan and Major Dow, enquired into her alleged transactions and on the 11th and 30th April 1793 agreements were entered into with the Bibi binding her to pay up arrears and to pay "a moiety of whatever is the produce to my country according to the funds thereof and out of the Rs. 20,000 annual profit which I reap from my trade with the Laccadives, I am also to pay the half to Government." Provision was also made for the future revision of the estimate of the Bibi's income and for the sequestration, if need be, of the whole of the produce from the islands and the islands themselves. In 1796 final orders were received from the Bombay Government that the *Jagir* granted to the Bibi by Tipu should not be restored as it was only a temporary alienation from the Chirakkal Raja. On October 28, 1796 the Bibi executed an agreement to pay Rs. 15,000 annually, "being the *jumma (jama*—demand) on the houses, purrams, etc., situated at or near Cannanore on my trade to the Laccadive Islands, and on my jelm *(Janmom)* property on the said islands." The right of the Government to sequester the islands and the whole of the produce was also to remain in force. The Bibi further agreed to pay customs duties on all articles except island coir yarn and to give up all claims to the *jagir*. This agreement with the Bibi was in force throughout the British period and it was under its provisions that the Laccadive Islands were administered by the British Government.

The Commissioners also entered into agreements with the Achchanmar or Chiefs of Randattara and the Nambiars of Iruvazhinad. The former renounced all future right to manage the District together with such old feudal levies as fines, presents succession duties etc. The latter undertook to protect the poorer class of land holders in his District and also to put an end to the exaction of several vexatious duties and fines.

The agreement entered into with the Kurumbranad Raja on May 18, 1793 had far-reaching consequences. Under this agreement the Company was to appoint a person to assist the Raja in his revenue collections for the ensuing year and on the results of this collection a permanent lease was to be granted to him not only for the District of Kurumbranad but also

for Kottayam which was in the possession of his nephew of the Kottayam family. As future events were to show, the Kottayam Raja (Kerala Varma Pazhassi Raja) resented the control of his uncle and consequently the writ of the Kurumbranad Raja did not run in the Pazhassi country.

The English Company had also to consider the French claim to the petty District of Kurangoth as a dependency of their settlement at Mahe, but in view of the outbreak of the war with France in 1793 the issue was not settled. On the other hand, the French settlement at Mahe was forced for the third time in recent history to open its gates to an English force on April 16, 1793. Mahe was, however, restored to the French after the conclusion of peace in 1817.

Side by side with the political settlement administrative March 30, 1793 the province in Malabar. Even as early as the 30th March 1793 the province was divided into two administrative divisions, the Northern and the Southern, presided over by a Superintendent each at Tellicherry and Cherpulasseri under the general control of the Supervisor and Chief Magistrate of the Province of Malabar who had his headquarters at Calicut. The Northern Division comprised Coorg and the whole area from Chirakkal to Kurumbranad and as such it included the bulk of the present Cannanore District.

Pazhassi Revoit (First)

While the British were busy with the political settlement of the District, a serious revolt organised by Kerala Varma Pazhassi Raja of the *Patinjare Kovilakom* of the Kottayam family came as a bolt from the blue and upset their plans for the pacification of North Malabar. The potent cause of the revolt was the unpopular revenue policy followed by the East India Company in Malabar. The Mysoreans from whom the British obtained the Province had collected their revenue directed from the cultivators through the medium of their own officials. The English East India Company failed to grasp the full implications of the land revenue policy followed by the Mysore rulers in Malabar and proceeded to introduce a system under which they farmed the collection of the revenues in the various dominions for lump sums to the respective Rajas. The yearly leases were fixed in 1794 on a quinquinneal basis. But on October 1, 1795 out of a total revenue of some fourteen lakhs of rupees due for the year ending 30th September a balance of nearly six lakhs remained uncollected. The Rajas could not enforce their demands for the revenue as different sections of the people, including the Mappilas and the Nairs, resisted the attempts of their officials to collect the taxes from them. There was also the general complaint that the assessments were unequal and that the people had not the capacity to pay the amounts that had been demanded from them. The general discontent arising from the forced revenue collections manifested itself in open challenge to British authority.

The policy pursued by the British in entering into agreements with the native rulers for the collection of revenue had another unhappy result too. It involved them in the family feuds of the old royal houses and also entailed upon them the task of adjudicating between the conflicting claims of the various Rajas to be entrusted with the collection of the revenue in the different *nads*. As noted earlier, a serious mistake had been committed by the Commissioners in regard to the District of Kottayam. Kerala Varma Raja of the Kottayam family had been a tower of strength to the British in their campaign against Tipu Sultan, but after the expulsion of Tipu from Kerala the British showed scant respect for the Raja or his claims to the District of Kottayam. The Pazhassi Raja's uncle, the Raja of Kurumbranad, claimed ascedancy over Kottayam at the expense of his nephew and the Joint Commissioners, ignoring the claims of Kerala Varma, leased Kottayam to the uncle in 1793 for one year. The Company's action amounted to a serious breach of faith in their relations with the Pazhassi Raja. It also evoked serious resentment among the people of Kottayam who held the Pazhassi Raja in the highest esteem and had no regard for the Kurumbranad Raja.

The Pazhassi Raja strongly objected to the arrangement made by the Company and promptly unfurled the flag of revolt against the authority of his uncle and of the Company. He stopped all collection of revenue in Kottayam. The Raja further threatened to cut down all the pepper vines, if the Company's officers persisted in revenue collection. The Raja's challenge to the British was so serious that the Commissioners styled him "the most untractable and unreasonable of all the Rajas." In December 1793 an agreement was entered into between the Raja and Farmer according to which the latter agreed for one year not to collect the assessment on temple lands and to remit one-fifth of the revenues for the maintenance of the Raja. These concessions secured peace in Kottayam for the time being, but they were subsequently set aside by the Governor-General. In 1794 the Kurumbranad Raja's lease was renewed for another five years in complete disregard of the Pazhassi Raja's claims. This was the last straw which broke the camel's back and till 1797 the Pazhassi Raja remained in more or less open rebellion against British authority.

Having thrown up the challenge, the Pazhassi Raja stopped the collection of the revenues of Kottayam by June 28, 1795 and showed his utter contempt for British authority. He had, some time earlier, already taken under his protection one of the Iruvazhinad Nambiars (Narangoli) whom the Supervisor had declared to be a rebel. Moreover, two Mappilas suspected of having committed robbery in the house of a Chetti, were at this time sentenced to death by the Raja. The British Government took serious objection to this action and directed the Company's officials in Malabar to put the Raja on trial for murder. It was not easy to carry out this order as the Raja

was well guarded by five hundred well-armed Nairs from Wynad. British troops were stationed at Kottayam bazaar and at Manattana in 1795 to protect the Kurumbranad tax-gathers from molestation and to keep the peace. "From this time onwards", as Rickards observes, "the conduct of Kerala Varma (Pazhassi Raja) continued to be distinguished by a contempt for authority." He delighted in creating situations which exposed the hollowness of his uncle's claim over the Kottayam District. In fact, the Raja completely set aside the authority of the Kurumbranad Raja over Kottayam. The revenue of Kottayam fell more and more into arrears and in April 1796 a determined effort was made by the British to seize the Raja in his own palace at Pazhassi. In the early morning of April 19, a force of 300 men under Lt. Gordon marched from Tellicherry to Pazhassi and surrounded the Raja's palace at day break. As the Raja had advance information of the British move, he escaped into the jungles of Manaltana a few hours before the British entry into the palace. The troops took possession of the palace and issued a proclamation to the people that they had been sent over there to save them from the Raja's tyranny. Therefore, they plundered the palace and carried away some of its valuable treasures. Having realised the futility of fighting pitched battles against British troops in the plains, Kerala Varma Pazhassi Raja ascended the mountains and set up residence in the wilds of Wynad with a view to stepping up guerilla warfare against the enemy. In June 1796 he stopped all traffic on the Kuttiyadi Ghat. The British troops did not pursue the Raja into Wynad but stationed themselves at Manattana and Kutti yadi to stop all communication between the upper and lower country. At the same time negotiations were conducted between the Raja and the Company's officials with a view to patching up the differences and restoring peace. The British were particularly anxious to come to terms with the Raja as there were rumours that he had made overtures to Tipu. The upshot of the negotiations was that the Raja was permitted to return to Pazhassi. The formal orders of the Bombay Government on the restoration of the Raja to his District and property were not however, sent to him direct, but only through the Raja of Kurumbranad whose agents failed to communicate them. This incident only served to add to the misunderstanding between the Pazhassi Raja and his uncle. Moreover, at this juncture the Kurumbranad Raja removed from the management of the Kottayam District an agent by name Kaiteri Ambu Nair who had enjoyed the confidence of Kerala Varma. There were renewed troubles in Kottayam and before the Northern Superintendent at Tellicherry could convey his desire to have an interview with the Raja, he had withdrawn into the Wynad jungles along with his followers. The collection of revenue in Kottayam again came to a standstill.

In the closing months of 1796 the British troops were sent to Peria in Wynad to protect the incoming cardamom crop and the Raja's suspicions were roused by this move. Attempts made

by the British to effect reconciliation between the two Rajas did not succeed. At this time news came that Pazhassi Raja was in treaty with Tipu's officers and the British, alarmed at the safety of the pepper revenue, sent troops to protect the Wynad passess with instructions to resort to offensive action, if need be. On December 18, the British Commissioners decided to issue a proclamation forbidding the people to assemble to assist the Pazhassi Raja and warning them that, if they did so, they would be considered as irreconcilable enemies of the Company and their properties would be confiscated. On being informed of the contents of the British Proclamation the Raja is said to have made the characteristic remark that "not a sepoy shall rest in this province till you and all your adherents are extirpated." In the face of the threats held out by the British, the Raja paid a visit to Tipu's Killidar at Karkankotta and sought his help in driving the Britich out of Wynad. On December 30, an attempt was made to reconcile the differences between the Pazhassi Raja and the Company at a conference held at Nittur. The Raja who attended the conference insisted on the direct management of his District, but the demand was turned down in view of the strong opposition of the Kurumbra nad Raja. On January 4, 1797 the Coorg Raja informed the Company that either the Pazhassi Raja or one of the members of his family had met Tipu at 'Hegadideva' in Mysore. Tipu was also reported to have agreed to supply the Raja with ammunitions and to station 6,000 'Carnatic' under his Kallidar at Karkankotta on the Wynad frontier in order to help him in driving the British troops down the ghats.

The pepper crop was now about to be harvested and to their dismay the British found that even the Kurumbranad Raja's men were passing over to the rebel side. On January 7, 1797 a detachment of 80 British troops under Captain Bowman was waylaid by a band of Pazhassi troops under Kaiteri Ambu Nair. Captain Bowman was himself killed in the engagement and several other officers and men were either wounded or killed. On the 8th January the Pazhassi Raja's men launched a daring attack on the havildar's guard stationed at Pazhassi and the whole party except one man was killed. Several British detachments stationed at various strategic points in Wynad were forced to withdraw under the threat of annihilation. One of the active lieutenants of the Raja during these campaigns was Kannavath Sankaran Nambiar. The Bombay Government sent in February 1797 a large reinforcement of troops consisting of one battalion of sepoys, 200 Europeans and a detachment of artillery together with Maj. Gen. Bowles and several other officers. In March 1797 the British force under Col. Dow ascended the Tamarasseri pass and marched without any opposition through Wynad as far as Peria. Two companies of sepoys under the command of Lt. Mealey also ascended into Wynad through the Karkur pass in order to join forces with those of Col. Dow. In battles fought on three successive days—

9th, 10th and 11th March—the detachment was overpowered by thousands of Nairs and Kurichiyas who had rallied to the banner of the Pazhassi Raja. Hampered by difficulties of transport and lack of supplies Col. Dow's force stationed at Peria failed to carry out its plan of operations and finally decided to withdraw to the low country. On his way from Peria to Ellacherrum pass the detachment was attacked by the Pazhassi troops but Col. Dow managed to make good the retreat. On March 18, 1797, a detachment of 1,100 men under Major Cameron left in command at Peria by Col. Dow was ambushed and cut to pieces while making their way to the plains through the Peria pass. Men in the dress of Tipu's soldiers were prominent among the Pazhassi troops. An official letter to Maj. Gen. Bowles dated April 10, 1797 makes it clear that all arrangements had been made to effect the subjugation of the Pazhassi Raja by the employment of Trafalgar troops and with the aid of the Kurumbranad Raja.* But, in the meantime, the British had to make preparations for the Fourth Anglo Mysore War. As the situation was full of perils, a reconciliation with the Pazhassi Raja became a matter of political expediency. Consequently, the Governor of Bombay, Jonathan Duncan, came in person to Malabar to investigate the state of the District. One of his first acts was to cancel the agreement made with the Kurumbranad Raja for Kottayam and a few months later by the good offices of the Chirakkal Raja the rebellion was brought to a peaceful end. The Pazhassi Raja was granted a pension of Rs. 8,000 per annum and he agreed to live in peace with the Company. He also acquiesced in a settlement made for Kottayam with the senior Raja of the Kottayam family who had recently returned from Travancore. The Pazhassi Raja had been pacified for the time being, but the British were still suspicious of the Raja's loyalty and apprehensive of his future plans. The Earl of Mornington expressed the view that the arrangement with the Pazhassi Raja was not such as "to warrant a sentiment of security either in his weakness or in his sincerity" and that the unconditional submission of the Raja was an essential prerequisite for the safety of the British possessions on the Malabar Coast†. Further events were to show that the Pazhassi Raja's submission to British authority was only a passing episode in his long drawn out struggle against the British, for in 1800 he again raised the standard of revolt with greater determination.

Annexation of South Canara by the British (1790)

During the period following the suppression of the first Pazhassi revolt South Canara came under British rule. The events leading to the British annexation of South Canara and

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* See *Civil Disturbances in India during the British Rule 1765-1857,* Dr. S. B. Chaudhuri, p. 122.

† Ibid, p. 123.

the political settlement effected therein may be briefly described here as they have a bearing on the history of the Cannanore District. After the fall of Seringapatam at the end of the last Mysore War (1799) the political supremacy over the whole of the West Coast including Canara passed into the hands of the British. Captain Munro (later Sir Thomas Munro) was appointed as the Collector of Canara in June 1799. While Munro found the situation in the northern part of the District of South Canara completely quiet, he had to face serious troubles in the South. Under the pretext of helping the British, the Vittala Hegade was plundering in the Kasaragod area, even though he had been duly informed of the fall of Tipu and the British occupation of South Canara in 1799. It may be mentioned that the temple of Manjeswar was his special target. The Raja of Kumbla who had returned to his old kingdom on the commencement of the war with Tipu was now offering a kind of passive resistance. The Raja of Nileswaram was also employing similar tactics. Munro had, therefore, to deal effectively with each of these local chiefs. The Hegade of Vittala was called upon to account for the plunder of the Manjeswar temple even after the end of hostilities with Mysore and the British annexation of Canara. The Hegade fled from Tellicherry on December 15, 1799 and joined his nephew at Vittala with a party of 150 armed followers. One of his objects was to induce the British to make over to him the management of Vittala. Captain Munro sent Col. Hart against the Hegade. He and his friends in South Canara put up a stiff resistence. In the beginning of July 1800 the Hegade was defeated at Vittala and nine members of his family including his nephew were taken prisoners. The Kumbla and Nileswaram Rajas hoped that they might be able to regain under the British what they had lost under the Bednore and Mysore Governments, but having realised the risks involved in their policies they offered no active resistance nor did they resort to plunder like the Hegade of Vittala. Before long these Rajas also offered submission to the English and accepted pensions. The southern part of South Canara which included the present Kasaragod and Hosdurg Taluks of Cannanore District was thus brought under the control of the Company. The establishment of British supremacy in the area did not, however, go unchallenged. During the 1832 rebellion led by Kalyanappa one Subraya Hegade of Tenkumble mustered men and marched through Manjeswar to join the rebel force of Kalyanappa. The people of Manjeswar gave a warm welcome to Subraya Hegade. But the rebellion was put down. ...

Buchanan's Journey through the District (1801)

In February 1800 Lord Wellesley, the Governor-General, deputed Dr. Francis Buchanan, a Medical Officer in the service of the English East India Company, to undertake a journey and report on the conditions prevailing in Mysore and other neighbouring countries which had recently been conquered from Tipu Sultan. Dr. Buchanan travelled

from Madras territory through Mysore, Malabar and Canara and the diary of his journey and the results of his enquiry were published in London in 1807 in three quarto volumes. Dr. Buchanan passed through the present Cannanore District in the month of January 1801 and his observations which appear in Volumes II and III of the publication (*A Journey from Madras through Mysore, Malabar and Canara)* throw interesting light on the political, social and economic condition of the District in the beginning of the 19th century. His iterinary through the main centres of the District and some of his interesting observations are summarised below.

Buchanan entered the Cannanore District at Tellicherry after visiting Mahe. He found the country around Tellicherry in a state of decline owing to neglect by the Company's commerce, but still the richest natives on the West Coast lived here and the inhabitants were by "far more civilised than in any other part of Malabar." They were also more moderately taxed than their neighbours. Tellicherry, Mahe and Dharmapattanam formed a circle under the management of Strachey, "a very promising young gentleman." The whole circle, Strachey told Bunchanan, was fit for cultivation of grains or fruit trees but much of it was lying waste. Rice was cultivated in the area but a large extent of the paddy fields had been swallowed by the sea. The tax on rice lands amounted to 25% of the rent. The cultivation of pepper was undertaken on a much more extensive scale in North Malabar than in South Malabar but the condition of the farmers, whether cultivating rich or other crops, was very poor. They mostly laboured with their own hands and there were few slaves. The hired servants who were chiefly Thiyyas worked from half past six in the morning until noon and got 2½ *edangazhi* of paddy as wages. All the afternoon they laboured for themselves. The Mukkuvans who lived near the coast engaged themselves mainly in fishing but they also worked as palanquin bearers for persons of low caste or as boatmen. Many of them were becoming converts to Islam, but they continued to engage themselves in their usual occupations even after conversion.

The commence of the circle was of considerable importance. Black pepper was the chief article of European commerce. Before the invasion of Haider (1766) the province of Malabar produced annually pepper worth about 15,000 candies of 640 lbs. The quantity diminished gradually and at the time of Buchanan's visit it produced only about 8,000 candies. Of these, 4,000 candies were being produced in the Pazhassi Raja's territory of Kottayam but owing to the rebellion which had broken out there of late the annual quantity produced was further reduced to 2,500 candies. The Europeans purchased about five-eighth of all the pepper produced in Malabar and the price they gave regulated the market price of pepper. Since the capture of Mahe in 1793 the Company had been sending annually 4,000

candies of pepper direct to Europe, to Bombay and to China. The Company made its purchase of pepper by contract entered into with a few native merchants of whom Chovvakkaran Moosa was the most prominent. At the time of Buchanan's visit the price of pepper had fallen considerably. Whereas it fetched 220 rupees per candy in 1793 it had come down to Rs. 120 in 1801. Buchanan considered this too low to enable the cultivator to thrive and discharge the revenue.

Cardamom was another important article of trade. The usual quantity brought for sale by the Company annually was 120 candies. The cardamoms of Wynad were reckoned the best and never sold lower than 1,000 rupees per candy. Traders who lived near the ghats brought down the cardamoms of Wynad for sale to the coast and received part of the price in advance from the merchants living here. Owing to the rebellion of the Pazhassi Raja this trade had for a year past been at a standstill. Buchanan also observed that smuggling was being carried on to a very great extent on the Malabar coast.

As for the Kottayam Raja's territory, the bulk of the area was then barren owing to the unsettled state of the country and the recurring disturbances there. The country also abounded in forests but the produce of these forests was of little value. In Kottayam three-fourth of the whole land was *paramba* and about one-fourth of this was occupied by plantations. Kottayam was also sparsely populated. There were 4087 houses only. Besides the people inhabiting these houses there were several hill tribes in the forest areas. The slaves numbered only about 100. The commerce in this District consisted in selling the produce of the plantations and purchasing rice, salt, salt-fish, oil, cotton and cloth from the coastal areas in exchange.

Buchanan visited Murdoch Brown's spice plantation at Anjarakandi. It had of late been ravaged by Pazhassi Raja's troops and a company of sepoys was, therefore, being stationed there for the protection of the plantation. Many valuable experiments in cultivation were going on there. Among the crops grown were pepper, sugarcane, cotton, coffee, cassia or wild cinnamon and rice.

On his visit to Cannanore Buchanan found the roads in a bad condition. He says, "The country through which I passed consists, as usual, of low hills and narrow vallies. The hills inland are covered with bushes, and beautifully skirted with plantations. The rice grounds are extensive, well drained, carefully supplied with water, and few of them are waste. Near the sea, the hills are bare, and wherever the rock would admit the use of the plough, they have formerly been cultivated. At present there is a scarcity of inhabitants."* Buchanan was entertained at a grand dinner by the Bibi of Cannanore in her house. He was

A Journey from Madras through Mysore, Malabar and Canara, Vol. II, p. 553.

very much impressed by the house of the Bibi which he describes as "by far more comfortable and is in fact by much the best native house that I have seen." There were also several other good houses in the town which belonged to Muslim merchants.

Buchanan then visited Matmul situated on the mouth of the Valapattanam river. The country near the river was reserved for rice cultivation. On his way to Aritta Paramba, he saw narrow rice fields cultivated with much difficulty, but their yield was very poor. There was very little cultivation as the area was depopulated.

On entering the Nileswaram Raja's territory which extended from the sea to the ghats Buchanan was again struck by the neglected appearance of the country owing to want of inhabitants which his Nair informant attributed to depopulation by war and famine. The inner parts of the country were much overgrown with woods and were also sparsely inhabited. Like the other parts of Malabar they consisted of alternate low hills and narrow vallies. More slaves than free men were employed here for cultivation. From the Nileswaram territory Buchanan proceeded to Bekal. The hills on the way were not steep and seemed to be capable of being put under the plough, but no traces of cultivation were visible. The inhabitants of Bekal were chiefly Mappilas and Mukkuvas with a few Thiyyas and Konkanis who had been long settled in Canara as shop-keepers. An unusual phenomenon noticed here was the presence of beggers. "Beggers begin to swarm here as is the case almost everywhere in India in which I have been, except Malabar, where I scarcely met with one".* More grain was raised here than the small number of inhabitants could consume. The people here were guilty of such vices as indolence and drunkenness.

Passing further north towards the Chandragiri river Buchanan found the country showing some signs of neglect. He observes, "The whole of this land is totally waste, and looks very ill, being covered with long withered grass. There are traces of its having been formerly cultivated; and, no doubt, with manure it would be productive of dry grains. For the cultivation of rice, tanks or reservoirs might easily be constructed; but, with the present paucity of inhabitants, it would be madness to cultivate anything, except the richest spots. Intermixed with this rising land are a few plots of rice-ground, surrounded by palm gardens and the houses of Nairs; but the proportion of this rich land does not seem to be above a hundredth part of the country."† Proceeding ten miles to Kanyapura Buchanan found in the country through which he passed numerous coconut plantations. The rice grounds here were also more

* *A Journey from Madras through Mysore, Malabar and Canara,*

† *Ibid Vol. III, pp. 14-15*

neatly cultivated than those in Malabar. Near the sea, sugar-cane was cultivated. Many traces of former gardens were seen from the road which showed that this kind of cultivation could be greatly extended. In the country of the Kumbla Rajas the interior parts were found to be naturally fertile in rice, but they suffered much in the last war from the depradations of hostile troops. At the last lap of the journey Buchanan reached the "large struggling town" of Manjeswar. It contained many good houses, chiefly inhabited by Mappilas, Bunts and Billavas. He also found here a number of Konkanis in flourishing circumstances. After reaching Mangalore Buchanan expressed the opinion that to judge from appearance the occupiers of land in Tuluva were richer than those in Malabar.

Pazhassi Revolt (second) (1800-1805)

As the 19th century dawned the British in North Kerala were called upon to face a major political crisis arising from the second Pazhassi revolt. While South Canara and other parts of South India were being brought under British imperial control following the fall of Seringapatam (1799), Kerala Varma Pazhassi Raja of Kottayam raised the standard of revolt a second time and shook for a while the very foundations of British power. The second revolt of Pazhassi which assumed the character of a mass upsurage was a bold bid to throw off the British yoke and regain the lost independence of the country. The revolt, however, sprang up as an offshoot of the last Mysore war. Wynad had been ceded to the British under the Partition treaty following the fall of Seringapatam (1799), but the Pazhassi Raja who claimed the District resisted all the attempts of the Amildars of the Mysore Commission to take possession of the territory. To back up his claim, he raised a large body of men consisting of Nairs, Kurichiyas, local Mappilas and Mussalmans from outside, the last being for the most part disbanded soldiers of Tipu. The Nairs with their swords and spears and the Kurichiyas with their bows and arrows formed the backbone of the Pazhassi Raja's army. The Pazhassi Raja had also the additional advantage of being served by some able and trusted lieutenants like Kannavath Sankaran Nambiar, Kaiteri Ambu Nair, Edachenna Kungan Nair, Pallur Eman Nair and the Kurichiya leader Thalakal Chandu. Himself a brilliant organiser and strategist, the Raja made elaborate preparations for the fight, particularly for carrying on guerilla warfare in the jungles of Wynad. He had the secret support of several chieftains and nobles in Tellicherry who were outwardly maintaining good relations with the British. The prominant Muslim merchant of Tellicherry, Chovakkaran Moosa, supplied the Raja with rice and other provisions while keeping up friendly relations with the British.

As the Pazhassi Raja was engaged in elaborate preparations for the final fight, the British Government also took up the challenge and decided to crush the threatened rebellion with

an iron hand. The military control of the Malabar Province was transferred to the Madras Government and in 1800 Colonel Arthur Wellesley, afterwards Duke of Willington of the Waterloo fame, was appointed as the Commander of the forces in Malabar, South Canara and Mysore. Col. Wellesley came to Tellicherry and immediately set himself to the task of mapping out his military strategy against the Pazhassi Raja. The Wynad region with its jungles and hills provided ample scope to the Pazhassi troops to indulge in 'hit and run' tactics and Wellesley's main concern was to evolve counter-measures to meet such guerilla tactics of his enemy. He took immediate steps to construct new roads necessary for military operations in Kottayam and them set up well-provisioned forts or outposts at strategic places in the low country from where he could send out light detachments in all directions in order to hunt out the guerillas. In an attempt to cut off all supplies to the Pazhassi troops, he sought to put a stop to all communication between Wynad and Malabar, particularly the trade from the latter in rice. It was also arranged to assemble forces on both sides of Wynad and prosecute the war against the Raja with utmost vigour. The state of the season in 1800, however, prevented Wellesley from doing anything more than strengthen the military posts in Kottayam and prepare for the ensuing campaign by constructing military roads and before commencement of the rains he returned to Seringapatam.

The monsoon was the Pazhassi Raja's opportunity and he utilised it by descending the ghats at Kuttiyadi where he was joined by the other leaders of resistance, notably Unni Mutta Muppan, Manjeri Attan Gurukkal, and Chembanpokker and the chief of Iruvazhinad Nambiars including those of Peruvayyal and Kannavat.* At Wellesley's suggestion the Company's troops dispersed the Pazhassi forces from Kuttuparamba and succeeded in retaining and strengthening the advanced posts of Kunnavam and Manattana. When the monsoons broke out in June-July 1800, the Pazhassi patriots took possession of the plain country and attacked Brown's spice plantation at Anjarakandi and stormed the British outposts, especially those of Kodolli and Manattana. Colonel Wellesley could not take the field in the District because of his preoccupations elsewhere, but he drew up the following plan of operations from Seringapatam and communicated it to the Commissioners. The military posts in Kottayam below the Ghats were to be advanced as far as Peruvayyal as soon as the pressure on Wynad had induced the Pazhassi Raja to withdraw his people from the low country. Communication via the Periya pass was then to be opened up with the Mysore army as soon as practicable. At the same

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* Unni Mutta (Musa) Muppan, Attan Gurukkal and Chembanpokker were the leaders of South Malabar who were fighting against the English from 1792 onwards. More details are given in the Palghat District Gazetteer.

time British forces were to proceed via Coimbatore and Palghat to overawe the rebels in South Malabar.

Early in 1801 Colonel Stevenson entered the Wynad region from Mysore with a regiment of cavalry, two British infantry regiments, four battalions of sepoys and six hundred Pioneers. His instructions were to construct a chain of posts from Edattara near Sultan's Battery on the Mysore frontier to the head of the Tamarasseri ghat, thus opening up communication with Calicut and cutting off the Pazhassi Raja from his adherents in South Malabar, and then to push forward upon the Raja's Palace "in as many divisions as he might think proper". By May 1801 the British troops had made much headway and all places of strategic importance in Wynad were in Colonel Stevenson's hands. With every post both above and below the Ghats in British hands and the whole country disarmed, the Pazhassi Raja became a wanderer in the jungle accompanied by his wife and immediate attendants. He first took refuge in the wilds of Chirakkal but later returned to his haunts in Kottayam only to be driven from there into the Kadattanad and thence into the Kurumbranad jungle. The Raja's supporters were gradually captured including the Chuzhali Nambiar and Peruvayyal Nambiar. The latter was sent to Kannavam along with two others to be hanged there. The resistance reached a low ebb and the Raja's surrender seemed imminent in British eyes. In August 1801 the Commissioners proclaimed "full and unequivocal pardon" and restoration of property to all rebels (except a few outstanding leaders) who submitted and returned to British allegiance within a period of six weeks, but this measure failed to achieve the desired objective.

In November 1801 a detachment of British troops under Lt. Edward captured Kannavath Sankaran Nambiar, one of the foremost leaders of the revolt, together with his 24 year old son. They were taken from Kuttiyadi to Kannavam to be hanged on the hill near their residence and their estates were confiscated. The capture and execution of Kannavath Nambiar and his son plunged the Pazhassi camp in gloom" and despondency and there was a lull in their activity for the time being. Taking advantage of this opportunity, Major Macleod, the Principal Collector, sought to disarm the District in January 1802. All those who kept arms in their houses were called upon to surrender the same. Death was the penalty for those who disobeyed the order. In spite of the attempted disarmament the members of revolt did not die down. The first sign of recrudescence was the capture of Panamaram fort in the Wynad in October 1802 and the massacre of its garrison of 70 men by the indomitable rebel leader, Edachenna Kungan Nair and two of his brothers at the head of a body of Kurichiyans under Talakkal Chandu. The Pazhassi troops obtained 112 muskets, 6 boxes of ammunition and Rs. 6,000 as their booty during this engagement. Major Drummond, who had 350 men

under his command in a neighbouring outpost, made no effort to save the lives of his compariots at Panamaram and remained almost a prisoner in his fort until he was released by a reinforcement of 500 men. Wellesley in one of his despatches has censured what he calls "the supine conduct" of this officer following the capture of Panamaram Edachenna Kungan issued a call from the Pulpalli temple and exhorting the inhabitants of Wynad to rise in revolt. In response to this call three thousand men collected at the Valliyurkavu temple (fish pagoda) near Manantoddy and before long the Pazhassi troops held the main Wynad passes. One of Edachenna Kungan's brothers with hundred men held control of the Periya pass and adjacent parts. The Kottiyur pass was blocked with trees and 25 men were set to guard it. Edachenna Kungan commanded the entire route from Mysore to Manantoddy and blocked the passage of British troops from Mysore.

Alarmed at the turn of events the British rushed troops to Wynad from all directions. Detachments were sent from the cantonment at Kuttuparamba to strengthen the posts at Manantoddy, Periya and Lakkidi-Kottah while Col. Lawrence ascended the ghats and pushed on to Manantoddy with a strong battalion. Major Howden marched to Kuttiadi pass at the head of five companies of sepoys and one of Europeans to join forces with Col. Lawrence's men. The steady flow of troops into Wynad from all directions made the Pazhassi Raja withdraw his troops to the safety of the hills and jungles and reconsider his plan of campaign. There was some lull in fighting. At this juncture Major Macleod caused serious dscontent in the country side by a steep enhancement of land assessment and revision of the table of exchange. The whole civil population rose early in 1805. The rebellion spread to the Kurumbranad and Chirakkal areas as well. Major Macleod found himself unequal to the task of meeting the situation which threatened to assume menacing proportions and in March 1803 he resigned his charge into the hands of Rickards, the Principal Judge of the Court of Fouzdari Adalat. Rickards tried to soften the frayed tempers of the people by declaring his willingness to adhere to the revenue demand as fixed by the previously existing revenue survey and to accept payment in all the current coins. But the insurrection instead of subsiding only spread speedily to the different parts of the country side.

Here was the grand opportunity for the Pazhassi troops to come out of their retreat in the Wynad jungles and make common cause with the people of the low country. In April Edachenna Kungan came down from his abode in Wynad and helped the Kottayam troops in the attack on the Pazhassi fort. In December the Company's Spice Garden (Brown's plantation) at Anjarakandi was ravaged and there were violent outbreaks even in such centres as Cannanore, Makkeri, Kodolli and Dharmapattanam Island. The British troops serving in Wynad

were now undergoing serious privations as many of them had become victims of malaria. Hence early in 1804 reinforcements arrived from Madras under Col. Macleod to relieve them. By the end of 1803 a large contingent of British troops had been assembled in Malabar for action under Lt. Col. Macleod. In addition to the regular troops a new body of 1,200 policemen called 'Kolkars' was also organised by Capt. Watson to deal with the small bands of Pazhassi troops who were active in the low country. The *Kolkars* by virtue of their mobility and knowledge of the local people, the language and the country proved themselves to be an effective instrument for crushing the insurrection.

Early in 1804 Thomas Harvey Baber, an officer of exceptional ability, came as Sub Collector of Tellicherry and with the assistance of the *Kolkars* he applied himself to the task of crushing the revolt. In February 1804 on extensive uprising in the eastern and jungle portion of Chirakkal under the Kalliyad Nambiar and Pazhassi Raja's followers was suppressed by him with the help of the *Kolkars*. Similarly the Mappilas of Irikkur, Kallayi and Venkat who were supplying the Pazhassi troops with ammunition were also severely dealt with. In April 1804 he adopted a new policy of making the people residing in each locality responsible for refusing to help the rebels and for giving prompt information as to their movements. These new measures changed the situation in favour of the British and the Pazhassi troops were forced to withdraw into the jungles of Wynad. Here the Madras troops under Col. Macleod who had already taken the place of Colonel Stevenson's fever-stricken regiments pursued them so vigorously into the hills and jungles that by April 1805 all open opposition had died out. On May 24, Colonel Macleod issued a proclamation warning the people that they would be treated as rebels if they failed to furnish information about rebel movements or if they helped the Pazhassi troops with arms, ammunition or provisions. As a climax to these steps came the proclamation of June 16, offering rewards for the apprehension of the Pazhassi Raja, two other members of his family, and his principal lieutenants and declaring their estates and properties confiscated from that date. The following the list of the leaders and the rewards offered for their seizure.

1	Kerala Varma, Pazhassi Raja	3,000
2	Vira Varma Raja of the same family	1,000
3	Ravi Varma Raja of the same family	1,000
4	Pallur Eman Nair	1,000
5	Pallur Rayarappan (No. 4's elder brother)	300
6	Edachenna Kungan (the hero of the Panamaram episode)	1,000
7	Edachenna Otenan	300
8	Edachenna Komappan	300

9	Edachenna Ammu	300
10	Kaverryallay Kannan	300
11	Yogimulla Machan	300
12	Itty Combetta Kelappan Nambiar	833

Several important arrests were made in the wake of the above proclamation. The *Kolkars* set about the task of capturing the insurgents and skirmishes were reported every day. The Pazhassi Raja himself narrowly escaped capture by the *Kolkars* on September 6, when he was camping in a pass leading from South Wynad into South Malabar, but two of the Raja's attendants were captured. In the meantime the vagaries of the Wynad weather adversely affected the health of the troops and out of about 1,300 *Kolkars* who had been on duty in the area only 170 were on the roll for duty on October 18. The Pazhassi troops kept up their unrelenting resistance and were in no mood to surrender. The Raja and Edachenna Kungan now assembled the Kurichiyars and Kurumbars of Wynad in great strength and prepared themselves for the final fight. On November 1, Baber took direct charge of the operations in Wynad and made every effort to capture the Pazhassi Raja himself and stamp out the rebellion. In one of the encounters that took place soon after Talakal Chandu, the Kurichiya hero, was captured and the Pazhassi cause received a staggering blow. The Pazhassi troops were depending heavily at this stage on supplies from Mysore whereto the wealthy Chettis or Goundans of Wynad had removed their families for security against the advancing British forces. Baber wrote to Major Wilks, Resident at Mysore and made him issue orders prohibiting, under severe penalties, passage of any articles from Mysore to Wynad. Thus the Pazhassi Raja and his gallant followers were cut off from all contacts with their friends and allies on all sides and were at last confined to an inaccessible part of the country. Baber now effectively pursued the Raja and his men into the jungles and on November 30, 1805 surrounded and shot him dead in an operation on the banks of a nulla. Four of the Raja's followers were killed and two were taken prisoners along with his consort and several female attendants. The Raja's dead body was taken and put in Baber's palanquin and taken to nearby Manantoddy. Here it was cremated with "the customary honours" for, as Baber reported to the Principal Collector of Malabar in his letter dated December 31, 1805, "although a rebel, he was one of the natural chieftains of the country and might be considered on that account rather a fallen enemy".

With the death of the Pazhassi Raja collapsed the resistance movement in North Kerala. The other rebel leaders were shortly afterwards accounted for. Edachenna Ammu fell in an encounter and Edachenna Kungan committed suicide to prevent himself from falling into the hands of the enemy. Pallur Rayarappan was mortally wounded in an encounter in January

1806. Pallur Eman Nair was captured and deported to Prince of Wales Island in 1806. The suppression of the Pazhassi revolt came as a welcome relief to the British Government and they acknowledged Baber's services by a formal expression of thanks and a donation of 2,500 pagodas.

Estimate of the Pazhassi Raja

Kerala Varma Pazhassi Raja is one of the most towering personalities in the history of Kerala. Though the full details of his career and work are not available, all available evidence points to the conclusion that he was a man of remarkable ability and force of character. The known events of his life show the Raja in true *mettle* as a born leader of men and intrepid freedom fighter. He was a man of iron will, indomitable courage and lofty idealism. When the Mysorean troops ravaged North Kerala and most of the local chieftains and nobles fled to Travancore leaving their subjects to the mercies of the invading forces, Kerala Varma Pazhassi Raja preferred to remain at his post of duty and serve his countrymen in their hour of trial. He willingly collaborated with the British in fighting Tipu's tyranny, but when the British betrayed the faith he had reposed in them, he reacted sharply and fought against them to the bitter end, unmindful of his own personal safety The resistance movement which he organised in the inhospitable jungles and hills of Wynad against the better equipped forces of the British under Arthur Wellesley is part of the saga of India's struggle for freedom. His role in this respect which has very few parallels in the annals of warfare is comparable to that of Rana Pratap Singh in the history of Rajasthan.

The Pazhassi Raja was a brilliant stratagist as the details of his campaigns against the British make it abundantly clear. In his preface to his historical novel "*Kerala Simham*" (Lion of Kerala) which deals with the heroic Pazhassi struggle, K. M. Panikkar has expressed the view that it was the experience gained in guerilla warfare against the Pazhassi Raja in the wilds of Wynad that stood Col. Arthur Wellesley in good stead in his campaigns against Napolean Bonaparte in Spain. Like Napoleon Bonaparte the Pazhassi Raja enjoyed the unstinted confidence of his followers. He shared with the common soldiers all the privations and hardships of the battle field and inspired confidence in their rank and file by his personal example. The Pazhassi struggle was a popular struggle or a people's war in the true sense of the term, for all classes of people, irrespective of caste or religion, took active part in it. T. H. Baber, who led the final operations against the Raja, himself testifies to his great popularity, for he says that "in all classes, I observed a decided interest for the Pychy (Palassi) Raja towards whom the inhabitants entertained a regard and respect bordering on veneration, which not even his death can efface". In his report to the principal Collector on the events

leading to the capture of the Pazhassi Raja in which he has made the above observation, Baber has also described his royal adversary as an "extraordinary and singular character". The facts of the Raja's career, in so far as we know them, fully justify this tribute.

Apart from his innate qualities as a leader of men, the Pazhassi Raja was also a highly cultured and accomplished prince. A scholar and poet of considerable distinction, he took delight in intellectual and artistic pursuits even in the midst of the grimmest warfare and personal misfortunes. The Raja was an expert in *Kathakali* dancing and is believed to have composed several *Kathakali* verses of exquisite charm. Great as his achievements were in war and peace, the Pazhassi Raja was greater still in his death. It is true that he failed to achieve his ultimate objective of throwing the British out of the country but his was the glorious failure of a martyr. He preferred death as a free man to a life of ease and comfort under conditions of servitude. We have testimony of no less a person than Baber, who was a personal witness of the last scenes of the Raja's life, that even in the moment of death he behaved in a determined and dignified manner. When one of his own countrymen, Karunakara Menon, employed in the British service strove to approach the Raja in his dying moments, "this extraordinary personage", says Baber, "though in the moment of death, called out in the most dignified and commanding manner to the Menon not to approach and defile his person". The Pazhassi Raja's noble martrydom under such heroic circumstances has invested his life with a unique halo and won for the great prince an abiding place in the hearts of his countrymen. In the words K. M. Panickar, "He was the great Kerala patriot who sacrificed his all for the freedom of his people and refused till the last to bend his knee to the foreigner. As a poet and writer he is remembered for his great *Kathakali* pieces, but his true greatness lay in the unquenching love of liberty which made him choose the wilds of Kerala, while his brother princes accepted the decision of the Company to annex their little State*".

Kurichiya Revolt 1812.

The suppression of the Pazhassi revolt did not mean the end of unrest in Wynad. Early in April 1812 the hill tribes of Kurichiyas and Kurumbas rose in revolt as a protest against the Government's decision to collect land revenue in money instead of in kind. The people were unable to find a ready market for their produce and were forced to part with their grain at unfavourable prices to pay the revenue. The Kurichiyas and Kurumbas who were worst hit by the Government's decision assembled in large numbers and chalked out a

History of Kerala, K. M. Panicker, p. 421.

plan of direct action. They besieged the British detachments in Manantoddy and Sultan's Battery. Troops were rushed to Wynad from the coast and from Mysore for the relief of the beleagured garrisons. The column from the coast met with stiff resistance in the Kuttiyadi pass where there was a strong Kurichiya settlement. Two officers and seventeen or eighteen men were wounded. The garrisons were, however, relieved and peace was soon restored.

Administrative and Social Progress in the 19th century

The Cannanore District had its important place in the scheme of administration evolved by the British Government for the province of Malabar. As stated earlier, Tellicherry was made the headquarters of the Northern Division of the province under a Superintendent in 1793. In the same year a local *Daroga* was established in Cannanore. In 1802 an important step was taken in the separation of the judicial from the executive administration when a Provincial Court was established at Tellicherry. This court was presided over by three judges of whom two were periodically on circuit. A Zilla Court was also established at Tellicherry. All these courts were abolished in 1845 and their places were taken by the Civil and Sessions Court and the Principal Sadr Amin's Court of Tellicherry. In 1875 the Civil and Sessions Judge became the District and Session Judge and the Principal Sadr Amin, the Subordinate Judge.

An important reform introduced immediately after the Company took over the administration of Malabar was the abolition of slavery. Even as early as 1792 the Commissioners issued a proclamation banning slave trade. Any person offering a slave for sale was to be treated as a thief. The slave was to be forfeited and the person offering him for sale was to be fined five times his value. The purchaser was also to be similarly treated. Fishermen and Mappilas engaging themselves in slave trade on the coast were to be severely flogged and the vessels used in the trade were to be confiscated. Though the proclamation did not deprive the superior castes of the privilege of purchasing the children of the famine-striken parents, it served to put an end to the prevailing practice of armed hands of robbers carrying off by force the children of the low castes from their houses.

The District also made progress in the economic and social fields as a result of the steps taken by the Government and as well as by private agencies. The Basel German Evangelical Mission opened weaving mills in Cannanore even in the 19th century and helped to quicken the pace of the industrial development of the District. The cultivation of plantation crops received special attention. Even towards the end of the 18th century the English Company opened a plantation at Anjarakandi and carried on trial cultivation here in a number of rare

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crops like cinnamon, coffee etc. Murdoch Brown, a merchant of Mahe who joined the service of the Company on the fall of Mahe in 1739, was in charge of the plantation and his name is closely associated with the economic progress of the District. The coffee plant introduced by Brown at Anjarakandi found its way into Wynad and before long coffee became the staple product of the Wynad plantations. Towards the end of the 18th century several tea estates also sprang up in the area and gave further impetus to the economic progress of the region.

There was significant improvement in the communication system of the District in the 19th century. The Pazhassi rebellions gave a great spurt to road building activity and the interior areas of the Tellicherry Taluk were opened up by military roads. Between 1810 and 1830 some companies of the Madras Pioneers worked in the District and among the roads constructed by them were the one from Cannanore to Nedumpoyil via Kottayam and Kuthuparamba and the Periya Ghat road. The road from Cannanore to Coorg built during the period 1845-51 was an important link in the communication system of the District. The growth of the plantation industry also led to the opening of new roads for the purpose of carrying the products to the sea at Tellicherry and Calicut.

In the 19th century the District made significant strides in providing education and other social services to the people. The Basel Missionaries were the pioneers of western education in Cannanore as elsewhere in Malabar. They opened at Tellicherry in March 1, 1856 the first English School in North Malabar. Dr. Gundert, the celebrated Malayalam scholar and founder of the Basel Evangelical Mission, was the first Government Inspector of Schools for Malabar and South Canara. The Brennen School, Tellicherry the nucleus of the later Government Brennen College, was started in 1862 with a donation of Rs. 8,900 made by Edward Brennen, Master Attendant at Tellicherry. The names of Dr. Gundert and Brennen are remembered by a grateful public even today for their meritorious services in the cause of education and learning.

In the field of local self-government also considerable advance was made in the Cannanore District in the 19th century. The Cannanore and Tellicherry Municipalities were set up in 1866 and 1867 respectively under the provisions of the Madras Towns Improvement Act of 1865. The establishment of these local bodies gave a fillip to social service activities as several educational and medical institutions came to be started under their auspices.

Mappila Outbreaks

While the other areas of Malabar comprised in the present Kozhikode and Palghat Districts were seriously affected

by violent Mappila outbreaks in the 19th century, the Cannanore District enjoyed comparative peace. There were very few of these disturbances here, the most serious one being at Mattannur in 1852 when 18 members of the family of one Kalattil Kesavan Thangal, a wealthy and influential Hindu landlord, were killed by Mappilas. It was the Mattannur outbreak which led to the appointment of T. S. Strange, a Judge of the Sadr Adalat, to enquire into the causes of the Mappila outbreak and suggest remedial measures. Strange attributed the disturbances to the religious fanaticism of the Mappilas and advocated a stern policy of repression. In pursuance of his recommendations a Special Police Force was organised in Malabar and Acts XIII and XIV of 1854 were passed into law to deal with the situation created by the disturbances. Strong punitive measures were taken under the provisions of these two Acts to suppress the outbreaks. Nevertheless, the Mappila unrest continued unabated in the 1881 W. Logan was appointed as Special Commissioner to enquire into the land tenures and tenant rights in Malabar and consider the best means of removing the economic and social grievances of the Mappilas. It was in pursuance of Logan's recommendations that the Malabar Compensation for Tenants improvements Act (Act 1 of 1887) was passed into law. The Act conferred substantial benefit on the tenants of this District also.

Beginnings of the National Movement

The Cannanore District has played an important part in all the political movements of modern times. The Indian National Congress which was founded in 1885 attracted the attention of the people of this District from its very inception. Though a District Congress Committee came into existence in Malabar in 1908, organised political activity began only during the period of the Great War (1914-18). A branch of the All India Home Rule League founded in 1916 by Dr. Anne Beasant functioned in Tellicherry during this period and among its active workers was V. K. Krishna Menon. The Home Rule League and the District Congress Committee worked in close co-operation with each other in organising meetings and processions. As elsewhere in the country, the early activities of the Congress in this District were also strictly constitutional. From 1916 onwards political conferences were held in Malabar to invite the attention of the Government to the grievances of the people. While the first and second Malabar District Political Conferences were held at Palghat (1916) and Calicut (1917), the third one in the series was held at Tellicherry in 1918. The Tellicherry Conference was presided over by a Zamindar of Benganapilli by name Mir Azad Ali Khan Bhadur and the Chairman of the Reception Committee was Rama Varma Valia Raja of the Chirakkal palace. These early political conferences were dominated by the influential

zamindars and landed gentry and there was nothing radical about the demands put forward by them. The delegates who attended these conferences were contented with the mere passing of resolutions which requested the British Government to introduce reforms like increased representation in the legislatures, expansion of local self-governing bodies provision of better facilities for education, the repeal of repressive laws like the Mappila Acts etc.

Non Co-operation Movement 1920-21

In 1920 Mahatma Gandhi assumed the leadership of the Indian National Congress and with it began a new era in the history of political agitation in this District as elsewhere in the country. The decision of the Nagappur Congress of the year to give up constitutional methods of agitation and resort to Non-violent Non-co-operation as a means of achieving Swaraj led to the widespread boycott of foreign goods, courts of law and educational institutions in Cannanore. The non-co-operation movement acquired added momentum from the fact that it synchronised with the Khilaphat movement all over the country. In Malabar which had a sizable Muslim population the Congress and Khilaphat movements coalesced into a single movement. Mahatma Gandhi and Maulana Shaukat Ali visited Malabar to carry the message of the Non-co-operation and Khilaphat movements to the people of the District. In the wake of their visit Khilaphat Committees were formed everywhere to work in co-operation with the Congress Committees. The Muslims of Malabar entered the national movement in large numbers during this period. The Khilaphat movement also coincided with the famous Malabar rebellion of 1921 which was put down by the British with an iron hand*. Though there were no serious disturbances in Cannanore District during the rebellion, the development in the neighbouring Districts of Kozhikode and Palghat caused considerable excitement among the people of Cannanore as well. The people came forward in large numbers to organise measures of relief for the victims of the disturbances, irrespective of caste or creed. The immediate post-rebellion period was one of inactivity in Malabar politics. The only development worth mentioning in this District was the Khilaphat Conference held at Tellicherry in 1923 under the presidency of Dr. Syed Muhmud, the Congress leader from Bihar.

Payyannur Conference (1928)

The Cannanore District came into the limelight of Kerala politics in May 1928 when the fourth All Kerala Political Conference was held at Payyannur under the auspices of the Kerala Provincial Congress. The conference was presided over by Pandit

*See *Kozhikode District Gazetteer* for details of the Malabar Rebellion, pp. 171-184

Jawaharlal Nehru. It was held at a time when the boycott of the Simon Commission had created a stir all over the country. In his presidential address at the conference Pandit Nehru spoke on the inseparability of the concepts of political independence and social freedom and stressed the importance of the former as a step towards the attainment of the latter. He laid special emphasis on the socialist ideology.* Under the inspiring guidance the Payyannur conference passed a resolution requesting the Indian National Congress to adopt 'Complete Independence' instead of 'Swaraj' as its goal at the annual session which was scheduled to take place at Calcutta during the year. The debate on the resolution generated considerable heat but it was ultimately passed by a thumping majority. Among the other resolutions passed at the Payyannur conference were those demanding the recognition of Kerala as a separate province in the Constitution of Free India, the grant of responsible government in princely States and the continued boycott of the Simon Commission. The presidential address of Jawaharlal Nehru and the resolutions passed at the Payyannur Conference gave a new impetus to political activity in Malabar.

Another significant event of the twenties was the strike of the railway workers of South India which took place in July 1928 under the leadership of the veteran trade union leader V. V. Giri. The strike was a complete success in Cannanore, Tellicherry and other important centres in this District as elsewhere in Kerala. The Congress leaders gave active support to the striking workers and demonstrated their solidarity with the working class. During this period the industrial workers of the District organised themselves on trade union lines.

Salt Satyagraha (1930)

The Salt Satyagraha which was launched by Mahatma Gandhi on the March 12, 1930 had its echoes in the Cannanore District. Payyannur (Taliparamba Taluk) was the main venue of the Salt Satyagraha in Malabar. On April 13, a batch of Congress volunteers under the leadership of K. Kelappan started on foot from Calicut and on April 21, they broke the salt laws on the beach at Payyannur. Another batch of volunteers also came to Payyannur from Palghat under the leadership of T. R. Krishnaswami Iyer to offer Satyagraha. Among the other batches that came to Payyannur and broke the salt law was one led by Muhammed Abdur Rahiman and E Moidu Maulavi. Payyannur attracted the attention of Congress workers from all walks of life. The Satyagraha went off peacefully in the early stages as the British Government did not interfere with its conduct. But with the arrest of Mahatma Gandhi on May 5, affairs took a new turn. K. Kelappan who led the Payyannur Satyagraha was arrested and his place was taken by Moyyarath Sankaran.

*See *Autobiography*, Jawaharlal Nehru, p. 182

Side by side with the breaking of the salt laws the Congress workers now picketed also the toddy shop at Payyannur. The Government decided at this stage to take drastic steps to crush the Satyagraha movement. The Satyagraha camp at Payyannur was raided and its inmates were lathi-charged. The leaders of the camp including Moyyarath Sankaran were arrested and sent to jail.* There were widespread demonstrations in Cannanore, Tellicherry and other parts of the District and a number of Congress workers were arrested. In Cannanore a *Samara Samithi* was formed with a view to providing active leadership to the agitation. By March 1931 more than 500 persons from all parts of Malabar were in jails and thousands of people including women and children had been beaten up. But with the release of Mahatma Gandhi on January 26, 1931 and the Gandhi-Irwin pact of March 4. 1931 the Civil Discobedience movement came to an end.

The famous Guruvayur Satyagraha which took place in 1931-32 captured the imagination of the public in this District also. A. K. Gopalan who was prominent in Congress politics in Cannanore District during this period was the captain of the Satyagraha volunteers at Guruvayur and he was furiously attacked on December 26, 1931 by some of the orthodox Hindus who opposed temple entry. Though the Guruvayur Satyagraha did not succeed in getting the temple opened to all classes of Hindus, it served to generate enthusiasm for temple entry among the Hindus all over Kerala. A referendum was held under the auspices of the Kerala Provincial Congress Committee among the Hindus in Ponnani Taluk on the issue of temple entry†. C. K Govindan Nair, a prominent Congress leader from this District, took part in this referendum along with C. Rajagopalachari and K. Madhavan Nair.

Civil Disobedience Movement (1932-34)

When the second Civil Disobedience movement began early in 1932 the Cannanore District again came to the force. In the wave of nationalism that swept through the country the patriotic lawyers of the District boycotted their courts and the students their schools. Everywhere Congress workers broke the salt laws and picketed shops selling foreign goods and liquor. On May 15, 1932 Samuel Aron, a prominent Congressmen from Pappinisseri in this District, presided over the sixth Kerala Provincial Conference held at Calicut. All the 400 delegates who came to attend the conference from all over

* Moyyarath Sankaran is the author of a valuable work in Malayalam which deals with the origin and history of the Indian National Congress. He later became a prominent leader of the Communist Party and ended his life in prison under tragic circumstances. See *Kerala Past and Present*, A. K. Gopalan, p. 67

† See *Trichur District Gazetteer*, pp. 186-87 details.

Kerala were arrested, though the conference was still held. On June 15, the North Malabar District Conference was held at Cannanore when 102 delegates were arrested. Taluk-level conferences were also held during this period. The Government's hand of repression fell heavily on the Congress workers who participated in the Civil Disobedience movement. A notable episode which attracted country-wide attention was the arrest and trial of Mrs. L. S. Prabhu of Tellicherry on a charge of having picketed a shop where foreign goods were sold. On her refusal to pay the fine imposed on her by the court she was called upon to surrender her *tali* (the neck ornament tied as marriage badge). There were widespread protests against the high-handed action of the Government and the *tali* was eventually returned to Mrs. Prabhu under the pressure of public opinion. The Civil Disobedience movement was formally withdrawn by Gandhiji in May 1934.

Cleavage between the Right and Left Wings in the Congress

The period following the withdrawal of the Civil Disobedience movement witnessed the emergence of a radical wing in the Kerala Provincial Congress. In May 1934 when the Congress Socialist Party was formed in India some of the radical elements in the Congress organised a Kerala unit of the party and functioned as a separate group within the Kerala Provincial Congress. The leadership of this group was in the hands of such leaders as E. M. S. Namboothiripad, A. K. Gopalan and P. Krishna Pillai. An extremist group of Nationalist Muslims also emerged within the Congress during this period under the leadership of Muhammad Abdur Rahiman. The Congress Socialists and the Nationalist Muslims made common cause against the Gandhian group known as the Right Wing which was led by such leaders as K. Kelappan, C. K. Govindan Nair and K. A. Damodara Menon. The leadership of the Kerala Provincial Congress passed into the hands of the radical group consisting of the Congress Socialists and the Nationalist Muslims who now constituted the majority in the party. A meeting of the Kerala Provincial Congress Committee held at Shoranur (Palghat District) in October 1934 expressed lack of confidence in the efficiency of the Gandhian principles of truth and non-violence in the fight for Swaraj. With the passing of this resolution there was open rupture between the Right and Left wings in the Kerala Provincial Congress. In spite of the internal dissensions within the organisation the Congress won some notable electoral successes during this period. In November 1934 in the election held to the Central Legislative Assembly from Malabar the Congress candidate Samuel Aron defeated his opponent Kutiravattath Prabhakara Thampan by a thumping majority. While Aron polled 10,801 votes his opponent got only 1,790. Moreover, in the general elections held to the Madras Legislative Assembly in 1936 most of the Congress candidates from Malabar were elected with impressive majorities.

Rise of the Muslim League

A notable development in the politics of Malabar during the Thirties was the rise of the Muslim League as a distinct political party. It was the Muslim leaders of Cannanore and Tellicherry that played the leading role in building up that organisation in its early stages. It may be mentioned here that though the All India Muslim League had been founded at Dacca as early as 1906 and it had set up its branches in some parts of Malabar even in 1917, it did not have a well-knit organisation in the District till the mid-thirties. It was the victory of Haji Abdul Sattar Sait, a prominent Muslim leader of Tellicherry, in the elections to the Central Legislative Assembly from the South Canara Constituency in 1934 that marked the debut of the Muslim League into the politics of Malabar. The election of Abdul Sattar Sait to the Central Assembly led to close contacts between the central leadership of the All India Muslim League and the leaders of the Muslim community in Malabar. The significance of the election also lies in the fact that Sattar Sait defeated in this election the veteran Congress leader Muhammad Abdur Rahiman by a very clear majority. The former polled 1,960 votes against 1,638 votes polled by his Congress opponent. In this favourable atmosphere the All India Muslim League started its early organisational activities in such centres as Tellicherry, Cannanore and Calicut with Abdul Sattar Sait as its leader. Before long the Muslim League established itself as an important political force in Malabar. Abdur Rahiman Ali Raja of Cannanore (1881-1946) was elected in 1937 as the first President of the Malabar Muslim League. Among the other prominent Muslim leaders who played a major part in building up the Muslim League as a political party in Malabar were K. M. Seethi Sahib and B. Pokker Sahib, two prominent lawyers of Tellicherry.

Rise of the Communist Party

The leftist elements in the Kerala Provincial Congress were also considerably active in the politics of Malabar in the late thirties. In 1936 a 750 mile long "Hunger March" of 30 volunteers from Cannanore to Madras city was undertaken under the leadership of A. K. Gopalan and the volunteers received a rousing welcome all along the way. With the formation of the Congress Ministry in Madras under C. Rajagopalachari in 1937 the rift between the Right and Left wings became wider still in Kerala Congress. The Leftists now took an active part in organising the workers, peasants, students and teachers of the Cannanore District under their banner. In the elections held to the Kerala Provincial Congress Committee in January 1939 the Rightists suffered a severe reverse. Muhammad Abdur Rahiman was elected as the President of the K.P.C.C. and E. M. S. Namboothiripad as its General Secretary. Towards the end of the same year a branch of the Indian Communist

Party was formally founded in Malabar. The Congress Socialist Party workers joined the Communist Party en bloc. It was under Communist influence that the Kerala Provincial Congress Committee took an uncompromisingly positive stand on the issue of a mass struggle against British Imperialism following the outbreak of the Second World War in September 1939. The Congress High Command did not approve the idea of a mass struggle at that stage and was contented with a mere directive to the Congress Ministries in the Provinces to resign office as a protest against the action of the British Government in involving India in the war against the Axis powers without consulting the leaders of public opinion in the country. When Subhas Chandra Bose left the Congress and organised the All India Forward Bloc in 1939, Muhammad Abdur Rahiman, the President of the K.P.C.C. also joined the new organisation. In July 1940 Abdur Rahiman was arrested along with several other prominent leftist workers from Kerala.

Anti-Imperialist Day (1940)

In the meantime the All India Congress Committee at its meeting in Bombay in September 1940 decided to launch 'Individual Satyagraha' under Gandhiji's leadership. The object of the new move was to protest against the policy of the British Government and to dissuade the people from co-operating in the war efforts. The decision of the A.I.C.C. provoked a serious split in the Kerala Provincial Congress. The Congress which was now being controlled by the Communists wanted that a mass struggle should be launched immediately to otherthrow the British Raj. The K.P.C.C. gave a call to the people of Malabar to observe September 15 as Anti-Imperialist Day. The action was disapproved by the Congress High Command, but there were meetings and demonstrations all over Malabar on this day in response to the call of the K.P.C.C. and in defiance of the wishes of the central leadership. The Cannanore District was the storm centre of the agitation. There were violent clashes between the people and the police at several places and lathi-charges and firings were resorted to by the latter to meet the situation. Two young men were killed in a police firing in Tellicherry while a Sub-Inspector of Police was killed in a clash between a mob and a police party at Morazha. In connection with the latter incident K. P. R. Gopalan a prominent Communist, was arrested on a charge of murder and later sentenced to death, but owing to the intervention of several top ranking political leaders including Mahatma Gandhi the death penalty was not carried out. What is known as the Kayyur episode stands out among the incidents that took place in North Malabar during the current agitation. Four young peasants who were tried and sentenced to death on a charge of murder in connection with a violent outbreak at Kayyur were hanged under the orders of the Government. The turn of events in Malabar attracted the attention of the Congress

Working Committee and a commission headed by Dr. P. Subbarayan was appointed to enquire into the affairs of the Congress organisation in Malabar. In accordance with the recommendations of this Enquiry Commission the Kerala Provincial Congress Committee was disbanded and an Ad-hoc Committee was constituted with R. K. Nandkolyar, a Bihar Congressman, as President and C. K. Govindan Nair as Secretary. With this development the leftist elements left the Congress for ever to swell the ranks of the Communist Party.

Quit India Movement (1942)

The 'Quit India' Movement of August 1942 had also its echoes in the Cannanore District. Some of the Congress workers of Malabar organised themselves into a Socialist group under the leadership of Dr. K. B. Menon who provided leadership to the movement. Several bridges in Tellicherry Taluk were blown up. A number of Congress workers from the District were arrested and detained in prison during this period. It may be mentioned that the Communists did not participate in the 'Quit India' Movement of 1942 as they had by this time given up their old attitude of hostility to the war efforts and begun to advocate a policy of co-operation with the British Government following Russia's entry into the war.

Independence and After

In 1945 at the end of the war the Congress leaders were released from prison. Muhammed Abdur Rahiman who too came out of the prison passed away on November 23, 1945. His death was a serious blow to the nationalist cause. The Muslim League had by this time become a decisive force in Malabar politics. It supported the demand of the All India Muslim League for the partition of India and the formation of the Muslim State of Pakistan. It took an active part in the observance of the 'Direct Action' day in 1946. The Muslim League leader, Haji Abdul Sattar Sait, migrated from Tellicherry to Karachi after the partition of the country in 1947. Although with the dawn of Independence the All India Muslim League became defunct as an all-India party, it continued its activities in the Malabar area. Its candidates were elected from Malabar to the Madras Legislature where they functioned as an active group in the opposition from 1947 to 1956. With the formation of the Kerala State in 1956 the Kerala State Muslim League formally came into existence. It has since then put up its own candidates for elections to the Kerala State Legislature and Parliament from those constituencies where the Muslim have sufficient voting strength. It is worth mentioning that in the periodical elections held to the Kerala State Legislature since 1957 the Muslim League candidates have been returned from several such constituencies and they have functioned as separate group within the Legislature.

During the period following the formation of Kerala State in November 1956 the Cannanore District has continued to play its important place in the affairs of the State. The Communist leader. E. M. S. Namboothiripad, who was elected from the Nileswaram constituency in this District in the elections of 1957 headed the first popular ministry to be formed in the new State of Kerala. The Communist Ministry was, however, dismissed from power by the President of India in July 1959 following a State-wide anti-Communist agitation in which all the political parties then in opposition including the Congress, the P.S.P. the Muslim League and the R.S.P. played an active part. R. Sankar who was the President of the Kerala Provincial Congress Committee at the time of the above agitation was returned from the Cannanore constituency of this District in the general elections held early in 1960 and he became the Deputy Chief Minister in the Congress-P.S.P. Coalition Ministry formed by Pattom Thanu Pillai in February 1960. With the exit of Pattom Thanu Pillai from the Chief Ministership of the State in September 1962 R. Sankar became the Chief Minister of Kerala. The Sankar Ministry was in office till September 1964 when it was forced to resign in the wake of a no-confidence motion passed by the Kerala Legislative Assembly.

Contributions to Literature in the 18th and 19th centuries

The Cannanore District has made significant contributions in the field of literature and learning in the 18th and 19th centuries. An outstanding scholar-statesman of this District who flourished in the first half of the 19th century was Sankaranatha Joshier (1799-1858)* Born in Karivallur Amsom, near Payyannur, Sankaranatha acquired mastery in several branches of learning but he specialised particularly in Astrology, Ornithology and Vedanta philosophy. He travelled extensively all over India and enriched his fund of knowledge and experience. His abilities attracted the attention of Ranjit Singh, the "Lion of Punjab" and he was appointed by him first as his Spiritual Adviser and later as a member of his Council of Ministers at Lahore. Swati Tirunal. (1829-1847), the Maharaja of Travancore, who came to know of the versatile gifts of Sankaranatha Joshier invited him to Trivandrum and appointed him successively as Judge and Chief Judge of the Sadr Court and later

* In Malayalam works Sankaranatha Joshier is referred to as 'Jolsyar' after his proficiency in Astrology. He was actually known as Joshier in Northern India. The origin of the suffix 'Jolshier' is to be traced to the title 'Joshi' conferred on Sankaranatha by Maharaja Rangit Singh.

as the Foujdari Commissioner in the royal palace.† At the suggestion of Swati Tirunal, Sankaranatha Joshier undertook the translation of a Sanskrit work entitled *Devi Bhagavatham* which he had brought from Punjab. He could translate only eight cantos of this work and after his death the translation was completed by his son Attukal Sankara Pillai.

A distinguished scholar in Malayalam associated with the Cannanore District in the 19th century is the famous German Missionary Dr. Hermann Gundert (1814-1893). He founded the Malabar branch of the Basel German Evangelical Mission at Tellicherry in 1839. Dr. Gundert undertook an independent and comprehensive study of the Malayalam language and compiled the monumental *Malayalam-English Nikandu,* which is popularly known as Gundert's Dictionary. The Dictionary which was published in 1872 was the product of twenty-five years of dedicated work. Dr. Gundert has also published several other works in Malayalam including *Vedacharitrasaram, Christusabhacharitram, Malayalabhashavyakaranam, Kerala Pazhama, Pazhancholmala, Patamala* etc. He also contributed several learned articles on Malayalam language to the *Madras Journal of Literature and Science and the Indian Antiquary.* Dr. Gundert was also one of the poineers of Malayalam journalism.

The Kunniyoor family in Kuttamath Amsom, Hosdurg Taluk, has produced in recent times a number of illustrious scholars who have rendered meritorious services to Malayalam literature. The first in this galaxy of Kuttamath scholars was Kunhunni Kurup (1813-1885). He was a talented astrologer and Sanskrit scholar. The most important of his Sanskrit works are *Devi Mahatmyam, Kapootha Sandesam* and *Vyasolpathi*. Kuttamath Cheria Rama Kurup (1847-1906) was a dramatist, poet, grammarian and Ayurvedic physician of considerable merit. He has composed several Sanskrit works such as *Subhadraharanam, Rukmini Swayamvaram* and *Sita Swayamvaram.* His *Sarvagarala Promochanam* is a comprehensive work on *Visha Vaidyam* (Toxicology). Among his Malayalam works may be mentioned *Kesivadhom, Kamsavadhom* and *Sri Ramavatharam* and *three Thullal poems, viz., Krishnavatharam Poothanamoksham* and *Ahalyamoksham*. Kuttamath Kunhikelu Kurup (1863-1915) distinguished himself as a composer of Thullal poems, the most important of which are *Kharavadhom, Seemantini Swayamvaram, Sita Swayamvaram, Kuchelagopalam, Sankaracharyacharitam* and *Radhamadhavam*. He had also organised a *Thullal Kaliyogam* of his own to popularise Ottam

† When Sankaranatha Joshier was Chief Justice of the Sadr Court serious differences of opinion arose between him and the Travancore Government. As a result he resigned his post in 1835 and went back to Punjab where he resumed his former duties. He held his second term of office as Minister in Lahore for nine years. In 1844 he returned to Trivandrum once again at Swati Tirunal's own request. It was on his return that he was appointed as Foujdari Commissioner in the royal palace. He held this post for 14 years till his death in 1858.

The most important of his works is, however, *Asakula* which is a free rendering of the famous English poem *Isabella* by Keats. thullal. Kuttamath Kunhambu Kurup (1855-1911) was a great Sanskrit scholar and Ayurvedic physician. Among his works are a poem called *Kirtibhooshanacharitram* and three dramas, viz., *Vaidarbhivasudevam, Ushanirudhom* and *Amsumatidharmaguptam*. The most distinguished of the Kuttamath scholars is Kunhikrishna Kurup (1881-1944), otherwise known as Mahakavi Kuttamath. He is the author of several important works in Malayalam. The earliest of his literary compositions was a poem called *Kaliyamardanam*. He has composed a few dramas such as *Devayani Charitam, Balagopalam, Nachiketas, Dhruvamadhavam, Harischandran*, etc., and several devotional works like *Sri Ramakrishnagita* and *Mookambikapuranam Kilippattu*. He has also composed an *Attakatha* in Malayalam called *Balagopalam*.

Vengayil Kunhiraman Nayanar (1861-1915) who is known to the world of letters by his pen-name 'Kesari' was another celebrated literary figure of this District. He was one of the pioneers of Malayalam journalism and contributed to leading Malayalam journals articles dealing with such social themes as *Marumakkathayam*. He excelled in the field of humour and satire and is referred to by some writers as the Mark Twain of Malayalam literature. M. Seshagiri Prabhu (1855-1924) of Tellicherry was another noted Malayalam writer of the modern age. Among his works may be mentioned *Sri Harshacharitam, Naganandam, Vedavyasan, Vyakaranamitram, Vyakaranadarsa*, etc. Seshagiri Prabhu was honoured with the title of 'Sahitya Kusalan' by the Maharaja of Cochin in 1918. Chengalathu Cheriya Kunhiraman Menon (1882-1940), popularly known by his pen name M.R.K.C., was born at Baliapatam in this District. Among his important works are *Malayalathil Jenmikal, Raghuvamsa Charitram, Bhargavaraman, Velluvakkamaran* and several short stories. Of these the most important work is *Velluvakkamaran* which deals with the story of the Nair youth who became a convert to Islam and served Haider Ali with the name of Shaik Ayaz. M. Ramunni Nair (1903-1942) who is comonly known by his pen-name 'Sanjayan' was born in Tellicherry and later made Calicut the seat of his literary activities. He too specialised in the field of humour and satire and wrote essays and articles on a variety of social and political themes in contemporary journals. He also edited two magazines called *Viswarupam* and *Sanjayan*. Among his important works are *Hasyanjali* and *Anthiopaharam*. He has also translated into Malayalam Shakespeare's famous play *Othello* V. V. Kunhiraman Nambiar (V.V.K.) was a talented poet from this District who composed many short poems of great charm. Murkoth Kumaran (1874-1941), another distinguished literary figure of this District, has written several works in Malayalam which include the biographies of the famous novelist O. Chandu Menon, the distinguished writer Vengayil Kunhiraman Nayanar and the social reformer Sri Narayana Guru.

Among the living literary celebrities of the District S. K. Pottekkat and P. Kunhiraman Nair deserve special mention. The former is a popular short-story writer and novelist in Malayalam and has also written several interesting travelogues while the latter has composed several devotional songs and is commonly referred to as the 'Bhaktakavi.' The "Tamarathoni", an anthology of poems written by Kunhiraman Nair won the Kerala Sahitya Akademi award for the best Malayalam work in 1967.

The Cannanore District has also the unique honour of having given birth to one of the greatest Kannada poets of recent times. M. Govinda Pai (1883-1963) who has enriched Kannada literature and poetry by his famous works and was conferred the title of Poet Laureate by the erstwhile Government of Madras belonged to Manjeswar in Kasaragod Taluk. A scholar of astonishing versatility he made his mark in the world of letters as an astronomer, mathematician, poet, philosopher, historian, dramastist and linguist. *Gommata Jinastuti* was the first published work of Govinda Pai. It consists of 35 stanzas in orthodox metrical form *(Vritta)* celebrating Gommata. Govinda Pai also introduced the sonnet in Kannada literature on the same lines as in the poems of Keats and Shelly. Current events and rare stories reported in newspapers often formed the themes of his inspired literary compositions. His *Gilivindu* which literally means a "bunch of parrots" in flight contains some rare and beautiful gems of Kannada poetry. Govinda Pai also composed several Kannada dramas and plays which are noted for their high quality and excellence. The *Chitrabhanu* written by him in 1942 is a play which has for its theme the struggle for freedom launched by an unknown villager and it was inspired by a press report. Govinda Pai has also enriched Kannada learning by his historical studies and research He was an authority on the chronology and history of Tulunad. He has also conducted valuable research on *Yakshagana*. Govinda Pai was also a vigorous prose writer. His earlist com position in prose was *Sri Krishna Charita* (1909) which provides remarkable reading. A poet of deep patriotism his love for Kannada land and people was unbounded. His *Taye Bara* which literally means "Mother, Come" is a song of Kannada glory written in modern metre peculiarly his own. His best works written in blank verse, viz., *Golgotha* (The Last Days of Christ published in 1937), *Vaisakhi* (The Last Day of the Buddha published in 1946) and *Hebberalu* (The Thumb published in 1946) which is the story of Ekalavya retold, have won for Govinda Pai a lasting place in the gallery of the greatest poets of Kannada literature. These works also testify to his universal outlook as well as to his deep compassion for the poor and the downtrodden. In recognition of his singular devotion to the cause of Kannada literature and learning M. Govinda Pai was proclaimed as the Poet-Laureate by the Government of Madras in 1949. Acclaimed by his country men as the Patriarch of Kannada letters the great scholar passed away in September 1963 at the ripe age of 80.

CHAPTER III

PEOPLE

Total Population according to sub-divisions.

The total population of the Cannanore District according to the 1961 Census is 1,780,294. The following table gives the sex-wise break-up of this figure.

Rural and Urban population (1961) (Sex-wise)

	Persons	*Males*	*Females*
Total	1,780,294	874,667	905,627
Rural	1,480,177	725,325	754,852
Urban	300,117	149,342	15,775

The taluk-wise rural and urban population of the District as per the 1961 Census is also given below.

Taluk-wise population figures (1961) Census

Name of Taluk	*Total Rural Urban*	*Total Population*		
		Persons	*Males*	*Females*
Kasaragod	Total	271,015	134,468	136,547
	Rural	226,668	112,639	114,029
	Urban	44,347	21,829	22,518
Hosdrug	Total	241,131	118,278	122,853
	Rural	196,554	96,391	100,163
	Urban	44,577	21,887	22,690
Taliparamba	Total	410,724	153,704	157,019
	Rural	297,829	147,234	151,595
	Urban	12,894	6,470	6,424
Cannanore	Total	391,636	192,205	199,431
	Rural	238,100	114,948	123,152
	Urban	153,536	77,257	76,279
Tellicherry	Total	475,589	229,283	246,306
	Rural	430,826	207,384	223,442
	Urban	44,763	21,899	22,864
North Wynad (No urban area)	Rural	90,200	46,729	43,471

The proportion of the population of the Cannanore District to the total population of the State is about 10.55 per cent, the District getting the fifth rank among the Districts of Kerala in this regard.

As for the density of population Cannanore gets the 8th rank among the Districts of the State in the Census of 1961. The density of population per square mile in the District is 812 persons. This is very much below the State average of 1,127 persons per square mile. The Taluk with the lowest density is North Wynad while that with the highest is Cannanore. All Taluks except Cannanore and Tellicherry have a density which is lower than that of the District as a whole. It may be mentioned here that the number of persons per square mile had more than doubled in 1961 when compared to 1921, the figures being 359 in 1921 and 812 in 1961. The most spectacular increase was recorded in North Wynad. The following table shows the density of population in each of the Taluks at the five Census from 1921 to 1961.

Population Density by Taluks 1921-61

Taluk	1921	1931	1941	1951	1961
Cannanore District	395	455	513	628	812
Cannanore	1,273	1,467	1,637	1,966	2,378
Hosdurg	306	359	407	489	631
Kasaragod	372	437	496	595	720
North Wynad	103	112	130	207	313
Taliparamba	266	306	342	410	604
Tellicherry	499	567	640	794	1,022

Out of the total population of 1,780,294 persons in the District 874,667 are males and 905,627 are females. There are 1,035 females for every 1,000 males in the District. The District has a sex ratio which is higher than the State figure of 1,022 females for 1,000 males and the all-India figure of 941 females for 1,000 males.

According to the Census of 1961, 98.72 per cent of the total population were born within the State. Others who born in other States of India except the Union territories of Manipur, North East Frontier Agency and Tripura, were returned during the enumeration of the Census.

Persons who were born in foreign countries who have been enumerated in this District were from Afganistan, Austria, Burma, Ceylon, Fiji Island, France, Germany, Indonesia, Iran, Iraq, Italy, Kenya, Kuwait, Maldive Islands, Nepal, Pakistan, Saudi Arabia, Singapore, Malaya and British Borneo, South Africa, Switzerland, United Arab Republic, United Kingdom and United States of America. The following statement gives the number of persons born within and outside the State.

Place of Birth

	Place of birth	*Total*	*Rural*	*Urban*
1	Within the State of enumeration	1,757,435	1,463,679	293756
	(a) Born within Cannanore District	1,627,904	1,348,316	279,588
	(b) Born in other districts of the State	129,531	115,363	14,168
2	States in India beyond the State of enumeration	19,745	13,875	5,870
3	Born in countries in Asia beyond India (including U.S.S.R.)	863	506	362
4	Countries in Europe (excluding U.S.S.R.)	41	22	19
5	Countries in Africa	62	21	41
6	Countries in North America and South America	2	1	1
7	Countries in Oceania	2	..	2
8	Born at Sea	2	..	2
9	Unclassifiable	2,137	2,073	64

Growth of population and connected problems

The population of the Cannanore District has recorded an increase of 126.11% since the Census of 1921. This increase has been in conformity with the trends noticed in other Districts of the State. According to the Census of 1961 the total population of the District increased from 1,375,081 persons in 1951 to 1,780,294 persons in 1961, the percentage increase during the decade being 29.47. As for the rate of growth in the six Taluks, North Wynad has an abnormal increase in population since 1921, the percentage being 202.32. All other Taluks except Cannanore and Kasaragod show higher population growth rates than that of the State increase of 24.76 per cent during the last decade. The subjoined table shows the Taluk-wise decennial growth rate during 1951-61 and the percentage increase of population since 1921 Census.

Taluk-wise Growth Rate of Population

Taluk	*Decennial growth rate* 1951-61	*Percentage increase since* 1921
Cannanore	2 .94	86.75
Hosdurg	28.94	106.27
Kasaragod	20.98	93.54
North Wynad	51.39	202.32
Taliparamba	47.22	127.33
Tellicherry	28.68	104.74

The causes of the growth of population in the District are the same as in other parts of the country. The most obvious cause is the increase in the expectation of life at birth in 1951 which was estimated at 32.45 for males and 31.66 for females, and which was estimated at a little more than 45 in 1961. In fact, the average expectation of life at birth in India as a whole has increased by year after year due to various causes like better control of epidemics, massive B.C.G. campaign against tuberculosis, improvement in public health and sanitation. It is noteworthy that the campaign for the eradication of Malaria has been successful in this District and the once Malaria-ridden Wynad with its vast stretches of fertile but uncultivated lands now hold out great attraction to immigrants.

A remarkable development of recent years is the large scale influx of immigrants, particularly Christians, from the Travancore-Cochin area of the State into this District. These immigrants have settled in almost all Taluks. Reports received from the Tahsildars give detailed information about the number of families settled in each Taluk. It is reported that about 15,000 families have settled down in the Hosdurg Taluk. They live mainly in Panathady, East Elari and West Elari villages where they have acquired plots of land and constructed houses. The vast majority of them are engaged in agriculture and connected labour. In the North Wynad Taluk more than 1,600 families have settled down. They have acquired vast areas of land which were till recently lying waste and have started cultivating them on a large scale. The immigrants here are mainly engaged in the cultivation and distillation of lemongrass oil. In the Taliparamba Taluk about 12,000 families have permanently settled down, and they are mainly engaged in the cultivation of food crops and commercial crops like pepper, ginger, cardamom, rubber, lemon grass, tapioca, and cashew. About 214 families from Travancore-Cochin area have immigrated into the various parts of Cannanore Taluk. About 60 families are in Madayi village. They are

earning their livelihood by having recourse to fishing. They are known as Valas. The rest are residing in North Kannadiparamba, Panappuzha, Kadannapalli, Pappinisseri, Cherukunnu, Mattool, Makreri, Chirakkal and Cannanore I villages. The families residing in Pappinisseri, Kannadiparamba, Narath, Mattool and Chirakkal are also Valas engaged in their traditional occupation. The immigrants in Panappuzha and Kadannappalli Villages are engaged in cultivation. All others in the remaining villages are labourers except one who is a dealer in "Photos."

The large scale immigration of people from the Travancore-Cochin area into this District has produced far-reaching social and economic results. First of all, it has contributed to an increase in the population of the District during the last two decades. The immigrants are mostly enterprising and hardworking people and they have by their honest exertions helped in the economic development of the area. Lands which were inaccessable for centuries due to thick forest growth have been cleared off and brought under effective cultivation. The main crops cultivated are tapioca, lemon-grass, pepper and rubber. The settlers as a class cultivate their lands according to modern methods by applying chemical manures and fertilisers. The local people have also started taking to modern and scientific methods of cultivation after the example of the immigrants. This is likely to result before long in increase agricultural production in the District. Moreover, in almost all places where the immigrants have settled down, churches and schools have sprung up and the places have also been connected with one another by roads constructed under the Local Development Scheme and N.E.S. programmes. In spite of such beneficial results immigration has also created certain unhappy economic and social problems. Consequent upon the arrival of the settlers the price of land has gone up in all parts of the District. The settlers have also encroached on Government lands and private forests and the Government have been constrained to take steps to evict them and provide them with land elsewhere. Though most of the immigrants are generally peace-loving, some of them have been disreputable characters without any regard for law and order This has resulted in an increase in the incidence of crime in localities where the immigrants predominate. It has also been reported that some of the immigrants resorted to illicit distillation of liquor and thus defied the prohibition laws. Such undesirable activities have created their own embarrassing problem for the custodians of law and order in the District.

Distribution of population between Urban and Rural areas

The vast majority of people in the District live in the rural areas. Out of the total population of 1,780,294 persons 1,480,177 (i.e., 83.14 per cent) live in rural areas and 300,117 (i.e., 16.86 per cent) in urban areas. Thus for every person in

the urban area there are about five persons in the rural areas The urban population lives in 18 towns spread over five Taluks, viz., Kasaragod, Hosdurg, Taliparamba, Cannanore and Tellicherry. The total population (sex-wise) in each of the 18 towns is given below.

Urban population 1961 (Census)

Taluk		*Town*	*Total Population*		
			Persons	*Males*	*Females*
1		2	3	4	5
	1	Manjeswar	10,110	4,890	5,220
Kasaragod	2	Kumbla	6,602	3,296	3,306
		Kasaragod	27,635	13,643	13,992
Hosdurg	1	Kanhangad	23,621	11,713	11,908
	2	Nileswar	20,956	10,174	10,782
Taliparamba	1	Taliparamba	7,716	3,925	3,791
	2	Trichambaram	5,178	2,545	2,633
Cannanore	1	Pappinisseri	16,420	8,200	8,220
	2	Azhikode	24,212	12,204	12,008
	3	Baliapatam	5,746	2,923	2,823
	4	Chirakkal	12,285	6,118	6,167
	5	Puzhathi (Chirakkal)	12,544	6,574	5,970
	6	Chalat	11,810	5,838	5,972
	7	Puzhathi	15,214	7,651	7,563
	6	Cannanore (Municipal)	46,101	23,185	22,916
	9	Cannanore (Cantonment)	2,859	1,487	1,372
	10	Chovva	6,345	3,007	3,268
Tellicherry	1	Tellicherry (Municipal)	44,763	21,899	22,864

It may be noted that the proportion of rural population to 1,000 of the total population in this District is 831 and that of the urban population 169. In the proportion of urban population to the total population Cannanore District holds the fourth rank among the Districts of the State. It is, however, noteworthy that Cannanore has the lowest urban density among the Districts of the State with only 3,999 persons per square mile.

LANGUAGE

Distribution of population on the basis of Mother-tongue

The following table gives the distribution of population in the Cannanore District on the basis of mother-tongue according to the 1961 Census.

Principal Languages

	Mother tongue	Total speakers
1	Malayalam	1,628,965
2	Tulu	62,216
3	Kannada	45,678
4	Marathi	14,930
5	Konkani	14,793
6	Tamil	6,022
7	Urdu	2,379
8	Telugu	2,089
9	Hindustani	1,096
10	Hindi	608

It may be seen from the above table that Malayalam is the predominent language spoken by the people of the District. Tulu and Kannada are the languages which are next in importance. They are spoken mainly in the Kasaragod-Hosdurg area of the District but Kannada is spoken to a certain extent in North Wynad Taluk also. Among the other important languages may be mentioned Marathi and Konkani. Tamil which is the language next in importance to Malayalam in most of the Districts of Kerala is not of much importance in this District. Hindi and Gujarathi are also spoken only by small minorities. Those who have languages other than Malayalam as their monther-tongue can generally understand and speak Malayalam.

Differences in Dialect

Kerala has been roughly divided into three regional dialects on the basis of major variations. viz., the Southern Dialect, the Middle Dialect and the Northern Dialect. The Southern Dialect which shows traces of Tamil influence is in vogue in the State only in the southernmost areas of the Trivandrum District. The region to the north of Cannanore, particularly the Kasaragod Taluk, falls within the area of the Northern Dialect with its Kannada influence. The remaining part of Kerala State falls within the area of the Middle Dialect which contains a considerable admixture of Sanskrit words. It is the peculiarity of the Cannanore District that while the area of the Northern District lies completely within this District the Middle Dialect is also in vogue in large areas.

Bilingualism

The Cannanore District is interesting from the point of view of bilingualism. This District lies adjacent to the Tulu and Kannada speaking Districts of South Canara, Coorg and Mysore (Mysore State). The Kasaragod, Hosdurg and North Wynad Taluks which have close contacts with the Tulu and Kannada speaking areas are, therefore, to some extent bilingual, if not multilingual. It may be relevant in this context to consider the data on mother tongue for these Taluks collected at the Census of 1961. The following table shows the distribution of population on the basis of mother-tongue in the Taluks of Kasaragod, Hosdurg and North Wynad.

Distribution of Population in Kasaragod, Hosdurg and North Wynad Taluks on the basis of Mother Tongue (1961)

	Mother Tongue	*Kasaragod*	*Hosdurg*	*North Wynad*
1	Arabic	322	..	..
2	Hindi	47	92	8
3	Kannada	27,833	4,737	3,976
4	Konkani	6,545	943	52
5	Malayalam	126,414	185,091	89,376
6	Nepali	11	..	..
7	Roman-Malayalam	5	..	..
8	Tamil	254	303	1,492
9	Telugu	75	41	490
10	Tulu	51,547	2,587	726

It may be seen from the above table that Malayalam is undoubtedly the predominent language in the Kasaragod and Hosdurg Taluks. However, a section of the people speak languages other than Malayalam. Of these the most important is Tulu. This language is spoken by the Sivalli Brahmins, the Bants, the Billavas, Gaudas etc. The Koragas, the Kudiyas and the Mavilans who are hill tribes speak a poor form of Tulu. The language next in importance to Tulu is Kannada. It is spoken by such sections of people as the Havika Brahmins. It is also noteworthy that all village records in Kasaragod Taluk are kept in the Kannada language. The Gowda Saraswaths (Konkanis), the Saraswaths and the Roman Catholics in Kasaragod speak Konkani. The Karadi Brahmins speak a corrupt form of Marathi and Konkani combined. The Maratis, a Hill tribes, speak a poor dialect of Marathi with many Kannada and Malayalam words. The protestants who belong to the Church of South India and are mainly converts from lower castes among the Hindus speak either Tulu or Kannada. Though the Muslims of the area are mostly Mappilas speaking Malayalam, there is also a small minority speaking urdu.

It is interesting to note that those who speak Kannada, Konkani and Malayalam in the area are also acquainted with the Tulu language to certain extent as such acquaintance is necessary for them to make themselves understood by the Tulu speaking people. There has also been a considerable intermingling of the Tulu and Kannada languages. A large number of words are common to both these languages. Moreover, the Havika and Kota Brahmins who speak Kannada have their religious books in Tulu.

In addition to the Kasaragod-Hosdurg area the North Wynad Taluk has also a small percentage of people speaking the Kannada language. They live mainly in such places as Tirunnelli, Thavinal, Pakkamthara and Pulpalli.

In view of the bilingual or multilingual nature of the border areas of the District and the frequent contacts of the Malayalam speaking people with the people of the neighbouring Tulu and Kannada speaking areas of Mysore State there have arisen certain differences between the colloquial Malayalam spoken by the people and the literary Malayalam. The colloquial Malayalam spoken by illiterate sections of the population differs considerably from literary Malayalam. The former contains a considerable mixture of Kannada and Tulu words, and also reveals several peculiarities in pronounciation and syntax. It is particularly noteworthy that the hill tribes speak a dialect of Malayalam which has an admixture of Kannada or Tulu words and phrases. The Kattunayakans speak a dialect which consists of words and phrases drawn from all Dravidian languages but Malayalam words occur more profusely in this dialect. The Kurichiyas speak Malayalam with a peculiar intonation. The Mala Vettuvans speak a very poor dialect of Malayalam with many Tulu words and idioms. The Paniyas also speak a very corrupt dialect of Malayalam with an admixture of Tulu words and phrases which is difficult to understand. The dialect of the Urali Kurumbars consists mainly of words and phrases from Kannada and a few from Malayalam, Tamil and Tulu. The language spoken by the Mulla Kurumbars is described as "Kurumba" which is an unintelligible dialect of Kannada with a good admixture of Malayalam words and idioms.

Scripts used

Though the village records in Kasaragod Taluk are maintained in Kannada, the script that is in vogue in the bulk of the area of the District is the modern Malayalam script. This script has developed out of the *Grandha* or *Arya Ezhuthu* which was popularised by Thunchathu Ezhuthachan "the father of Malayalam Literature" who lived in the 17th century. Moreover, the oldest script that was current in this District as elsewhere in Kerala was *Vattezhuthu*. *Kolezhuthu* was also in vogue as a script used in formal correspondence till the

end of the 18th century. In the wake of the increasing popularity of the Grandha script, Vattezhuthu and Kolezhuthu gradually declined. Philologists who have made a special study of the Tulu language have expressed the view that Tulu had a script of its own resembling Malayalam letters.

RELIGION AND CASTE

The following table gives the distribution of population in the Cannanore District by religion according to the Census of 1961.

Distribution of Population by Religion

Religion	*Number*			*Percentage distribution*		
	Total	*Rural*	*Urban*	*Total*	*Rural*	*Urban*
Christians	123,575	113,638	9,937	6.94	7.68	3.31
Hindus	1,237,254	1,043,251	194,003	69.50	70.48	64.64
Jains	551	533	18	0.03	0.04	0.01
Muslims	418,832	322,745	96,087	23.53	21.80	32.02
Sikhs	12	10	2	N	N	N
Zoroastrians	3	..	3	N	..	N
Religion not stated	67	..	67	N	..	0.02

N—Negligible.

It may be seen that the Hindus (1,237,254) constitute the bulk of the population of the District. The Muslims (418,832) come next and the Christians (123,575) thereafter. It may be noted in this connection that the Christian community in this District increased its strength by about 200 per cent during the decade 1951-61. This is because of the large influx of Christian immigrants into this District from the Travancore-Cochin area. Like the neighbouring District of Kozhikode, Cannanore has also a sizeable population of Scheduled Tribes who belong to the Hindu community. The percentage of other religionists like the Jains, the Buddhists and the Sikhs to the total population of the District is insignificant.

The Taluk-wise distribution of the population with 1 per cent or more of the population in the rural areas is given in the following table.

Religions by Population in Rural Areas

(Religions with less than 1 per cent of the population are omitted)

District/Taluk (Rural only)	Christians		Hindus		Muslims	
	Number	*Percentage to rural population*	*Number*	*Percentage to rural population*	*Number*	*Percentage to rural population*
Cannanore District	113,638	7.68	1,043,251	70.48	322,745	21.80
Cannanore Taluk	4,190	1.76	176,536	74.14	57,373	24.10
Hosdurg	9,812	4.99	148,878	75.75	37,864	19.26
Kasaragod Taluk	5,927	2.61	149,572	65.99	71,166	31.40
North Wynad Taluk	21,510	23.85	46,591	51.65	21,560	23.90
Taliparamba Taluk	39,447	13.25	203,869	68.45	54,513	18.30
Tellicherry Taluk	32,752	7.60	317,805	73.77	8 ,269	18.63

Hindus

The Hindu community in this District as elsewhere in the country is organised on the basis of Castes and Sub-Castes. The Castes and Sub-Castes prevailing in the erstwhile Malabar and South Canara areas of the District correspond to those that exist in the neighbouring Districts of Kozhikode and South Canara.

Castes and Communities in the Malabar area

The broad divisions of the Hindu community in the Malabar area are: (1) Brahmins. (2) Antharalajathi including Kshatriyas and Ambalavasis, (3) Sudras including Nairs, (4) Thiyyas, Kammalas etc., and (5) the aboriginal tribes.

The Namboodiris form the most characteristic group among the Brahmins of the area. Though numerically a small community they had occupied a high status in society and were held in great esteem. They were not only the custodians of the Vedas but were also the land-owning class and as such they formed the socio-spiritual aristocracy of Malabar. There is, however, a Namboothiri family at Mattannur whose members are called Thangals. They served as the captains of war of the Kottayam Rajas. The Nomboothiris were sub-divided into various sects such as Adhyans, Visishta Namboothiris, Jathimathrakkar, Sapthas and Papis.* The Namboothiris were a very orthodox community who preferred to live in the seclusion of their *illams* or houses. Except a small minority (Tirumumbus) living in the Payyannur Gramam of the District they follow the *Makkathayam* law of inheritance and the general rule was that the eldest son alone contracted a regular marriage with Namboothiri woman, the others being restricted to *Sambandham* with women of castes inferior to them, particularly Nair women. In recent times there has been a great ferment in the ranks of the Namboothiri community. The Namboothiris have taken to Western education and they have either entered the learned professions or taken to trade and industry. The younger members of the community now generally marry girls from their own community. The introduction of land reforms has also resulted in the decline of the Namboothiris as a land owing class. The observation of the author of the *Malabar District Gazetteer* that "the Namboothiri, affluent and influential lord of numberless broad acres, exercising in some cases much dreaded powers of social interdict or ex-communication, courted by the flower of Nair womanhood and reverenced as nothing less than divine is secure from those picks of necessity, which spur less (or more) favoured classes to progress†" is not true of the Namboothiris of the present generation.

In addition to the Namboothiris, there are three immigrant Brahmin castes Embranthiris from the Tulu area, Pattars from Tamil area and Konkanis (Gowda Saraswaths) from Goa. These Brahmin castes are distinct in customs and appearance from the Namboothiris and are generally looked upon by the latter as inferior to them. They follow the patrilineal system of inheritance. The Embranthiris or Tulu Brahmins are more

*See *Kozhikode District Gazetteer*, p. 309 for further details.

† *Malabar District Gazetteer*, p. 107.

prominent than Pattars or Tamil Brahmins in this District. They have been mainly engaged in priestly occupations. According to tradition they were brought into Kolathunad by Udaya Varman Kolathiri (1446-75) following a quarrel with the Namboothiri Brahmins of Perumchellur Village. The Gowda Saraswaths or Konkanis left Goa in the wake of Portuguese occupation of the territory in the 16th century and settled in parts of this District and also in certain areas of Travancore and Cochin. They are mainly Vaishnavites. The members of this community have distinguished themselves in the field of trade and commerce as well as in the learned professions and callings. Their language is Konkani.

The Antharalajathis include the Kshatriyas, Ambalavasis and Samantas. Though numerically small the Kshatriyas have occupied a high rank in society as they were the erstwhile rulers of the land. Among the Kshatriya families of the District may be mentioned those of Kottayam and Chirakkal. They followed the *Marumakkathayam* law of inheritance and restricted their women folk of Namboothiri consorts.

The Ambalavasis include the Pushpakans, Chakkiars, Thiyyattu, Nambiars, Poduvals, Pisharotis, Warriers and Marars. They perform some duty or other connected with temples such as providing flower garlands, drumming at the time of worship, lighting the oil lamps, sweeping the inner parts, cleaning the vessels etc. It should, however, be said to the credit of these castes that they have produced some of the most famous names in the history of Malayalam literature and Kerala arts.

The Samantans of this District include such division as Nambiars, Unnitiris and Adiyodis Some of them were at one time ruling chiefs. But there are also Nairs in this District with the title of Nambiar and Adiyodi. The Samantans are distinguished from the Kshatriyas by the fact that the former as a ruled do not wear the *Poonool* which the latter wears. Samantans are regarded only as a superior section of the Nairs.

The Nairs form the most characteristic caste of the District, though not the most numerous. At one time they formed the martial class of Malabar. Special mention may be made of the Nayanar families of Vengayil and Varikkat whose members functioned as the Captains of war of the Kolathiri Rajas. The latter half of the 18th century saw a decline in the military status of the Nairs and they took to new occupations like agriculture. A feature of the Nair community of the District in the past is the complicated system of exogamous sub-divisions (corresponding to original *tharavads)* called *Kulams* which were grouped to form endogamous sub-castes. In this District there have been two great groups or *Kulams* called *Akathu Charna* and *Purath Charna*. The former were divided into several groups, each of which was sub-divided into exogamous classes called *illams*. The latter, namely, *Purathu Charna,*

who claim themselves to be superior Nairs affixed to their names the titles Nair, Nambiar, Kurup or Adiyodi. The system of sub-castes has now disappeared for all practical purposes. The Nairs in this District have followed the *Marumakkathayam* law of inheritance.

Some other typical castes allied to Nairs in this District may also be mentioned in this connection. One of them is the Ulumbans or cow-herds, who according to tradition, migrated into the District from Dwaraka in Gujarat. It is their privilege to supply ghee for *Abhishekam* or libation at the great annual festival of Kottiyur and buttermilk to the Thiruvangad temple at Tellicherry, and to offer milk in any temple without previous ablution. Mention may also be made of the Andurans, or Kusavans (potters), Ottatu Nairs (tilers), Uralis (mostly masons), Chempottis (copper-tappers), Veluthedans (washermen) Vilakkatharayans (barbers), Chalians (weavers) etc. The Yogi-gurukkals are a caste of sorcerers and exorcists and are also schoolmasters by profession. They perform *Sakthi pooja* in their houses exclusively for the members of their caste, but they also perform it for Nairs and Thiyyas.

The Thiyyas form the most numerous Hindu community in the District. Though they correspond to the Ezhavas in the Southern parts of the State, both communities disclaim any such connection. The Thiyyas have even considered themselves superior to the Ezhavas and custom did not permit them to inter-marry. Their system of inheritance has been *Marumakkathayam*. The Thiyyas of the District have been divided into eight exogamous groups or *illams* each of which was sub-divided into four *kiryams*. Their traditional occupation has been the planting and tapping of the coconut tree. However, in recent years they have given up their old occupation and taken to agriculture and trade and also entered the learned professions and callings. They Thiyyas of the District form a most progressive community. The author of the *Malabar District Gazetteer* (1908) has made the following observations about the gradual progress achieved by them. "By the end the eighteenth century many Tiyans on the coast seem to have attained a considerable position as merchants, land-owners, etc., and they further improved their position by the services which they rendered to the Company. These good traditions have been maintained; and the Tiyans as a whole are a most progressive community, especially in North Malabar where they form one of the most progressive classes in India. A large number of them have risen to the higher posts in the Government service, and many are vakils. Not a few families in North Malabar have in their veins a considerable admixture of European blood, as it used not to be considered that their women lost caste by living with Europeans; and there is no doubt that they have been benefited in physique, personal appearance, morale, and material prosperity by this infusion of

Aryan blood, in the same way as the Nayars have been benefited by the relations between their womankind and the Nambudiris."* In recent years the community has kept up its progress and several of its members have distinguished themselves in such fields as politics, literature, government service, trade, industry and the learned professions.

Below the Thiyyas are the Mukkuvans or the caste of fisherman. In cannanore and neighbouring areas there are also some fishermen known as Mugavans or Mugayans who are the same as Mugayars of the South Canara region. Then there are the artisan classes or Kammalas (viswakarmalas) who are divided into five sub-castes, viz., Thattan (Goldsmiths), Perunkollan (Blacksmiths), Moosaris (Braziers), Asaris (Carpenters) and Chempottis (Coppersmiths). Each of the Kammala castes forms an endogamous community and each community is divided into exogamous communities called *Kiriyams*.

Castes and Communities in Kasaragod

Most of the Hindu castes and sub-castes prevailing in the Malabar area have their counterparts in the Kasaragod area. The most important of the Brahmin castes in Kasaragod are the Sivalli, Havika, Karadi, Gowda Saraswath and Saraswath Brahmins. The Sivalli and Havika Brahmins are among the old Tulu Dravida Brahmins who, according to tradition, were introduced to the South Canara region by Mayura Varma, the founder of the Kadamba dynasty. The Sivalli Brahmins have their headquarters at Udipi or Sivalli in South Canara. They speak Tulu and correspond to the Embranthiris or Potti Brahmins in the Malabar area. The majority of them are followers of Madhvacharya (1238-1310) A.D. who is said to have founded the temple of Udipi and set up in it the image of Krishna believed to have been originally made by Arjuna himself. The Sivalli Brahmins have a *Madhom* of their own, viz., Edanir Madhom at Kasaragod†. Though at one time reluctant to take to English education there has been a great change among them in recent years and a large number of Sivalli Brahmins have taken to Government service and the learned professions.

The Havika or Haiga Brahmins are believed to have come from Haiga, viz., the territory which forms the southern part of North Canara and the extreme north part of South Canara. They speak Hala Kannada or old Kannada. Unlike the Sivalli Brahmins who are mostly Madhvas, the Havikas follow the teachings of Sankaracharya. A very well-to-do colony of them

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**Malabar District Gazetteer*, pp. 125-126.

† The original home of the Edanir Madhom Swami is supposed to be at Trichambaram (Taliparamba Taluk) and he is the disciple of Thotakacharya.

is to be found in the neighbourhood of Vittal and their main occupation is the cultivation of areca palm gardens.

The Karadi Brahmins are immigrants from Karhad Desa of Maharashtra and correspond to the Chitpawana Brahmins of that State. They speak a corrupt form of Marathi and Konkani combined.

The Gowda Saraswaths, otherwise called Konkanis, are immigrants from Goa. When the Portuguese conquered Goa in the 16th century a large number of Brahmin families left their homes and moved southwards. Many of them settled in North and South Canara as well as in different parts of Kerala. The Gowda Saraswaths are mainly Vaishnavites, though they also venerate Siva and observe the Saivite festivals. Their ancient temple is the Mankesi temple in Goa. The Gowda Saraswaths own some of the richest temples in this region, the Srimat Anantheswara temple, Manjeswar and Sri Venkataraman temple, Kasaragod, being the most important. The Gowda Saraswaths speak Konkani. They are pre-eminently a trading class, though many of them are also land-owners. The members of this community have also taken to modern education and distinguished themselves in learned professions and callings.

Apart from the Gowda Saraswaths there is another class of Brahmins called Saraswaths. There are few landholders among them. They are prominent in Government service and the learned professions. Like the Gowda Saraswaths they also speak Konkani. There is no inter-marriage between the Gowda Saraswaths and the Saraswaths.

The most important of the non-Brahmin castes are the Bants and the Billavas. The Bants correspond to the Nairs of the Malabar area and were originally a military class. Like the Nairs, the Bants had also in the past a kind of territorial organisation by *Nads*. The majority of them are Hindus and a few Jains. There are four principal sub-divisions among them (1) Masadika Bants, (2) the Nadava Bants, (3) the Parivara Bants and (4) Jaina Bants. They are again divided into 20 *balis* or sects. The vast majority of Bants follow the *Aliya Santana* law of inheritance and trace their descent in the female line. Many among them are landholders or agriculturists, though they have also distinguished themselves in Government service and other occupations. The Bants speak Tulu. The most common title among the Bants is Shetti, but there are also many others, viz., Heggade, Nayaka, Bandari, Rai, Ballala etc.

The Billavas correspond to the Thiyyas of Malabar. The word is believed to be a contraction of *Billinavaru* or bowmen. The traditional occupation of the Billavas has been toddy-drawing. The Billavas are divided into 16 sects or *balis* each

of which is again sub-divided into sub-sects. Like the Bants the Billavas too follow the *Aliya Santana* law of inheritance. The vast majority of the Billavas are planters of coconut gardens or ordinary agriculturists and labourers. A few among them have risen to high positions in Government service and the learned professions. The Billavas speak Tulu.

In addition, there are several communities in this area which are considered as 'backward'. Among them may be mentioned the weavers called Chettiars and Devangas and fishermen called Mogers. The Mukkuvas are another backward community and they speak Malayalam. The Koteyars otherwise called Sheragaras are a small community supposed to have come to the region in the past along with the Bednore Nayaks for the purpose of guarding forts. They also call themselves Ramaraja Kshatriyas. They wear the sacred thread and perform the *Brahmopadesam* for their children, but they take fish and non-vegetarian food. Most of the members of the community now serve as petty officials, peons, constables, etc. Then there are the Ganikas or Vaniyans who are oil-pressers, and the Gattis who are a set of petty agricultural labourers. The latter are found mainly near Kumbla and Someswara. The Gaudas who inhabit the eastern area of Kasaragod Taluk like Delampadi, Adur etc., are also an agricultural class and they speak Tulu. The Maniyanis form another small agricultural class of the area. The Kulalas are the traditional potters.

Scheduled Castes and Tribes

According to the Census of 1961 there are 43.520 (22.012 males and 21.508 females) Scheduled Castes and 70.905 (34.543 males and 36.362 females) Scheduled Tribes in this District. A significant fact which emerges from a study of the District-wise figures of Scheduled Castes and Scheduled Tribes in Kerala (1961 Census) is that Cannanore holds the last rank among the Districts of the State in regard to the number of Scheduled Castes and the first rank in regard to the number of Scheduled Tribes.* A Taluk-wise statement of the distribution of Scheduled Castes and Tribes in the District as per the 1961 Census is given below.

*According to the Census of 1961 Kozhikode District gets the second rank among the Districts of Kerala in regard to the total population of Scheduled Tribes.

Taluk-wise figures of Scheduled Castes and Scheduled Tribes, 1961

District/Taluk		Scheduled Castes			Scheduled Tribes		
		Persons	*Males*	*Females*	*Persons*	*Males*	*Females*
District	Total	43,520	20,012	21,508	70,905	34,543	36,362
	Rural	38,882	19,718	19,164	64,402	31,515	32,887
	Urban	4,638	2,294	2,344	6,503	3,028	3,475
Kasaragod		11,880	6,002	5,878	14,063	7,143	6,920
Hosdurg		11,267	5,736	5,531	5,359	2,535	2,806
Taliparamba		9,488	4,780	4,708	8,098	3,813	4,285
Cannanore		3,221	1,597	1,624	6,286	2,835	3,433
Tellicherry		2,109	1,096	1,013	9,250	3,721	4,529
North Wynad		917	507	410	21,346	10,432	10,914

In the Malabar area of the District the most important of the Scheduled Castes are the Cherumans or Pulayas, the Parayas, the Nayadis, the Mavilans and the Valluvans. The Cherumans or Pulayas are employed mainly as agricultural labourers but they also make mats and baskets. Most of them are illiterate and live in miserable huts. Their women usually



An old Pulaya Woman



Ainu Girl

wear an abundance of beads and shell necklaces and their chief deities are Kuttichathan and Kali. The Parayas are also a class of agricultural labourers and basket makers. The Nayadis who are among the most depressed of the Scheduled Castes were originally hunters. Their main occupation now is the collection of honey and gum from the forests. They wear the *kudumi* (tuft) and their women have plentiful strings of beads round their necks. The Mavilans are a small tribe in the Cannanore and Taliparamba Taluks. They are employed as mahouts under the Forest Department and they also collect honey and other forest produce. The Veltuvans who are found mainly in the Cannanore and Taliparamba Taluks are also a class of jungle cultivators and basket makers. In the Kasaragod area the chief Scheduled Castes are Adi Dravidas, Bairas, Bakudas, Chandalas, Holeyas, Mailas, Mogers, Mundalas, Panchamas. Raneyars, Samagaras (cobblers), Thotis, Bathadas, Haslas, Madigas and Nalkadeyas. Most of these castes are employed as agricultural labourers.

SCHEDULED TRIBES

The most important of the Scheduled Tribes of the District are the Adiyans, Chingathans. Kaders. Karimpalans. Kattunayakans, Koragas, Kudiyas, Kurichiyas, Malayalars, Malayans, Maratis. Mulla Kurumbars, Paniyas and Urali Kurumbars. Of these the Koragas and Maratis are typical of the Kasaragod area. Brief descriptions of each of the above Tribes are given below.

Adiyans

The Adiyans who number 5,379 according to the 1961 Census are found in the Taliparamba and North Wynad Taluks, mainly around Thirunelli in the latter. They are called Eravas in Kannada. Their colour varies from light to dark brown. Both men and women wear cheap rings, ear rings and bangles while the women wear nose screws and sarees with a knot over the right shoulder and tattoo their body. They take non-vegetarian food and are fond of the betel nut and pan. They follow the patrilineal system of succession. They have a hereditary headman called Peruman whose sanction is necessary for important undertakings including marriages. Marriage is settled by negotiations between the parents. A small amount varying from Rs. 5 to Rs. 100 calculated in terms of brass bangles is paid as 'bride price' to the parent or the uncle of the bride. Divorce, desertion and widow marriage are common among the Adiyans. The majority of the Adiyans are low paid agricultural labourers who are attached to various landlords. Hindus by religion they celebrate the Onam and Vishu festivals and visit the Valliyurkavu and Thirunelli temples. Their popular deity is Mala Daivam (God of Hills). The Adiyans bury the dead with the head facing the south.

Chingathans

The Chingathans are found in the Taliparamba Taluk. They are of short stature with their colour varying from light to dark brown. Both men and women wear rings and ear rings while the women use nose screws, beads, bangles, blouses and a *mundu* (cloth). Their language is Malayalam with many words from Tamil and Kannada. They are non-vegetarians who, however, avoid beef, bison and buffalo meat. They have followed the *Makkathayam* rule of succession. The Chingathans live in very poor huts and their main occupation is the collection of honey. They perform devil dance *(hai-kettals)* in their settlements and in temples. Elopements are common among them. Polyandry is prohibited but polygamy is allowed. Divorce and remarriage are common. Their main Goddess is Bhadrakali and they visit the Madayikavu. The Chingathans bury the dead in deep graves far away from their homes.

Kaders

The Kaders are found mainly in Vellamunda Amsom, North Wynad Taluk. They are of medium height and their colour varies from very light to dark shades of brown. Both men and women are normally well-dressed and use ornaments made of silver. The Kaders of Wynad claim to be the descendants of the Nairs who accompanied the Pazhassi Raja along with the Kurichiyas and assumed the name of Kaders (Forest men) after having settled in the forest tracts. They speak Malayalam with a peculiar accent. Agriculture is the principal occupation of the Kaders. Many of them have lease-hold lands and are also employed as farm labourers. Though at one time *Marumakkathayis* they now follow the *Makkathayam* system. They worship Malakari, i.e., Siva in the form of hunter. Another deity of their is Kariyathan. Like the Kurichiyas the Kaders are good bowmen and experts in archery. The peculiarity of their social life is that they do not have a common headman but the senior members of families are treated as headmen and a council of such headmen settles disputes. Marriages among the Kaders are arranged by the elders of the families. The *Murapennu* (daughter of the maternal uncle or paternal aunt is, however, the popular bride. Divorce and remarriage are permitted. Though polyandry is forbidden, polygamy is allowed. The Kaders bury their dead in deep graves on the southern side of their habitation and place three stones over the grave to mark the location.

Karimpalans

The Karimpalans are seen in the low lying hills and private forests of the Tellicherry and Taliparamba Taluks. They are sturdy and their colour varies from light to dark blue. The orthodox among them have *Kudumis* (tufts of hair) knotted

on the top of the head. Both sexes use rings and ear rings. They speak a corrupt dialect of Malayalam with a few Tulu words and phrases. They are non-vegetarians who are known to eat beef. They live in better types of houses than most of other hill tribes. They have been mainly engaged in *punam* (shifting) cultivation but they also work in the forests as axe men and collect wild pepper. There are also small groups among them who do independent cultivation on lease-hold lands. Karimpalans are supposed to be experts in the art of exercising demon especially Karivalli, the demon whose possession is in the form of fever. Marriages among them are initiated by the heads of the families. It is customary among them to pay a small amount as bride price. The popular bride is the *murapennu* (daughter of maternal uncle or paternal aunt). Karimpalans cremate the adults and bury children.

Kattunayakans

Kattunayakans are found mainly in the deep forests of North Wynad Taluk. Their name connotes that they are the *nayakans* (chiefs) of the *kadu* (forest). They are also known as *Jen* or *Ten Kurumbers* after the honey which they gather. They are tall and sturdy in appearance. They speak a dialect which consists of words drawn from almost all Dravidian languages. The Kattunayakans live in miserable huts and the majority subsist on roots, herbs and honey collected from the forests. Though non vegetarians they avoid eating beef. They are usually employed as labourers in estates while a few are employed by the Forest Department as mahouts and watchers. The Kattunayakans have faith in charms, sorcery and black magic. Worship of the Sun, Moon and Siva is common among them. Their favourite deities are Masti and Maladaivam. The Kattunayakans have the institution of the headman (*Muttam*) who is obeyed and respected. Marriage by purchase and elopement is popular among them. The bride price that is paid is Rs. 5 at the highest. Polygamy is a common feature among them. Divorce, desertion and remarriage are permitted and are also common. The Kattunayakans bury their dead in a solemn manner in deep graves, dug near their habitation.

Koragas

The Koragas are inhabitants of Kasaragod Taluk. The name Koraga may be a corrupt form of Koravar or hillmen. They are a quite and inoffensive tribe who prefer to live in the outskirts of villages. They are of average height and dark complexion and have a curly hair which is knotted at the back of the head. The adults have moustaches and use a cap made of the spathe of the arecanut palm (*Areca Catechu*). Both men and women use ear-rings and bangles and the women use nose rings and beads. They are non-vegetarians and eat even carcass and this has led to their being treated as a low and primitive tribe. There are two types of Koragas, the Soppu

Koragas who use garments of leaves and Kuntu Koragas who use clothes. The Koraga women believe that they please the Gods by using grass or leaf skirts. They speak a corrupt form of Tulu which is difficult to understand.

Koragas are engaged in basket making. They live in very low huts thatched with grass or leaves. Marriages among them are arranged by the parents and the ceremony would take place on Sunday night at the residence of the bride. A bride price of Rs. 2 is paid the bride's mother. Divorce and re-marriage are permitted. A peculiarity of the Koragas is that if a woman is found guilty of adultery she has to pass through seven huts set on fire before she is purified and declared fit for readmission into the caste.

Koragas are Sun-worshippers and they name their children after the days of the week.* A son or daughter born on Sunday, is named Aita (Aditya) and one born on Monday is called Toma (Soma). The Koragas also worship other deities like mari-amman and Kala (Swami). They also celebrate Vishu and visit local Bhagavati temples. Festivals like Gokulashtami and Vinayaka Chathurthi are also observed by them. The Koragas bury the dead.

Kudiyas

The Kudiyas are found mainly in the Panathady village of Hosdurg Taluk. They claim that their early progenitors are Gods who lived in the mountains of Coorg. Their colour varies from very light to very dark brown and they are of medium height. The Kudiya men are seen in different types of dress, even in shirts, trousers and attractive head dresses. Their females dress in a manner similar to the Coorg women and they use ear rings, bangles and rings. Their language is a poor form of Tulu which is difficult to understand. They are non-vegetarians, but they avoid beef. They follow the patri lineal (*Makala Santana*) system of succession. The Kudiyas lives in small but well kept homes in the forests and they also use wooden furniture and brass and aluminium ware. They have a liking for agriculture and they cultivate lands wherever they can get them. Rearing of bulls, poultry and cattle is a common occupation among them. The Kudiyas have an elected priest and a *Yejaman* (head man) who is also known as *Gurikara* or *Malamudiya*. The headman is present on all important occasions like marriages, funerals etc. Disputes are settled by a council of four or five elders presided over by the seniormost among them. Marriages among the Kudiyas are initiated by the heads of families. Cross-cousin marriages are common. The bride price paid among them is Rs. 25 at the

* It is significant to point out in this connection that Kora is a name applied to some northern tribes like the Godaba, Muka, Dora and Rona. It is said to mean 'Sun'.



An old Kunchiya

highest. The settlement of marriage among them is preceded by consultation with an astrologer. Divorce and remarriage are common among the Kudiyas. Polygamy is very popular and in many families the wives live together. The Kudiyas have their shrines inside the forests where they keep idols of wood, metal, or stone and worship them as sacred. One of their favourite deities is Kallati, a Goddess similar to Kali. Other favourite deities are known as Kamandevaru and Bhairava. They also worship the spirits of ancestors and innumerable jungle deities. The Kudiyas have no rule regarding disposal of the dead. Both burial and cremation are resorted to.

Kurichiyas

The Kurichiyas are found in the forest areas of Tellicherry and North Wynad Taluks where the Pazhassi Raja once held sway. According to the Census of 1961 they number 8,810 in this District. They are aristocrats among the Hill tribes and occupy the highest social position among them. The Kurichiyas are skilled bow-men and they played a heroic role in the Pazhassi Revolts. Most of them have their own lands, but a few have since been dispossessed of their holdings by money lenders and petty traders from the plains. Their complexion varies from light to very dark brown and the men are tall and have their long hair tied in a knot on the side of the head The more advanced sections among the Kurichiyas crop their hair and wear shirts and banians.

The Kurichiyas have followed the *Marumakkathayam* system. Their joint families sometimes consist of as many as 80 or 90 members and they live in five or six large-sized houses in a cluster. The sons and daughters have had no rights to the father's property. The Kurichiya territory is divided into several *nads* each of which is under a headman. All disputes among them are decided by the headman of the *nad*. The Kurichiyas consider themselves superior to all other tribes and castes and they look down even upon the Brahmins. They do not eat food cooked by non-Kurichiyas nor do they allow the latter to enter their huts or to touch any part of the same. Those among them who violate the accepted rules of social conduct are treated as out-castes and many such out-castes have embraced Christianity The main area where such conversions have taken place is Pallikunnu in Anchukunnu village. Kurichiya orthodoxy has stood in the way of even their children being sent to school. In recent years attempts have been made to induce the Kurichiyas to send their children to schools and to take to new avocations. The Welfare School in the Kannavam colony in Tellicherry Taluk is specially meant for them and all students in the institution are Kurichiyas. A Kurichiya is working as a Peon in the Block Development Office at Manantoddy.

The Kurichiyas are essentially agriculturists engaged in *punam* or shifting cultivation in the lands made available to them by the Forest Department. Some have plantations of pepper, arecanut and cash crops and are financially well off. They collect hill pepper and exchange it for their requirements. Some of them work as watchmen and labourers for the Forest Department. A popular pastime among Kurichiya women is the catching of fish in the mountain streams. The Kurichiyas have the institution of the headman (*Muppan*) who is distinguished by the knife with a silver handle which he always carries with him in an engraved sheath. They have also the *Nethyadi* (magician) who receives regular contributions from among the members of the community. Neither the headman nor the magician holds the office by hereditary succession. When the headman dies the adult members of the community go to the nearby temple and the first person among them who get possessed (divinely inspired) is acclaimed as the new headman. The Kurichiyas conduct their marriages by negotiation. Marriage by purchase is popular and a minimum amount of Rs. 11 is paid as bride's price. Divorce, desertion and remarriage are common. The Kurichiyas visit Hindu temples like those of Kottiyur, Thirunelli and Parassinikadavu. Their chief deity is the hunting god Muthappan while some worship Vishnu also. In the forests, where Kurichiyas live, certain localities where the Muthappan is believed to exist, are marked with heaps of stones and women and children are forbidden to visit these places.

The Kurichiyas are averse to manual labour and seldom work as hired labourers. They are usually timid by disposition and avoid transactions in the open market. Instead of purchasing their requirements from the open bazaars they get them from visiting pedlers who charge exorbitant rates. The Kurichiyas are confused by money accounts and they pay to the pedlers whatever is demanded of them. As a result of such timidity and ignorance many Kurichiyas have become heavily indebted to the money lending classes in small towns like Manantoddy.

Malayalars

The Malayalars are found in the forest areas of Tellicherry Taluk. They claim that they were at one time attached to the army of the Kottayam Rajas. Their colour varies from light to dark. The men use rings, ear rings, shirts and banians while women use ear rings, rings, nose rings, blouses and mundu (cloth). They have followed the *Marumakkathayam* system They are relatively more advanced than the other hill tribes of the District, and have attractive and well-built houses, some of them being even two-storeyed. At one time they practised shifting or *Punam* cultivation, but they have now taken to settled agriculture. They visit Hindu temples and their favourite deities are Bhagavathi, Ayyappan and Muthappan.

They have their headman called *Uralan* and he enjoys certain privileges. Some men of this tribe have married from other communities such as Thiyyas, Ambalavasis etc. Divorce and remarriage are common among them. Burial is the common form of the disposal of the dead among them.

Malayans

The Malayans are found mainly in Cannanore Taluk. They are of medium height and of dark complexion. Both sexes use rings and ear rings and grow long hair and knot it either in front or at the back. Their women wear blouses and sarees and cheap ornaments. They have the institution of the headman who settles disputes among them, arranges marriages and officiates at funerals. The main occupation of the Malayans is the collection of hill produce and bamboo and timber. Their favourite deities are Veerabhadran, Bhadrakali and Mariamma. They also worship the God of Love (Kamadeva) and his wife Rathi. Marriages among them are settled by parents. Marriage by purchase is also popular, the bride price being usually Rs. 10. Divorce, desertion and remarriage are common. The Malayans usually bury their dead, though cremation is also sometimes resorted to.

Maratis

The Maratis who number 14,806 in the 1961 Census are seen at Adur, Delampadi and such other villages in Kasaragod Taluk and Panathady in Hosdurg Taluk. They are regarded as immigrants from Southern Maharashtra or Goa who left their original home during some troublesome period of history. They speak a poor dialect of Marathi with many Kannada and Malayalam words. They are of average height and light complexion. Both sexes grow hair and knot it at the back. The women wear saris, blouses, nose-rings, rings, bangles etc. Men generally wear a dhoti while at work but they use shirts when they go out to developed areas. The Maratis are now economically much better than most other tribes of the District. They are mainly employed as agriculturists and labourers. Most of them have their lands and a few are petty traders. The Maratis are particularly noted for their capacity for hard work and therefore they are much in demand for employment as domestic servants and farm labourers. They also rear cattle, and sell milk and butter to supplement their income. Their huts are generally spacious and well-built. They have their headman called *Yejaman* or *Gothukaran* who is respected and obeyed. Their marriages are settled after negotiations between the parents. Though polyandry is unknown, polygamy is common. Divorce and remarriage are also permitted. Maratis are Hindus of high social standing and they employ Brahmin priests for religious functions. They respect the Sringeri Mutt and their chief deity is Goddess Mahadevi. The Maratis generally cremate the dead except infants.

Mulla Kurumbars

The Mulla Kurumbars are found only in the Kuppathode village in the North Wynad Taluk. They resemble the Kurichiyas in general appearance, dress, customs etc. They claim that they are the Vedas of South India who on coming into Malabar came to be called Kurumans or Kurumbars. Their huts are superior to those of most of other tribes and may be described as the best among the Wynad tribes. The Mulla Kurumbars live in huts with high foundation, mud walls, doors and strong roofs. They are mainly an agricultural class who live on the produce of their labour. Some are also employed as labourers and watchmen under the Forest Department. They have their headman called *Mudali* or *Moopan* who presides over the meetings of the council of elders and administers their social affairs. He is distinguished by the silver bangle worn on his right arm. Many members of the tribe pay annual visits to the famous temple at Thirunelli. Their popular deities are Kariappan, Mariamma, Iyyappan and Kali. Ancestor worship is also popular among them. Marriages among them are settled by negotiations between parents. Payment of bride price is essential for the conduct of the marriage. Divorce is permitted among them. but if it takes place on the initiative of the wife, the purchase money has to be returned. Widow marriage is permitted. Polygamy is common but polyandry is unknown. While burial is the common form of the disposal of the dead, respected old men are cremated.

Paniyas

The Paniyas of Wynad are the largest group of illiterate and primitive tribes in Kerala State. They number 14,308 in this District according to the 1961 Census. According to tradition they were the most ancient inhabitants of Wynad and the Goundan landlords who migrated from Mysore captured and enslaved them. There was a time when the Paniyas were the main stock-in-trade for a kind of slave trade on the West Coast and this has led to the impression that they might have been imported from Africa and sold in Malabar sometime in the past.* In fact, the Paniyas resemble the African tribes in their curly hair and thick lips. They are short in stature and their complexion varies from dark to dark shades of brown. Women wear ear rings, nose rings, bangles. coloured beads and rolled palm leaves in their dilated ear lobes. Men go almost semi-naked and women wear short *dhothies* and a cloth to cover their breast. Their language is a corrupt dialect of Malayalam with an admixture of Tamil and Tulu words. Though rice is their diet they have been noticed to consume wild roots and herbs and also fish, prawns and crabs. The Paniyas live in poor huts near the palms and plantations where they are employed. They are often compelled to wander

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* *Hill Tribes of Kerala*, A. A. D. Luiz.



Mulla Kurumba Girl

from place to place with their families in search of employment. The Paniyas are clever agricultural labourers and their services have been indispensable for the land owners in the Wynad area. A system of "bonded labour" prevails among them. The Paniyas assemble in hundreds on the occasion of the annual festival in March in the Valliyurkavu temple near Manantoddy and it is the practice for prospective employers to pay them lump sums of Rs. 30 or so in advance *(Nilpupanam)* and engage them for work for the whole year, i.e., till the next festival at Valliyurkavu. This custom is disappearing in recent years owing to the pressure of public opinion and the consequent intervention of the Government against its continued practice. Though not openly done on the occasion of the festival as before, it is learnt that the Paniyas get small sums in advance from prospective employers by contacting them in their own houses during the season and undertake to work for them for the whole year. There have, however, been complaints that some of them obtain such advances from more than one landlord at a time and eventually abscond. The Valliyurkavu festival season is the only occasion when the Paniyas, Adiyas and other agricultural labourers get cash for the purchase of fanciful things like bangles, ear rings, necklaces made of beads etc., at the fair and consequently the practice of accepting cash payments in advance from the landlords has almost come to stay. On all other occasions they are paid their wages only in kind. Some of the Paniyas are also employed as mahouts and fire watchers by the Forest Department. There are very few Paniyas who own land and work as independent farmers. The Paniyas have their own headman called *Kuttan* who is usually selected by the landlord on whose farms they are settled. The Paniyas have their own shrines in the forests, but they also visit Hindu temples in the plains. Devil worship is popular among them and they also practise various forms of black magic. The Kattu Bhagavathi (Goddess of the Jungle) and Kali are their favourite deities. Marriages among them are settled by the parents after obtaining the formal approval of the headman. It is also customary to pay a small amount as bride price to the parents of the bride. If the bridegroom is unable to pay the bride price, he has the option to serve the parents of the bride. Sometimes both service and bride price are insisted on. Marriage by elopement is also exceedingly common among the Paniyas. Divorce and desertion are very rare among them. Burial is the customary form of disposal of the dead.

Urali Kurumbars

The Urali Kurumbars are found in the Reserve Forest areas of this District. They are of short stature and uncouth in appearance. Their complexion varies from dark to darker shades of brown. While the men are seen in different types of dress women knot a coloured cloth over the breast and

another to cover the upper part of the chest, back and shoulders. Their dialect consists mainly of words and phrases from Kannada and a few from Malayalam, Tamil and Tulu. They are non-vegetarians and eat all that is available. The Urali Kurumbars live in small huts made of bamboo or reed and thatched with straw or grass. At one time they were nomadic food gatherers and hunters. In recent times many have entered service as labourers and watchmen under the Forest Department. Some have also taken to cultivation on lands provided free of cost. They are also basket makers and cane makers. Their headmen called *Muppan* is consulted on all important occasions. The Urali Kurumbars are believers in devil worship and ancestor worship. Their favourite deities are Siva under the name Bhairava and a female Goddess called Vetta Chicamma. Marriages among them are negotiated by parents and payment of bride price is common. Cases of divorce and desertion are also come across frequently. Though polyandry is unknown polygamy and concubinage are common. Burial is the traditional form of disposal of the dead.

Hindu Religious Beliefs and Practices

The religious beliefs and practices of the Hindus of the District are similar to those in other parts of the country. The Hindus worship all the major Gods and Goddesses of the Hindu pantheon as well as several minor deities. Siva, Vishnu. Bhagavathi, Subramonia, Ganapathi and Sastha are some of the major deities worshipped and Cannanore District has some famous temples dedicated to these deities. The temple of Thirunelli which is situated in the Reserve Forests of North Wynad is one of the most important Vishnu temples in the State. Vishnu is also worshipped in several other forms like Krishna, Rama, Narasimha etc. Among the important Krishna temples of the District may be mentioned those of Trichambaram, Kadalayi (Chirakkal), Koipady, Bellur, Kumbla etc. Sri Ramaswami temple at Thiruvangad near Tellicherry is a notable shrine. The Andalur Kavu in Dharmadom is also an important shrine dedicated to Sri Rama. The Sri Eranellur Narasimha temple, Kuppathode, North Wynad, is a temple dedicated to Vishnu in the form of Narasimha. The presiding deity in the Srimad Anantheswar temple, Manjeswar, is Bhadra Narasimha, though the deities of Siva and Subramonia are also installed therein. The most important of the Siva temples are those of Kottiyur, Thodikalam, Taliparamba, Payyavur, Kanhangad, Parassinikadavu, Adur, Nileswar, Trikkanyavu etc. Among the recently consecrated Siva temples the Jaganatha temple, Tellicherry, founded by Sri Narayana Guru deserves special mention. Bhagavathi is worshipped in various forms such as Thampuratti, Bhadrakali, Chamundi, Annapurneswari, Durgaparameswari etc., and there are temples dedicated to her in almost every village. The Valliyurkavu Bhagavathi temple in North Wynad, the Chirakkalkavu at Koduvalli, the Kadamberi Chuzhali Bhagavathi temple in Morazha village and the

Mannampurathu Bhagavathi temple at Neleswar are among the most important Bhagavathi shrines. The Madayikavu at Pazhayangadi the Porkalikavu near Kottayam, and Kalarivathikkal Kavu at Baliapatam are also important Bhagavathi temples. The Annapurneswari temple at Cherukunnu (Cannanore Taluk) is the only temple of its kind in Kerala. At Ichilangode in Kasaragod Taluk is a Chamundi temple. At Pallikunnu there is the temple of Mookambika where Bhagavathi is worshipped as Mahishasuramardini or Durga. There are a number of temples dedicated to Durga Parameswari in Kasaragod Taluk for example, at Ubrangala, Uppala, Beyar, Muliyar, Karadka etc. The Subramonia temples at Payyannur, Peralasseri and Muliyar are among the most important of their kind in the District. The Srimad Anantheswara Vinayaka temple, Madhur, has a Ganapathi idol of considerable repute, though it is pre eminently a Siva temple. The Velom Ganapathi temple at Mayyil also deserves notice. There are Sastha temples at Chalat, Kunhimangalam, Cheleri, Kadirur, Chandragiri etc. In addition there are deities like Vettakkorumakan (God of Hunting), Kshetrapala, Hanuman, Mariamman, Ammanvaru etc. The Vettakkorumakan temples may be seen at Chittariparamba, Cherukunnu, Andoor, Panappuzha, Kadannapalli, Neleswar etc. Among the temples dedicated to Kshetrapala the Madiyankulam Kshetrapala temple at Ajanur and the Udinur Kshetrapala temple, Udinur, deserve mention. There is a recently renovated temple of Hanuman in the Bekal fort. Hanuman is an important deity in the Sri Rama temple, Thiruvangad and *Avil* is the chief *vazhipadu* offered to him by the devotees. Among the many temples dedicated to Mariamman the one at Hosdurg is a major institution. At Vorkady in Kasaragod Taluk is an important Ammanavaru temple.

The hill tribes of the District have their own peculiar religious rites and deities. Their religion is a curious mixture of animism, totemism and crude polytheism. They treat the super natural with more fear than reverence and perform various rituals to propitiate the Gods and win their favour. In addition to worshipping Vishnu, Siva, Subramonia, Sastha and other deities the hill tribes also worship numerous villages and jungle deities connected with the localities where they live. The Adiyans worship such deities as Mala Daivam (God of the Hills), Kottali Kuruman and Mandu Daivam. Bhadrakali is the favourite Goddess of the Chingathans and the Kaders. The latter also worship a God called Malakari who is the manifestivation of Siva as hunter. The popular Gods of the Koragas are Kata and Mariamma and that of the Kudiyas is Kallati a Goddess similar to Kali. The chief deity of the Kurichiyas is the hunting god Muthappan (Siva) while some of them also worship Vishnu. The Malayalars worship Bhagavathi, Ayyappan and Muthappan while the Malayans have Virabhadran and Bhadrakali as their deities. The Karimbalans worship Kama the God of Love and his wife Rathi. The popular deities of

the Mulla Kurumbars are Kariappan, Mariamman, Ayyappan and Kali. The Paniyas worship the Kadu Bhagavathi (Goddess of the Jungle) and the Goddess Kali in her malignant forms. It is also a feature of the religion of the tribal people that they worship the spirits of their ancestors and perform various rites to propitiate them. Worship of the *Bhoota* or devil in various forms is also popular among them. Some of the tribes like the Koragas *worship the sun.*

Serpent worship is widely prevalent among the people of the District. A serpent *kavu* was at one time an integral part of almost all Namboothiri and Nair houses, though with the progress of urbanisation such institutions have become very few. The serpent was regarded as divine and its propitiation deemed essential to ensure the prosperity of the family. The ceremony of *Pampu Thullal* or serpent dance has been resorted to for averting the occurrence of family misfortunes by pleasing the *Nagas*. In the Kasaragod area snake worship has prevailed on an extensive scale from very ancient days, and it has been accompanied by many animistic rites and practices as in Malabar. Manjeswar in this Taluk has been particularly associated with the cult of serpent worship. In the Subramonia temple at Peralasseri it is customary to offer eggs as *Vazhipadu* to the deity with a view to propitiating the Serpent God and avoiding misfortunes. Naga worship at Peralasseri is as famous as at the Naga Shrines at Mannarasala and Vettikode in Alleppey District. In the Thodikulam Siva temple near Kannavam *Sarpabali* is an important offering.

Ancestor worship is another practice which has been common among the Hindus of the District. It has been customary to celebrate the death anniversary or *sradha* of ancestors. Offerings are made to departed souls on the New Moon and *Sankranthi* days.

The devil or *Bhutha* worship is very popular among the Hindus of the District, particularly in the Kasaragod-Hosdurg area. As *Bhutha* worship as such is rare in other parts of Kerala, this kind of worship seems to have been introduced from Tuluva where it is extremely popular. Kalkuda and his sister Karlutti, Bobbariya and Kodadabbu are the names of the most dreaded *Bhuthas* in Tuluva. Vishnumurthi *bhutha* is Narasimha (the Man-lion) of the Sanskrit lore. Another important *bhutha* of Tuluva is Panjurli, whose fame has spread beyond the limits of Tuluvanad into North Kerala. Kalkuda is widely known in Kerala as Chathu Kutti or Kutti Chathan. Vishnumurthi *bhutha* in Kasaragod and other places in North Kerala is also known as Mangalapurath (Mangalore) Devatha, a name explicitly denoting his origin of place. Almost every *desom* or village has its *bhuthasthanam* or spirit temple. The ritual dance which is known in the District as *Theyyattam* or *Theyyam Thullal* is an invariable accompaniment of devil worship. In the Kasaragod and Hosdurg Taluks the devil dances

are performed by certain priestly classes like Malayan, Vannan and Velan. These *bhuthas* here as in Tuluva are generally worshipped in *Sthanas*. One of the most ceremoniously performed *bhutha* dances in the District is the one performed at the annual festival of Madiyankulam temple at Ajanur.

Fasts and Festivals

The traditional Hindu has been a believer in fasts or *Vrathams*. Though the observance of fasts is not very popular now with the educated sections, it still has its hold on the orthodox sections of the community. The important fasts are those undertaken on the *Shashti*, *Ekadasi*, *Pradosham*, Full Moon and New Moon days. The object of these fasts is to propitiate some deity or other and secure spiritual benefits.

The Hindus observe a number of religious festivals. In *Chingam* (August-September) the *Ashtami Rohini* or *Gokulashtami*, the sacred day on which Lord Krishna was born, is celebrated. The *Vinayaka Chaturthi* which also falls in the month of *Chingam* is an occasion for the worship of Ganapathi. The *Navaratri* festival which falls in *Kanni* (September-October) is a nine days festival and is a favourable period for the worship of *Sakthi*. The last three days are set apart for the worship of Saraswathi, the Goddess of Learning. Throughout the *Durgashtami*, *Mahanavami* and *Vijaya Dasami* days the worshippers refrain from doing their customary work and students, especially of the Hindu community, do not attend to their regular studies. The *Vijayadasami* or *Pooja Eduppu* day is regarded as auspicious for the beginning of children's education *Vidyarambha*. *Narakachaturdasi* or *Deepavali* in the month of *Thulam* (October-November). It is also known as the festival of lights. The festivities associated with *Deepavali* in Tamilnad or North India are, however, missing in this District. *Maha Sivarathri*, the day on which Lord Siva danced the *Thandava* dance, is celebrated in *Kumbhom* (February-March) in the Cannanore District as elsewhere in the country.

The most important festival of the Malayalees celebrated on a very grand scale all over Kerala is *Onam*. It is the harvest festival of Kerala and falls in the month of *Chingam* (August-September). Onam is celebrated in Cannanore District also, but the tradition current here in regard to its origin is different from what it is in Central or South Kerala. According to tradition prevailing in Central and South Kerala *Onam* is celebrated in memory of Mahabali, the mythological king, who ruled gloriously over Kerala and under whom all people were happy and who is supposed to revisit the land once a year, but in North Malabar it is associated with the *Mamankam* festival. There are also variations in the details of the celebration. In Cannanore and other parts of North Malabar *Onam* is celebrated mainly on two days viz., on *Uthradam* and *Thiru Onam* days while in other parts of Kerala the celebration begins on

Atham and lasts for ten days of which the last four days are more important than the rest. The pervading spirit of *Onam* is brotherhood and peace and all feuds and quarrels are supposed to be forgotten.

The festival of Vishu which falls on the first day of *Medam* (April-May), the Vernal equinox, is observed on a grand scale by the people of the District. The day also coincides with the Tamil New Year Day. The most important ceremony connected with Vishu is the *Kani Kanal* (literally means the first sight). On the night previous to the Vishu day the *Kani* is arranged. It consists of a number of things believed to be auspicious. Cadjan leaf-book, gold ornaments, newly white cloth, a measure of rice or paddy, bell-metal mirror, halved jack fruit, flowers of the Konna tree, halved coconut, yellow cucumber and two standing oil lamps with coconut oil emitting sparkling light are placed in a convenient room. On the morning of Vishu day every member of the family gets up early and sees the *Kani*. The Malayalee believes that if he sees these auspicious things on the first day of the New Year, the whole of the year will be lucky for him. Children and poor people get gifts of money from elders on the Vishu day. This is called *Vishu Kaineettam.* An indispensable element in the celebration of Vishu in this District is the extensive display of fireworks in almost every Hindu home.

Thiruvathira which is an important festival in Central Kerala is not generally observed in this District. Its counterpart may, however, be seen here in the *Pooram* festival which falls in the month of *Meenam* (March-April). This festival begins on the day of *Karthika* asterism and ends on the day of *Pooram* asterism. During these 9 days the image of Kamadeva is installed in every Hindu home and unmarried girls offer *pooja* and floral homage to the God of Love. In the erstwhile *Marumakkathayam* families the children of the female members are much sought after for this purpose during the Pooram season. On the final day of the festival, that is, the Pooram day comes the climax when there is a ceremony of bidding formal farewell to Kama. The image of Kamadeva till then installed and worshipped inside the house is taken out to the accompaniment of lighted lamps (*Nilavilakkus)* and *kurava* by women. The most interesting part of the formal farewell ceremony is the special request made to Kama that he should not go beyond the Korapuzha river lest the maidens of South Malabar should mesmerise him and prevent him from returning to the North. The *Pooram* season is an occasion for rejoicing and merry making. *The poora ada* which is made of rice, jaggery and coconut is a special offering made to Kamadeva during the festival and it is an item which is particularly relished by children. Another interesting feature of the *Pooram* festival is that it is accompanied by the *Poora vilakku* (illumination)

and *Poora Kali* (a kind of folk play) in the temples of the District.

Inter-caste Relations

Inter-caste and inter-sub-caste relations were at one time very rigid in this District as elsewhere in the State. The dominant factor which controlled the relations between castes was the distinction between the *Savarnas* (High Caste Hindus) and *Avarnas* (Low-caste Hindus). The Brahmins, the Kshatriyas, the Nairs, the Bants etc., were in the apex of the social hierarchy. The Thiyyas, the Billavas, the Mukkuvas, the Cherumas, the Pulayas, the Hill Tribes etc., were considered as belonging to the lower strata of society and they were prevented from having contacts with the Upper Castes. Inter-dining and inter-marriage were not looked upon with favour and untouchability was observed on an extensive scale. Even among the members of the same caste there were factors which stood in the way of free social intercourse. Some of the sub-castes claimed social superiority over the others and refused to have inter-marriage and inter-dining with those whom they considered as inferior to them. Apart from the concept of social inferiority, the regional factor also stood in the way of free social intercourse between members of the same caste on an inter-District basis. The Nairs and Thiyyas of North Malabar considered themselves as a class higher in status than their counterparts in South Malabar. Consequently members of these castes from this District seldom used to have matrimonial and social connections with the members of the same castes living to the north of the Korapuzha river which was the dividing line between North Malabar and South Malabar. It seems that apart from the pretensions to superior social status the stronger hold of the *Marumakkathayam* system of inheritance in North Malabar was one of the important factors which stood in the way of free social intercourse between the members of the same castes on an inter-District basis.

The restrictive influences on free relations between castes and sub-castes have broken down in recent years. Several factors have contributed to this change. The work of social reformers like Sree Narayana Guru, the influence of Hindu reform movements like the Ramakrishna Mission, the growth of western education, the increasing pace of urbanisation, the rapid development of the means of communication, the advance of science and techonology and the introduction of adult franchise are all factors which have contributed to the improvement in inter-caste relations in recent times. The Temple Entry Act of 1938 which threw open the temples to all Hindus irrespective of caste may also be mentioned in this connection. With the dawn of independence and the declaration of untouchability as illegal the social revolution entered a decisive phase.

NEW RELIGIOUS LEADERS AND MOVEMENTS

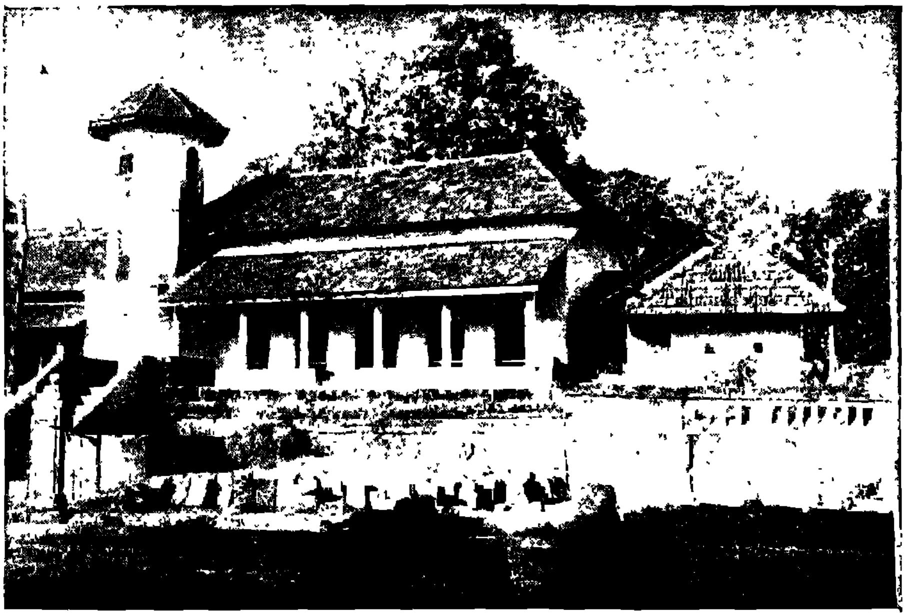
Two Hindu religious leaders of repute who are closely associated with this District are Swami Nityananda (1897-1961) and Swami Ramadas (1884-1963). Both these leaders had Kanhangad or Hosdurg as the main centre of their activities in this District, though the former later shifted his headquarters to Ganeshpuri in Maharashtra. The influence of the teachings and work of Swami Nityananda and Swami Ramadas was not confined to the District. They inspired and gathered around them thousands of devotees from all parts of the country.

Muslims

Islam as a religion might have been introduced in this District quite early. According to tradition the pioneers of Islam in Kerala were Maliq Ibn Dinar of Arabia, his two sons, one grandson and his grandson's wife and their family of 15 children. Maliq Ibn Dinar is believed to have founded mosques at Kasaragod, Baliapatam, Madayi, Sreekantapuram and Dharmadom in this District. Islam got a large number of converts from various sections of the population and before long it became an influential religion. The Muslims today form the second largest community in Cannanore.

The Muslims of the District are known as the Mappilas. The majority of them are Sunnis following the Shafi school of ritual and dogma. Their language is Malayalam, though there is also a small minority of Muslims who speak Urdu. The progress of education among the Muslims has been slow. The majority of them are merchants, day-labourers and fishermen. In the urban areas like Tellicherry, Cannanore and Kasaragod much of the business is in their hands. There are also influential land-owners among them. With the exception of some sections in Kasaragod Taluk the Muslims of the Cannanore District follow the *Marumakkathayam* system of succession.

The unique distinction of having had the only indigenous Muslim royal house of Kerala goes to this District. The Arakkal royal family of Cannanore which follows the *Marumakkathayam* system of succession has played an important part in the political history of the District. Apart from the Arakkal house this District is also associated with the Keyees who were allied to the Arakkal family through matrimony. The Keyees originally belonged to the village of Chovva near Cannanore town, and like the Arakkal family, they too followed the Marumakkathayam system of inheritance. They distinguished themselves in the field of trade and commerce. Aluppi Kakka and Soosa Kakka were two distinguished members of the Keyee family. The latter maintained very friendly relations with the Travancore Raja. He is believed to have built the famous Odathil Jamat Mosque, Tellicherry, with the valuable



Madayi Mosque

teak obtained from Travancore. In course of time the Keyees gave up the profession of trade and became landowners. The Keyees of Tellicherry who have more than 400 years of history are still an influential and progressive sect among the Mappilas of the District, but they are now divided into four *Tavazhis* or branches, viz., Keloth, Orkatteri, Valiyapura and Putiyapura,

The Muslims are noted for their religious fervour and they are very punctual in paying visits to their mosques for prayers. A *Musaliar* or *Maulavi* is attached to each mosque and subordinate to him is the *Mullah*. The *Kazi* is the head of the congregation and the *Khalif* or *Imam* leads in prayer. The Muslims strictly observe the five essentials of the religion, viz., the recital of the *Shahadat* or creed, the five daily prayers *(Niskaram)*, the Ramzan fast *(Sawn Ramzan)*, the duty of alms *(Zakkat)* and the *haj* or the pilgrimage to *Mecca*. Two important festivals celebrated by the Muslims are the *Cheria Perunnal (Ramzan Edul Fitr)* and *Valia Perunal (Backrid Edul Azha)*. The former is celebrated after the 30 day Ramzan fast in the month of Ramzan, i.e., the 9th month of *Hijira*. The latter festival is in commemoration of Ibrahim's (Abraham) offering of Ishamael. The famous *haj* is performed in Mecca before the celebration of the *Eidul Azha*. An important local celebration of the Muslims of the District is the annual festival in the Jamat Mosque at Kasaragod which is held in commemoration of the services rendered to Islam by Maliq Ibn Dinar.

Christians

Christians form the third important community in the Cannanore District. The percentage of Christians to the total population of the District is, however, insignificant. Though Christianity is believed to have been introduced in Kerala by Apostle St. Thomas in 52 A.D. the religion made progress in this District only with the advent of the Portuguese towards the close of the 15th century. The Christians belong mainly to four Churches, (1) the Syro-Malabar Church, (2) the Latin Catholic Church, (3) the Church of South India and (4) the Orthodox Syrian Church. During the last few decades there has been a long influx of Syrian Catholics into this District from the Travancore-Cochin area of the State and in 1955 by a special decree of the Pope such Christians were united in the Diocese of Tellicherry which was newly created within the Syro-Malabar Church. The Latin Catholics in this District under the Diocese of Calicut has jurisdiction over Latin Catholics in the whole of the erstwhile Malabar District. This Diocese which was formed in 1923 by separating the southern region from the old Diocese of Mangalore is being administered by Jesuit Bishops who were till recently Europeans. There are no difference between the Syrian Catholics and the Latin Catholics except that the former use the Syriac version of the Latin liturgy. It may be mentioned here that while the

majority of the Catholics speak Malayalam those living in the Kasaragod Taluk speak Konkani.

The Protestant Mission have been at work in this District since the first half of the 19th century when the Basel German Evangelical Mission was founded by Dr. H. Gundert, the author of the classical Malayalam-English Dictionary and the first Government Inspector of Schools for Malabar and South Canara. A number of German and Swiss Missionaries came in 1840 and established churches in Cannanore, Tellicherry, etc. Most of their converts were from the Thiyya community. The Basel Missionaries were the pioneers of western education and industrialisation in Malabar. They started a number of schools in various parts of the District. The Missionaries also started tile and textile factories to provide work for the new converts. The Christians comprised within the Basel Mission Church formed a mixed community and inter-marriages between converts from different castes were encouraged right from the very beginning with a view to abolishing caste distinctions among the Basel Mission Christians. During the Second World War most of the Missionaries were interned and their properties confiscated and the factories run by them came into the possession of a British company known as the Commonwealth Trust.

The Basel Mission Christians now form part of the Church of South India which was inauguarated on September 27, 1947. The C.S.I. is the result of a union of most of the Protestant Churches and Episcopal Churches of South India founded by the Western Missionary Societies. Of the 14 Dioceses which now comprise the Church of South India three are in Kerala. Of these the Diocese of North Kerala with headquarters at Shoranur has jurisdiction over the old Basel Mission churches in the Cannanore District. However, the Diocese has formed a separate District called 'Wynad District' to cater to the needs of all the old C.M.S. churches and the new C.S.I. congregations in Wynad consisting of Christian settlers from the Southern parts of Kerala. The Church of South India is an Episcopal Church and has a three-fold ministry, viz., Bishops, Presbyters and Deacons. The Christians belonging to the Church of South India who live in Kasaragod speak Tulu or Kannada while those who live in other parts of the District speak Malayalam.

The Orthodox Syrian Christians living in this District come under the Malabar diocese of the Orthodox Syrian Church of South India whose Bishop has his headquarters at Mulanthuruthi in Ernakulam District.

Manners and Customs

Each community and caste has its own peculiar customs and manners. Some of the ceremonies which are current



Protestant Church, Cannanore

among the Hindus are *Namakaranam, Chorunu, Vidyarambham, Upanayanam, Sradha,* etc. *Namakaranam* or the naming ceremony is celebrated within a month of the child's birth. *Annaprasanan* or *Chorunu* takes place when the child is six months old. This is the first feeding of the child with rice. *Vidyarambham* or initiation into the letters of the alphabet is gone through in the 3rd or 5th year of the child. Usually on the *Vijayadasami* day *(Pooja Eduppu Day)* the father or some person specially chosen for the purpose takes the child and writes the alphabets, the letters being traced in rice by holding the ring finger of the child. *Upanayanam* which is common among the Brahmins of all classes is the investiture of the boy with the sacred thread. It is generally performed in the 8th year and the performance of this ceremony makes him twice born, i.e., Brahmin. *Sradha* is the annual ceremony of making offerings to the departed spirits of forefathers.

Some of the customs which have become defunct and have little more than historical interest may also be described. The *tirandukuli* was a ceremony which was performed after the girl attained puberty. It was prevalent among the Nairs. Bants, Thiyyas Villavas, Kammalas, etc. It usually lasted four days during which period the girl was kept in a separate room but among the Billavas the girl was kept in pollution for ten or twelve days. Relatives and friends used to be invited and entertained in the house of the girl. The puberty ceremony has now become obsolete. *Talikettukalyanam* was another custom prevalent among the Nairs and the Thiyyas and some of the hill tribes like the Kurichiyas and Mulla Kurumbars. Such a ceremoney is not known to have been prevalent among the Bants or Billavas. The *talikettukalyanam* was performed before the girl attained puberty and used to last for several days. Persons of high status and those who belonged to the higher castes were the *tali* tiers. Though generally the number of *tali* tiers was the same as that of the girls, instances were not rare when the same person tied the *tali* round the neck of many girls. The *tali* tier got no marital rights except in rare cases. After this ceremony when the girl came of age she was free to contract marriage with the person of her choice. Under the stress of modern civilisation and as a result of the work of social reformers the ceremony of *talikettukalyanam* has now been given up. An important ceremony performed during the pregnancy of a woman was *pulikudi* (tamarind juice drinking) which is similar to the *pumsavana* of the Brahmins. This is performed in the 7th or 9th months of pregnancy. These ceremonies have now practically disappeared.

Among the Muslims, when a child is born a *Mulla* is called and he lifts up the child and recites in its ear the formulas of the call to prayer. The child is then given gold dust mixed with honey. With the bath which the mother should have on the 40th day her pollution comes to an end. The last bath is

usually followed by a feast. The child should be properly named and shaved on the seventh day, but the ceremony more often takes place in the second or third month after birth. The ceremony is accompanied by a feast and distribution of money to the poor. Circumcision is performed before a boy attains the age of 14, but in this District as elsewhere in North Malabar it is usually done in the 10th or 12th year. The ceremony provides an occasion for rejoicing and feasting. Friends and relatives and authorities of the mosque are invariably invited. The boy should go to the mosque on the first Friday on which he is able to go out.

Some of the customs and manners of the hill tribes may also be highlighted here. Almost all the tribes observe certain taboos or restrictions connected with puberty, a woman in menses, and child birth. As soon as the first menses occurs the girl is segregated in a shed far away from the hut. Such sheds are seen in the settlements of tribes like the Kurichiyas. The tribes believe that touch of a woman during menses would ruin crops and livestock and cause other misfortunes. Among most of them the husband cannot cohabit with wife after the seventh month of pregnancy and until six months after child birth. The woman in menses and after child birth is strictly segregated. Some tribes refrain from hunting and engaging themselves in agricultural operations during the period of pollution connected with child birth. Certain tribes have taboos peculiar to themselves. Thus the Kurichiyas who regard themselves as a superior tribe would not allow an outsider to visit their house. They would not take their meals from houses outside including the *Illams* of the Namboothiris, even if it means that they have to starve themselves. They have also their own notions of untouchability and unapproachability and they keep aloof from the Paniyas, Urali Kurumbars and other tribes whom they look upon as inferior to themselves. The members of the Kurichiya community are not allowed to cut their hair and they wear a particular type of dress. The Paniyas, the most numerous and almost the poorest of all hill tribes of Wynad, have no objection to admitting an outsider to their house, but the Mulla Kurumbars would allow outsiders to enter the verandah of their house. There are certain peculiar customs prevalent among the Mulla Kurumba women during the period of their confinement. For five consecutive days after delivery the mother has to live in a separate room. For fifteen days she has to take three baths a day. In recent years far reaching changes have taken place in the way of life of the hill tribes as result of their contacts with the immigrants and people from the countryside. Many of the old taboos are fast disappearing.

Funeral Ceremonies

The funeral ceremonies among all castes and communities are more or less uniform throughout the State, with some minor

local variations. When the Hindu breathes his last the junior members gather around his bed chanting prayers and as the final moment approches they pour of few drops of water or milk into his mouth. The body is placed in a central room with the head towards the south. It is then washed and marks of *bhasma (sacred ash)* and sandal paste are made on the forehead and joints. The body is laid on a long plantain leaf spread on the floor and it is covered with new cloths. Each of the relatives present pays his last respects to the deceased. The dead body is then removed to a bed of fresh-cut bamboo and taken to the cremation ground on the shoulders by the nearest relatives e.g., sons, nephews, etc. Meanwhile the pyre is prepared. A pit 7′ to 8′ long, 3′ to 4′ deep and 3′ broad is dug from north to south and the pyre is built over it with mango billets in a framework of coconut planks. The eldest son who is the chief mourner tears a piece from the wrapped new cloth and wears it round the waist tucking to it a piece of iron. This is done before setting fire to the pyre. Among the Thiyyas the piece of cloth is tied round the mourner's forehead instead of the waist. The chief mourner with a pot of water goes round the pyre thince letting the water out from a pierced hole. Then he allows the pot on the head to fall from his back on the southern end of the pyre. The mourners then return home. The *sanchayana* or the ceremony of collecting the bones of the dead person is done on the 5th or the 7th day. The mourners collect unburnt bones and ash in a mud pot covered with another and it is buried underneath a jack tree. On a later occasion the bones are carried to some holy place and consigned to the river. On the death of a person the *Beliyidal* (offering of rice balls) continues till the period of pollution is over which may be for 16 days or less. Among the Thiyyas an image of the deceased is sometimes made in rice on the last day and carried in procession to a river for immersion.

As for the hill tribes the vast majority of them bury the dead. Only some like the Maratis, and Karimpalans, prefer cremation to burial. The unpopularity of cremation among the tribes is to be attributed to the prohibitive cost involved and the rule forbidding fires in forests. The graves are usually dug the head of the grave to mark its location. Before the dead the grave with mat or flattened bamboo before the corpse is laid to rest. Most of the tribes also place a stone or two at the head of the grave to mark its location. Before the dead body is carried to the grave it is washed and anointed with oil or sandalwood paste (if available) and covered with clean clothes. A bamboo bier is generally used for carrying the corpse to the grave. Among the Paniyans the son of the deceased circles the corpse thrice before the funeral procession reaches the grave. He carries a lighted fire and a pot of water which is broken at the foot of the corpse before burial. The Malayans bury the dead facing the east. Among some

tribes it is imperative that the brother-in-law digs the grave. A woman who dies while in pollution has to be buried by women themselves. A pregnant woman who dies is buried in a far away grave and a flat stone is placed over it. Among the Malayans the dead are sometimes buried in a sitting position. They also bury an old man with implements. The widow should chew betel and spit on the eyes and neck of her husband's corpse. The Urali Kurumbars place a coin or a piece of metal on the lips of the corpse. The Maratis who cremate their dead have on the 3rd or 5th day the *Banniar kuthuka* ceremony when the bones are collected and buried. Thus the funeral customs among the hill tribes are many and varied.

Among the Muslims, when a person breathes his last his nearest relatives recite the *Kalima* into his ears. Immediately after his death the pillow on which his head rested is removed. The body *(mayyat)* is then neatly washed and covered with clean clothes. It is kept with the legs pointing to Mecca, the toes tied together and the hands crossed on the chest. The arms are also tied with a cloth. The *Mullas* and the relatives read the *Quran* until the body is taken to the mosque. The dead body is washed again and then it is covered with new clothes on which rose water is sprinkled and grains of camphor strewn. It is then taken to the mosque in a bier *(Janaza)* and placed in the grave with great solemnity amidst the chanting of holy hymns. Those who can afford to arrange for the reading of the *Quran* for a few days by a group of persons in a small pavilion temporarily built on the tomb. The *Maulud* ceremony is performed on the 3rd, 7th or 15th and 40th days after death. During this time alms are distributed among the poor. Mullas are paid for their services and a feast is given to the invited guests. The *Maulud* ceremony after burial is now being given up by the advanced section of the Muslim community in the District.

Among the Christians, on the death of a person the body is washed, covered with new clothes and placed in a room facing the East with a cross at the head and candles at either side. The news of the death is announced to the public by the ringing of the church bell. Prayers are said in the house by the priest. A ceremony of anointing with oil also takes place. When all are assembled the funeral procession starts. The body is taken to the churchyard in a coffin which is decorated and has on it three of four lighted candles with a cross between them. Before the actual burial as the body is being taken into the churchyard the Church bell rings again. Hymns are also sung. Then the coffin is lowered into the grave and the priest sprinkles earth on it in the form of the sign of the cross. At the end of the funeral the relatives and mourners return home and they are served with *conjee* (gruel of rice). Prayers *(Qurbanas)* for the peace of the soul are held during the whole period of mourning. At the end of the seventh day a feast is conducted.

Property and Inheritance

The laws of inheritance that have been in vogue in the Cannanore District as elsewhere in the State are the matrilineal and patrilineal systems. In the Malabar area of the District the matrilineal system is known as *Marumakkathayam* and the patrilineal system as *Makkathayam*. On the other hand in the Kasaragod area the former is known as *Alia Santana* law and the latter as *Makkalakattu*.* The Cannanore District may be regarded as the matrilineal zone of Kerala—the traditional home of the matrilineal system of inheritance. *Marumakkathayam* had a greater incidence here than in any other part of the State. The system was followed by the Namboothiris (locally known as Thirumumbus) of Payyannur Gramam, the Kshatriyas, the Nairs, the Ambalavasis, the Thiyyas, the Mukkuvans, the Chaliyans etc., in the Malabar area and the Bants (except the Parivara and a few Jains), Billavas etc., in Kasaragod. It is unique that among the Namboothiris of Kerala only the Namboothiris belonging to 16 families in the Payyannur Gramam in this District have been known to follow from very early days the *Marumakkathayam* system of inheritance. The *Keralolpathi* attributes this phenomenon to Parasuraman's injunction, but some scholars have assigned a sociological reason for the observance of the *Marumakkathayam* system by the Payyannur Namboothiris. It is suggested that in the quarrel between the Kolathiri and the Perumchellur Brahmins the Payyannur Gramam sided with the former and suffered excommunication at the hands of the latter. Consequently, if the Namboothiris who did not belong to Payyannur married Payyannur women, they would have lost caste and also their rights in their family. The Payyannur women were, therefore, not in a position to go and live with their husbands and had to stay in their own homes with their husbands and children under the care of their brothers.* In spite of their being

* According to tradition the *Aliya Santana* law was introduced in the Tuluva country by one Bhutala Pandya in the ancient period In his *Ancient Karnataka*, Vol. I, (pp. 296-367), B.A. Salatore discusses this traditional story as well as the different theories of the date of the introduction of the *Aliya Santana* law. It may be mentioned here that according to Salatore there was never a person called *Bhutala Pandya* in Tuluva and the story concerning the introduction of the *Aliya Santana* law by this person is therefore unhistorical. He also expresses the view that the *Aliya Santana* law was not legalised in Tuluva till the 15th century A.D. (1444 A.D). Attention is also invited to Chapter III, pp. 280-85. *Trivandrum District Gazetteer* where the different theories of the origin of the *Marumakkathayam* in Kerala and the date of its origin have been discussed. The system of inheritance which prevailed in Kerala till about the 10th century was the patrilineal system and the *Marumakkathayam* system arose sometime in the 11th century A.D. The matrilineal system must have originated in Kerala much earlier than in the Tuluva region.

* See *A History of Kerala*. K. V. Krishna Ayyar, p 355

Marumakkathayayis the Payyannur Namboothiris follow Vedic rules of religion strictly like their brethren in the other *Gramams* of Kerala. In all matters of religion and ceremonial rites the rules governing them are the same as those obtaining elsewhere among other Namboothiris. Their marriage is as much a sacrament and *Sarvaswadanam* as the marriage of the other Namboothiris who follow the *Makkathayam* system. Some of the hill tribes like the Kaders, Kurichiyas, Malayalars, Mulla Kurumbars etc., have also followed the matrilineal system. The Muslims of the District, with a few exceptions, also follow the *Marumakkathayam* system.

The patrilineal system has been followed by all Brahimn castes (except the Namboothiris of Payyannur Gramam), the Parivara and Jain Bants, the Kammalas, the Cherumans, Pulayas, etc.. The majority of the hill tribes of the District like the Adiyans, Karimpalans, Koragas, Kudiyas, Maratis, Paniyas have followed the patrilineal system. The Christians have all along been following the patrilineal system.

According to the matrilineal system which has been very strong in this District a man's own children had no legal claim to his property, and the descent was through the sisters' children. The management of the *taravad* property was vested in the senior male member called *Karanavan*. Since the *taravad* property was the joint property of all the members, male as well as female, each member was entitled to maintenance from it, but none could claim partition. Partition of the *taravad* property was possible only if all the members agreed to such a proposal. The *Marumakkathayam* family was a hot bed of troubles and complications. The junior members of the family were at the mercy of the autocratic *Karanavan* and had to lead an unhappy life subsisting on the pittance that the latter was pleased to dole out to them. The system was found to be unworkable and an agitation was started by the new generation with a view to bringing about its abolition. Legislative measures were enacted by the Government to do away with the evils of the system in response to public opinion. The Madras Marumakkathayam Act of 1933 changed the structure of family organisation and the law of inheritance in Malabar The Act applied to all Hindus including the Namboothiris of Payyannur Gramam who were governed by the *Marumakkathayam* law of inheritance. The Act allowed partition of *taravad* property and legalised inheritance from father to son. The *taravad* property could also now be partitioned without the consent of the *Karanavan*, if the majority of the members demanded partition. The Act of 1933 sounded the death-knell of the *Marumakkathayam* system. By the Kerala Act XXVI of 1958, (the Madras Marumakkathayam (Amendment Act,) the right of individual partition was conferred upon the *Marumakkathayis*. The Hindu Succession Act which came into effect in 1956 provides for a uniform system for all Hindus in the

matter of intestate succession. The Act also removes the inequility between man and woman in regard to their right to property. Its provisions apply to persons governed by the *Marumakkathayam* law also.

Mention may also be made in this connection of the legislative measures adopted to bring about the change from the matrilineal to the patrilineal system among the Muslims or Mappilas. The Mappila Marumakkathayam Act (1939) gave to the Muslim members of the *Marumakkathayam* families except the Arakkal royal house, the right to claim partition of their *taravad* and the property which they came to acquire as a result of such partition was thereafter to be governed by the *Shariat* law. Moreover, the Shariat Act which was passed by the Central Legislature in 1937 was made applicable to properties owned by the Muslims of Madras State by an Act of the State Legislature in 1949, and with this the Muslims in the Malabar area who followed the *Marumakkathayam* law of inheritance also came to be governed by the patrilineal system of inheritance common to Muslims everywhere. Thus in recent years the communities which at one time followed the matrilineal system of succession have decisively changed over to the patrilineal system.

MARRIAGE AND MORALS

Monogamy and Polygamy

The people of the District have generally followed monogamy, but polygamy was not unknown. Among the Namboothiris the eldest son could marry three wives. The Namboothiri youngsters used to have *sambandham* marriage with Nair women. It may be pointed out that the same person could form *sambandham* marriage with more than one woman. The Nair men also differed little from the Namboothiris in regard to polygamy. Though according to religious law a Muslim can many four wives, only a minority of Muslims seem to have kept four wives. It was not usual for a man to have more than two wives. The Christians strictly followed and still follow monogamy. A Christian can marry a second wife only if the first one dies. Monogamy is the general rule among the hill tribes, but polygamy is popular and a plurality of wives is considered a sign of wealth. Polygamy has been noticed among the Adiyans, Chingathans, Kaders, Karimpalans, Kudiyas, Kurichiyas, Malayalars, Maratis, etc. Among polygamous groups the wives live in the same hut. Most of the polygamous communities have recently adopted monogamy mainly as a result of the spread of education. Legislative enactments of the Government have also played a part in encouraging the shift towards monogamy. The Madras Marriage Act of 1896, the Madras Marumakkathayam Act of 1933 and the Madras Namboothiri Act of 1933 imposed on the husbands the legal responsibility for

the maintenance of the wife and children and consequently there was a decrease in the number of polygamous marriages. Besides, the Hindu Marriage Act which came into force in 1956 has modified the law relating to Hindu marriage and it has made monogamy compulsory among all classes of Hindus.

Polyandry

Disparate or non-fraternal polyandry existed for long among the *Marumakkathayam* communities like the Nairs. This is testified to by Barbosa and other European travellers who have written about Malabar.* Among the Thiyyas and Kammalas also polyandry was widely prevalent, and sometimes one wife was shared in common by several brothers. Some of the hill tribes like the Koragas have also practised frateral polyandry. However, the majority of the tribes do not permit polyandry. Even if it prevails among some, every effort is made to keep it a closely guarded secret. The prevalence of polyandry in the past is explained by the fact that its practice tended to prevent dispersion of family property. The Malabar Marriage Commission of 1894 stated that polyandry existed until the third quarter of the 19th century. With the spread of western education there was a growing feeling among the people that polyandry was a sign of the lack of civilisation and gradually they abandoned it. It may also be mentioned here that fraternal polyandry has been less prevalent in North Kerala than in the South.

Traditional Restrictions on Marriage Alliances

Certain traditional restrictions and preferences based on caste, territory and relationship have been generally observed by all castes and communities in this District in the matter of marriage alliances. Marriage alliances are usually entered into with members of the same caste and community and inter-caste or inter-communal marriages are rare. However, in the past the members of the higher castes enjoyed the privilege of marrying women belonging to castes lower to them in status.

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* There has been some controversy among scholars over the question whether the Nairs of Kerala formerly practised fraternal or non-fraternal (disparate) polyandry. Rev. Samuel Mateer has stated in the light of his experience in the Travancore area that the Nairs practised fraternal polyandry, and his view was accepted by R. Briffault. On the other hand, Barbosa, Buchanan and L. K Ananthakrishna Iyer have stated in the background of their acquaintance with the way of life in North Kerala that the Nairs never practised fraternal polyandry but only disparate polyandry. This statement was accepted as gospel truth by E. A. Westermarck, the social anthropologist, who consequently rejected the views of Mateer and Briffault on the subject as being absurd. The *Gazetteer of India*, Vol. I, (p. 541) also states that the Nairs of Kerala formerly practised disparate polyandry. Both these views are, however, only partially correct.

Thus custom permitted only the eldest male member of a Namboothiri family to marry a Namboothiri girl, while all the other members of the *illam* had to form *sambandham* marriage with Kshatriya or Nair women. Moreover, the Kshatriya and Nair women regarded a matrimonial alliance with the Namboothiris as an honour, though such notions have disappeared today. But even these castes do not allow their women to cohabit with men of lower castes. Inter-sub-caste marriages were also rare. Apart from such restrictions based on caste and sub-caste there was also a territorial restriction. Women of this District could only marry within the area to the North of the Korapuzha river which was the dividing line between North and South Malabar. This restriction was particularly observed by the Nairs and the Thiyyas of the District.

The traditional restrictions referred to above are now fast disappearing. The practice of young Namboothiris forming *sambandham* marriage was effectively discouraged by the passing of the Madras Namboothiri Act of 1933 which permitted the younger members to marry Namboothiri women. At the same time the Nairs also began to express their disapproval of the system of Namboothiris consorting with their women, and this has resulted in a decline in the number of matrimonial alliance between Namboothiris and Nairs in recent times. Inter-sub-caste marriages have also become common among the Nairs and Thiyyas as no social stigma is now attached to such alliances. The territorial restriction imposed on marriage alliances between members of the same caste living in North and South Malabar is also not observed very rigidly. It is the spread of western ideas and the growth of urbanisation that have brought about these significant changes in the institution of marriage. The force of public opinion and legislative enactments have also to some extent helped to bring about the change.

In spite of the break-down of the traditional restrictions based on caste, those based on the degree of relationship are still observed. Thus marriage between near relations is taboo. The Brahmins of all classes are divided into a number of endogamous sub-divisions or *gotrams* which cannot inter-marry. Among the Namboothiris the contracting parties must not be related to each other either through father or mother. Marriage with a daughter of a maternal uncle or paternal aunt is prevalent among the Tamil Brahmins and it is even claimed as a matter of right on either side. Marriage with a sister's daughter is also not uncommon among them. Among Sivalli Brahmins a maternal uncle's daughter can be married even without consulting any horoscope and during the marriage ceremony it has been even customary for a bridegroom's sister to obtain from him a formal promise that if he has a daughter, he will give her in marriage to her son. The Nairs observe in their marriage the same rules relating to prohibited degree of relationship as are observed by Tamil Brahmins with the one

difference that marriage with a sister's daughter does not take place. Thus among Nairs the children of brothers and sisters enter into marital relationship. However, the children of sisters do not marry each other. The same restriction applies to the children of brothers, even though technically the two parties belong to different families. Among the Bants in Kasaragod children belonging to the same *bali* cannot marry and the prohibition applies to certain allied *balis* also. Moreover, a man cannot marry his father's brother's daughter, though she belongs to a different *bali*. The hill tribes also observe certain restrictions based on prohibited degrees of consanguinity. Thus the Adiyans do not permit marriage with the '*Murapennu*' (daughter of the maternal uncle or paternal aunt), a practice popular with most of the other tribes. The bride has to be from a non-related family and marrying outside the tribe is also not permitted. Among the Kaders the *Murapennu* is the popular bride. But a marriage between children of two brothers or of two sisters is forbidden. Among the Karimpalans also the popular bride is the *Murapennu*. Cross cousin marriages are conventional among the Kudiyas. Certain sections of this tribe avoid conjugal relation with the paternal and maternal relations. Large numbers of Kurichiyas who have married cousin sisters or paternal cousins in disregard of the prohibited degrees of relationship have had to face social ostracism. Among one section of the Malayans it is forbidden to take a wife from the same clan, but can choose one from mother's clan. Marriage between first cousins is permitted.

Marriage customs and rituals

The marriage customs and rituals prevailing among some of the important communities in the District may be briefly described. The Namboothiris and other Brahmins compare the horoscopes of the boy and girl before marriage, and if there is proper agreement between them the marriage is settled. The party of the bridegroom arrives in procession at the house of the bride on the auspicious day fixed for the marriage. Among the Namboothiris the bridegroom is formally received into the house by women with *Ashtamangalyam*. He then takes a *tali* and gets ready for wedding. After a series of ceremonies of a religious or quasi-religious character the *tali* brought by the bridegroom is tied round the neck of the bride by her father at an auspicious hour. Then cloth is given to the groom and double length cloth to the bride. This is followed by *udakapurvakanyakadana*, or gift of the maiden with water. The bride, her father and the bridegroom stretch out their right hands and the father pours water into the hands of the groom through the palm of the bride. Clasping each other's hands (*panigrahana)* the bride and the bridegroom take three rounds

round the sacred fire. With *Saptapadi* (walking seven steps) the first day's ceremonies are over. Then both the bride and the bridegroom go to the latter's house where some ceremonies are performed on the following day. After the *grihapravesa* they live together in the bridegroom's house.

Among the Nairs when the bridegroom and his party arrive at the bride's residence they are received with *Astamangalyam*. The feet of the bridegroom are washed by the bride's brother. All are seated in the hall or pandal which is specially decorated for the occasion. A circular design is drawn on the floor by rice-flour mixed in water. Near the entrance are placed three lighted oil lamps *(nilavilakkus)*. The bride is brought in by her mother and is seated in the front of the bridegroom. The bridegroom ties the *tali* round the neck of the bride and presents her with cloth. It may be noted that now the *sari* is presented instead of the former *pudava*. A sumptuous feast is served to the assembled guests after the marriage ceremony is over. The marriage customs and rituals of Thiyyas do not differ much from those of the Nairs. Usually Hindu marriages are conducted at the bride's residence. But in recent times a good number of marriages take place in temples. A nominal fee is paid to the temple authorities for the conduct of the marriage. This practice is convenient in many respects. Not only is marriage procedure simplified but unnecessary waste of money or expenditure is avoided.

The Bants in Kasaragod have followed the *dhare* form of marriage. The marriage between virgins and bachelors is called *Kai dhare* and that of a widow *budu dhare*. The latter is performed with less formality. After the match has been arranged the formal betrothal ceremony called *nischaya tambula* takes place. On the day fixed for marriage the bridegroom and party are duly received in the bride's house and entertained to a grand dinner. Then the contracting parties exchange plates of betel leaves and arecanuts. The actual marriage ceremony takes place in a special booth or canopy erected for the purpose. The binding part of the ceremony is the *Kai dhare*. The right hand of the bride is placed over that of the bridegroom. A silver vessel filled with water with a coconut and the flower of the areca palm over it is placed on the joined hands. The vessel is moved up and down thrice with the hands of the bridal pair. Among certain sections the water is poured into the joined hands of the couple. An empty plate and another containing rice are then put before them. The assembled guests prinkle the couple with rice from the latter, and place a small gift, in the former. The bridegroom then makes a gift to the bride. This is called *Sirderchi*. The ceremoney now comes to an end. The Billava marriage ressembles that of the Bants in several details. The binding part of the ceremony is the *Kai dhare* when the hands of the couple are joined together and the parents place the nose-screw of the bridesmaid on their hands and pour the *dhare* water over them.

Both among the Bants and Billavan the widow marriage *(bidu dhare)* is performed with less formality. The pouring of water is omitted and the hands of bride and bridegroom are united behind a screen or cloth stretched between them.

Among most of the hill tribes *tali* tying is the most important part of the marriage ceremony. The marriage ceremonies prevalent among some of the tribes of the District may be considered in detail.

Among the Adiyans the parents of the bridegroom initiate the negotiations for marriage, and on obtaining the consent of the parents of the girl and that of the Peruman (headman) the marriage takes place on an auspicious day at the home of the bride. The tying of the *tali*, a string of beads with a piece of metal in the centre, is the important part of the ceremony. Besides the ceremonies at the bride's hut, there is feasting at the bridegroom's hut as well.

Marriages among Chingathans are settled after negotiations initiated by the parents of the bridegroom. On an auspicious day the bridegroom accompanied by his parents, relations and friends arrives at the hut of the bride, presents her with the *Pudava* (cloth), exchanges betelnut and pan, participates in hospitality and takes the bride away to his hut. There is no formality of tying the *tali*.

The presentation of a cloth to the bride is the chief part of the marriage ceremony among the Kaders and feasting at both family huts is popular.

Marriages among the Koragas are arranged by the parents of the bridegroom. The ceremony is usually held on a Sunday night at the residence of the bride. A small amount, indicated to be Rs. 2 is to be paid as bride-price to the bride's mother prior to marriage. On the day of the marriage, cloth, rice, betel nuts and pan are presented to the bride's family. The bride and bridegroom are then bathed, and dressed in new cloths. After this the bridegroom ties the *Dharamani* (a string of black beads) on the bride. Among some groups the couple sits side by side on a mat with a little cooked rice in front. The elders and visitors bless the couple by throwing rice on them. The bridegroom now presents the bride with a chain of black beads with two pieces of metal in the centre. Feasting is popular and the bridegroom and party spend the night at the bride's hut, but the newly married couple are not permitted to cohabit.

Among the Kudiyas the initiative for marriage negotiation is taken by the mother of the bridegroom. She visits the home of the prospective bride in the company of her daughter or sister-in-law. If the marriage is settled she exchanges betel leaves, betel nut and oil with the bride's parents. A 'Bride price' (Thera) which is Rs. 25.00 at the highest has to be paid. The Kudiyas consult an astrologer and prepare a *Mangala Kurippu* also in confirmation of the marriage negotiations.

Pandals are specially constructed for all the marriage ceremony. The bridegroom arrives at the appointed hour holding the conventional knife and with fruits and presents. On arrival his feet are washed, he is given milk to drink, and then he sits beside his bride. It is also customary to cut a plantain stump before the bridegroom actually sets foot in the wedding pandal. Presentation of a new cloth and *Dhara* (pouring of water on the united hands of the couple) by one of the elders are important rituals of the ceremony. Some sprinkle also grain over the couple and others tie the *tali* (a string of black beads) round the bride's neck, but these are not considered essential rites. One of the highlights of the ceremony is the promise made by the bridegroom to the bride to look after her and her children. The couple then stand before the *Gurikaran* (headman) or the father of the bride, and the latter anoints their foreheads with sandalwood paste, or some such sweet smelling thing. Among one section of the Kudiyas it is essential that the bride's father witnesses the marriage, and the date of marriage is therefore fixed to suit his convenience.

Among the Kurichiyas after the negotiations have been completed the bridegroom, armed with a bow and arrow and accompanied by his relatives and friends, proceeds to the hut of the bride on the day fixed for the marriage. He then gives her presents, and her mother a piece of cloth and escorts them to his hut where the *tali* (marriage badge) tied to the neck of the bride. Marriage by purchase is popular among the Kurichiyas and the minimum amount payable to the bride's parents is Rs. 11. Among the poor families the bride price is paid in instalments. Marriage by exchange of rings has also started among the Kurichiyas recently. The new couple start life together immediately after marriage, but they set up an independent home only later. The bride lives with her husband even though *Marumakkathayam* is the rule.

The Malayans treat marriage as a contract and they have their own peculiar ceremony. On an auspicious day previously fixed the bridegroom and party go to the bride's hut, and on their arrival the bride is handed over to the bridegroom by her parents. The bridegroom presents her with new clothes and invites her and her people to his hut. Among the Nattu Malayans the tying of the thread soaked in turmeric water round the neck of the girl by the bridegroom's mother or sister is the most important part of the ceremony. This thread has to be worn as long as the husband is alive. The Konga Malayans regard the tying of an iron ring on the bridegroom's wrist or neck as the most essential part of the marriage ceremony. The bride and bridegroom are usually made to stand on an *ammikallu* (grinding stone) dabbed with oil, and then bathed. Two rice balls coloured red and black with lighted wicks on them are waved before the couple to ensure that the evil spirits depart. Then the bridegroom ties the *tali*. Their hands are then joined together by the headman. They eat from

the same leaf or plate. Among some Malayans the bride is taken by the bridegroom's sister to her home on a Wednesday and all the ceremonies are conducted there.

The Maratis follow the *Dhare* form of marriage. The ceremony is conducted at an auspicious hour on a day fixed in consultation with a Brahmin purohit, but it is never held on a Friday. On the day previous to the function the bridegroom must necessarily present the bride's family with a minimum of three *paras* of rice and an amount of not less than Rs. 10. The bridegroom accompanied by his parents, friends and relations proceeds to the bride's hut and the marriage is conducted there in the presence of a Brahmin priest. The couple wear clothes dyed in turmeric water and they stand face to face on a mat. The priest then knots thread around their heads, waists and knees. This is later removed and flowers threaded on the string and tied on the bride's forehead. The couple then sit together with their hands joined and the parents and guests perform the *Dhara*, i.e., pouring water on the hands from a *kindi*, a vessel with a long spout. This is the most important part of the ceremony. The bridegroom is expected to present the bride with the *Dharamoni (tali)*, a nose ring and a *rouka* (blouse). The nose-ring and the *tali* so presented may be removed only on the death of the husband. On the first night the bridegroom and party stay on at the bride's residence and partake in the feasting, but the newly-married couple are not permitted to share the bed.

Marriages among Mulla Kurumbars are finalised by the parents with the approval of the headman. Payment of the bride price is essential and the amount is agreed to at the time of the negotiations and paid before the marirage ceremony. On the day previous to the marriage there is feasting in the homes of the contracting parties. The *tali* (marriage-badge) can be tied on the bride by the maternal uncle during these celebrations. The bridegroom and his relatives arrive on the agreed day and present a cloth to the bride. Feasting is conducted on all such occasions. A woman removes the *tali* only when the husband dies.

Paniya marriages are sponsored by the parents of the bridegroom with the due approval of the headman. If the bridegroom is not rich enough to pay the bride price he is given the option to serve the parents of the bride. Sometimes both service and bride-price are insisted on. Giving present to the bride and her mother is indispensable. The presents include coloured beads and a new cloth. The Paniya society has also permitted marriage by capture, or elopement. Among some clans regular annual contributions have to be made to the parents of the wife, and in the event of failure to pay, the wife is even called back by her parents. A primitive custom of the bridegroom being bathed by the headman has since been discontinued. Eating together is an integral part of the marriage ceremony among the Paniyas.

Among Urali Kurumbars negotiations for marriage are initiated by the parents of the boy and, if they are successful, the boy's father gives a coin or a present to the girl's father. Payment of *Thera* (bride-price) is customary and the maximum payable is about five rupees. This amount has to be paid before the actual marriage ceremony which is conducted at the bride's hut. The *pujari* or headman or a senior male member officiates at the ceremony. Tying the *tali* (marriage-badge) consisting of beads threaded on a cotton string is essential. There is also a grand feast. The marriage ceremony is performed during the day and the young couple start living together immediately.

Among the Muslims after a girl is selected for marriage, a few people mostly relatives and friends of the bride and bridegroom meet together to settle the dowry and to make other arrangements. On the day fixed for the marriage the bridegroom and his party proceed to the house of the bride. They are received by the bride's father and others. The religious ceremony which is compulsory for the wedding is the *Nikkah*. It consists of the formal conclusion of the contract before two witnesses and the *Kazi* who registers it. This function can be performed by any learned man, but it is usually reserved for the *Kazi* of the bride's locality. The formula consists of the recital of the *Kalima* and a formal acceptance of the conditions of the match thrice repeated. After the ceremony the assembled guests are treated to a sumptuous feast. The bridegroom is then conducted into the presence of the bride in her chamber. The *tali* is tied round the neck of the bride. After the ceremonies are over the bride goes to the house of the bridegroom. In this District unlike in most other parts of Kerala it has been the custom for the wife to live in her own house and the husband to come to her house every day. Though the custom is undergoing change, it has not died out completely.

The Christians celebrate their marriage in the churches. All arrangements for the wedding are made in the bride's house in the presence of friends and relatives. Arrangement for the payment of dowry is also to be made before-hand. It is the duty of the Parish Priest or any other religious authority superior to the Parish Priest to conduct the marirage. After the marriage service is ready the bridegroom ties the *tali* round the bride's neck. The *tali*, which is the marriage badge, should be worn by the married woman as long as she lives. After paying the fees to the church the bridal pair return home accompanied by friends and relatives. The assembled guests are then treated to a feast.

Dowry system

The dowry system *(Stridhanam)* has existed among all the communities in the District in some form or other. The dowry is usually paid in the form of cash, property and jewellery. The Muslims, Christians and Namboothiris have suffered most

from this time-honoured evil. In spite of the fact that many social reformers have worked hard to do away with the dowry system the evil still persists. Marriage by exchange of sisters and dependent cousins has often been resorted to as a way out of this evil. The Dowry Prohibition Act which came into force with effect from July 1, 1961 provides that giving, taking and demanding of dowry are offences punishable under law. A person who violates the law can be sentenced to imprisonment up to six months or to a fine which may extend to Rs. 5,000, or both. The institution of dowry is, however, so deep-rooted in the present day society that it is difficult to eradicate it only through legislative enactment. Only enlightened public opinion and co-ordinated efforts on the part of the Government and the public can bring about its complete abolition.

While speaking of dowry it may be pertinent to refer to the allied system of "bride price" that is prevalent among most of the hill tribes in the District. Under this system a nominal amount is paid to the maternal uncle or father of the bride and the mother gets a good share of it. Among some tribes the bride price is paid in instalments.

Civil marriage

The vast majority of marriages among all communities are solemnized according to their respective personal laws at their homes, temples, churches or mosques. People generally avoid civil marriage because of the inconvenience associated with it. They resort to it only when marriage under personal law becomes impossible. Love marriages, inter-caste marriages, and inter-sub-caste marriages are registered by the parties concerned, when parents of both the parties, or either of them, raise objections to the marriage. The following statistical information supplied by the District Registrar, Cannanore, throws some light on the frequency of such marriages in the District during the years 1962-64.

		1962	1963	1964
1	Total number of marriages solemnized under the Special Marriage Act 1954	..	1	
2	Number of marriages registered under the Indian Registration Act	86	165	80
3	Number of inter-caste marriages registered	5	7	4

Marital Age

Marriage before puberty was at one time prevalent among communities like the Nairs, Thiyyas etc. Infant marriage was not prohibited by the Bants, but it was not common. The Namboothiris adhered strictly to the rule of post-puberty marriage. Most probably this was due to the excess of girls of marriageable age in the Namboothiri community resulting from the practice of only the eldest sons of their families marrying from within the caste. The custom of younger Namboothiris

forming *sambandham* with Nair girls has practically disappeared and they now marry within their own community. But this has not affected the former position in regard to post-puberty marriage because of the social awareness of the evil of early marriage. Till the early decades of the present century it was only normal that a majority of Muslim girls were married before they were twelve years old. In recent years all the communities have changed their old view in regard to marital age. Mature marriage is now the rule rather than the exception. The spread of education and the rapid growth of population have taught almost all classes of people the virtues of late marriage. Legislative enactments of recent years have also helped in bringing about this change. The Special Marriage Act, (1954) has fixed the minimum age for marriage at 21 for men and 15 for women. A vast majority of men marry only after they attain the age of 25, and women 18.

The distribution of population by marital status and by sex as per the Census of 1961 is given hereunder.

Distribution of 1,000 persons of each sex by marital status (1961)

Marital status	*Total*	*Rural*	*Urban*
1 Males	1,000	1,000	1,000
(i) Never married	626	622	644
(ii) Married	348	351	333
(iii) Widowed	14	14	14
(iv) Divorced or separated	11	12	9
(v) Unspecified	1	1	1
2 Females	1,000	1,000	1,000
(i) Never Married	474	471	488
(ii) Married	370	375	345
(iii) Widowed	115	112	134
(iv) Divorced or separated	40	41	33
(v) Unspecified	1	1	N

N— negligible

About 63 per cent of the male population are never married and 35 per cent married while the rest are distributed among widowed, divorced or separated and unspecified categories. Among females, slightly above 47 per cent are never married and 37 per cent married, the rest belonging to widow, divorced or separated and unspecified categories. Unmarried males and females are higher in the urban areas of the District.

Divorce

Divorce, though permitted by law, is not a matter of common occurrence among the people of the District. Marriage is usually celebrated with solemnity by all castes and communities and the couple often take the vow to keep the tie unbroken.

However, it cannot be said that divorce is unknown in the District. The 1961 Census figures show that out of every 1,000 males 11 were divorced and out of every 1,000 females 40 were divorced. According to the report furnished by the District Registrar, Cannanore 14 cases of divorce were registered in the District in 1962, 20 in 1963 and 16 in 1964. The figures are in no way alarming, but they cannot be taken as an index of the incidence because several cases of desertion of wives by husbands are sometimes noticed, particularly among the poorer sections of the community. Among the hill tribes divorce is common and any little excuse is good enough for the marriage tie to be dissolved. There is a general rule among them that the bride price should be returned to the husband, if the divorce is effected on the initiative of the wife. Among the Muslims too divorce is permitted

Marriage of widows

Widow marriage is now sanctioned by law, but till recently the custom was not generally favoured among some of the Hindu communities like the Brahmins. The result was that among the Brahmins, if the husband died, the widow remained unmarried till her death. The Tamil and Sivalli Brahmin widows also took off all their ornaments and wore a red or white cloth. They did not attend any auspicious ceremonies or festivals. The Nairs, and the Thiyyas have always permitted widow marriage, though there had been a feeling in certain quarters that it was not quite respectable to do so. This is testified to by the larger number of widows (115) than widowers (11) in the Census of 1961. In ancient times both sororate and levirate seem to have been prevalent among the Nairs and Thiyyas. The former is the custom of marrying the deceased wife's sister and the latter that of marrying the deceased brother's wife. The Bants and the Billavas have also permitted the marriage of their widows. As already noted the marriage of widows *(budu dhare)* is held among them with less formality. Widow marriage is freely permitted among the Hill Tribes. Both levirate and sororate are common among them, though there are exceptions. The Adiyans do not permit a widow to marry her brother-in-law or any near relation of her deceased husband. Among the Mavilans both sororate and levirate marriages are objectionable. The Paniyas permit levirate, but sororate is objectionable. While sororate marriage is permitted by the Maratis, levirate is forbidden. Among the Christian and Muslims the marriage of widow has all along been allowed.

Prostitution, Drinking and Gambling

The District is not free from social evils like prostitution, drinking and gambling. The figures of the incidence of crime under these heads supplied by the Superintendent of Police, Cannanore have been given in Chapter XII.

Economic dependence of women and their place in society

The economic dependence of women has been proverbial, but it has never been chronic in this District because of the special position occupied by women in the communities which followed the *Marumakkathayam law of inheritance.* Neverthe-less. women were subject to the social handicaps that usually went with their sex. In recent times women have successfully freed themselves from the many restrictions imposed on their freedom and have become active in all fields. Many are employed as teachers. clerks and typists. Women are also prominent in politics and the learned professions. These are signs of the growing economic independence of women. Among the poorer classes women work in large numbers as daily labourers. agricultural and industrial. and. supplement the family income. Still there are large numbers among them who remain unemployed primarily due to the lack of opportunities.

HOME LIFE

Dwellings

According to the Census of 1961 occupied residential houses in Cannanore District recorded an increase of 83.59 per cent during 1921-61 against the Kerala State increase of 93.10 per cent. The following statement gives the growth of occupied houses from 1921-61 for Cannanore District by rural urban disribution.

Variation of Occupied Census Houses

	Total		*Rural*		*Urban*	
Census Year	*Number*	*Percentage decade variation*	*Number*	*Percentage decade variation*	*Number*	*Percentage decade variation*
1921	151,724	..	142,931		8,793	.
1931	171,801	13 23	162,141	13 44	9,660	9 86
1941	192,959	12.32	181,449	11.91	11,510	19.15
1951	212,149	9.94	195,318	7 64	16,830	46 22
1961	278,556	31 30	237,691	21 69	40.865	142 81

The increase during the decade 1951-61 is more than three times the growth rate recorded in the previous decade. The conversion of more rural areas into urban areas according to the new definition of towns in the 1961 Census accounts for the high percentage decade variation of houses in the urban areas for 1951-1961. Taliparamba. North Wynaad. Hosdurg and Tellicherry Taluks record higher increases of occupied houses during 1951-61. when compared to other Taluks of the District.

The density of occupied houses in the rural areas showed an increase from 9.023 in 1951 to 11,232 in 1961 per 100 sq.

miles. In the urban areas the density of occupied Census houses per sq. mile came down to 544 in 1961 against 632 in 1951.

The subjoined statement gives the number of persons per 1,000 occupied Census houses in the Cannanore District by rural under urban areas for five censuses from 1921 to 1961.

Persons per 1,000 occupied houses from 1921 to 1961

Census Year	*Persons per 1,000 occupied houses*		
	Total	*Rural*	*Urban*
1921	5,704	5,617	7,119
1931	5,004	5,694	7,635
1941	5,820	5,734	7,171
1951	6,482	6,403	7,397
1961	6,391	6,227	7,344

The number of persons per occupied census house for the various Taluks of the District is also furnished below.

Persons per occupied Census House by Taluks, 1961 Census

Taluk	*Persons per occupied Census Houses*		
	Total	*Rural*	*Urban*
Cannanore	7.09	6.81	7.53
Hosdurg	5.79	5.74	6.02
Kasaragod	6.13	6.11	6.22
North Wynad	5.73	5.73	..
Taliparamba	6.25	6.19	8.23
Tellicherry	6.45	6.29	8.65

Domestic Architecture

The dwellings may be seen in little compounds or gardens on the margin of fertile valleys, green paddy fields and ravines. A small back garden surrounded by a high wall to protect the women folk from the public view is characteristic of a Mappilla house.

The Malayali being punctilious about his cleanliness keeps the precincts of the house neat and tidy. The typical Malayali house faces the rising sun, and entry into its premises is made through a gate house or *padipura* and in the case of the poorest houses, a small portico or open doorway roofed over. The complete house which is called the Nalukettu rises on the four sides of a central courtyard called *Nadumittam*. The four parts of the building are called the *Vadakkini* or Northern house,

Thekkini or Southern house, *Kizhakkini* or Eastern house and the *Padinjattini* or Western house. Usually a *chaypu* or bent is erected providing a verandah room. The woodwork of the dwelling is solid and substantial and is beautifully carved. The walls are made of bricks and lime or mud. The roofs are either thatched or tiled. It has also been customary to ram the floor with cowdung mixed with charcoal. Within the premises of the house are a cattle shed (*thozhuthu*) and a tank for bathing purposes, often full of fish and water lilies. A *tulasithara* or small alter is constructed in front of the house for growing a plant of the sacred basil tree.

In recent times domestic architecture in Kerala has undergone significant changes in style and design. While the old houses were constructed to suit the needs of the *Marumakkathayam* or joint family the modern houses are so built as to accommodate single households. Wood entered largely in the construction of the old buildings, but now-a-day such materials as iron, girders, tubes, railings, cement, asbestos sheets etc., are profusely used in the construction of buildings. Cement concrete houses are fast taking the place of houses made of bricks set in either mud or lime. While the old houses intended for the joint family ensured more privacy by their dark and ill-ventilated rooms, the houses now built for individual families are self-contained and well-ventilated.

The facilities and accommodation in the huts of the lower classes are, however, awfully meagre. They are generally small windowless single-roomed houses thatched with grass or leaves. The huts (*chalas*) of the Kurichiyas, Paniyas and other hill tribes unfold a very gloomy picture. They have huts built of bamoo reefs thatched with grass or straw. The floor of the hut is generally level with the ground and the entire construction is of very poor type.

Furniture and Decorations

Till a few decades ago the main items of furniture in the houses of the upper class and middle class people were a brass pot with a spout (*kindi*), a few brass plates and saucers, brass pan, a betel box, a few mats, coir cots, wooden bins for storing grain, wick lamps (*nilavilakku*), etc. In recent times there has been a remarkable increase in the number and variety of items of furniture in every house. Chairs, tables, bedsteads, stools, benches, shelves, settees, mirrors, chest of drawers, coat stands, radio sets etc., have become almost indispensable items of furniture and decoration in a modern house. Some items of furniture, particularly chairs and cots, are made of rattan. Coir mats are laid at the door-step for dusting off the dirt in the feet. Embroidered cushions kept on the settees, window curtains made of attractive furnishing fabrics, exquisite specimens of art made of ivory, wood or plastic exhibited in the drawing room—all these lend a new

look' to a modern Malayalee house. Oil lamps and kerosene lanterns have now almost been replaced by electric lights. Nevertheless, a *Nilavilakku* is lit in the prayer room at sunset in every Hindu house and the members of the household join together for singing hymns in praise of their deities. Vessels made of stainless steel and ceramic saucers and cups are in great use today in the place of the old copper and brass vessels.

The poor people cannot, however, afford to have so many costly items of furniture and domestic utensils in their houses. The furniture in the houses of the Scheduled Castes and Scheduled Tribes and such other under-privileged sections of the community is limited to a plank or mat. Their domestic utensils consist of earthernware pots, *Kumbams* (bamboo tubes) and dug-out *Choruka* (gourd) containers for storing fluids and in very rare cases an oil lamp.

Dress

Each caste and community in the District has it distinctive forms of dress. But there are certain features which are common to all people. Thus the generality of people prefer white garments to coloured or gaudy ones The men generally wear a *konam*, a small strip of cloth passed between the legs and attached at the front and back to a string tied round the waist, and a *mundu* or white cloth round the waist, tucked on the right side and hanging loose to the ankles. They also sometimes wear a small upper cloth, *thorthumundu*, thrown over the shoulder. The *torthumundu*, hanging up to the kness, is also worn round the waist by the poorer sections and by agricultural labourers who work on the farms. A cap *(thoppi)* made of the spathe of the arecanut palm is also worn by the peasants and labourers who work in the open air. The Nair women generally wear a short cloth round the loins and a single long white cloth *(tuni)* tucked round the waist and hanging down to the ground. Some women of the lower strata in the rural areas are seen wearing blue or dark blue cloth in preference to white ones. The white clothes worn by some of the women have a black vertical line in the back at the centre. The old custom of wearing nothing above the waist has now disappeared, though it still persists among the very old women. The women now wear the blouse and they also throw over the shoulders and the bosom, another piece of cloth while they go out. The women of the Saraswath, Gowda Saraswath and Tamil Brahmin communities wear Sari. The *antharjanams* (Namboothiri women) wear an under cloth round the loins and this is passed between the legs. The upper cloth wrapped round the breasts under the arm-pits reaches up to the thighs. Both clothes are white and have coloured or gold borders Men of the Muslim community wear a white cloth, generally with purple border, tied to the left instead of the right. A small cap of white or white and black

is also very commonly worn by them. The Muslim women wear a *mundu* or some coloured cloth, a white loose bodice and a scarf on the head. The *purdah* system is still prevalent among the most orthodox Muslim women in this District.

The impact of western culture and contact with the rest of the country has in recent times brought about a more or less uniform pattern of dressing among the progressive sections among all castes and communities. Except among the very orthodox and certain sections of the poorer classes the *Konam* has been replaced by the underwear or drawers as under-garment for men. For the upper part of body a shirt is worn and this is usually supported by a banian. Educated young men, college students and white-collar workers have taken to the pants in combination with the shirt or bush-coat. The terrylene shirt has caught the imagination of the new generation of men. The wardrobe of the modern women consists of cholis, blouses, jampers, brassiers, petticoats and saries of five to six yards. Girls have frocks and skirts.

In spite of the changes in the sartorial habits of the relatively advanced communities the hill tribes of the District have still their own old style of dressing. Their common dress even today is a shortloin cloth worn loose. Some of them also use banians, shirts and *thoppis* (caps) made of areca spathe. Among the Saragas one sect, viz., the Sappu Koragas use garments of leaves and another, viz., the Kuntu Koragas use clothes. The Koraga women believe that they please the Gods by using grass or leaf skirts. Some of the women among the hill tribes go bare above the waist, but most of them cover their breasts with piece of cloth, the upper corners of which are fastened to the shoulders. The cloth they wear around the waist is short and reaches only midway between the ankle and the knee. The women of some of the tribes like the Maratis, Kudiyas etc., wear *saris* and blouses. The Kudiya women wear *saris* in a manner similar to Coorg ladies.

Ornaments

The traditional Malayalee, male as well as female, had a craze for ornaments. The Nair men wore ear rings *(Kadukkans)*, finger-rings *(Mothirams)* and waist rings *(aranjanams)*. These ornaments were generally made of gold. Children also wore gold necklaces and waist rings. It was customary among some of the Nairs to pierce the ears of their male children at a very tender age in order to accommodate the ear rings. The Muslim men used to wear the *elasus* (small cylinders) of gold or baser metal in which texts from the *Koran* are inscribed. In some cases they wore rings on their fingers, though these were not of pure gold. The men among the hill tribes wore necklaces of beads.

The typical ornament of the Nair women was the huge hollow cylinder of gold called *toda* which was inserted in the

lobe of the ear which was painfully distended for this purposes. The oldest ornament of the Nair women is the necklace called *Nagapatam*, the pendants of which resemble a cobra's hood. Several kinds of massive gold necklaces such as *nalupanti, poothali, Palakkamotiram, amatali* etc., rested on their bosom, while the wrists were adorned by bracelets *(kappus)*, the fingers by finger rings *(Mothirams)* and the nose by pendants *(mukkuthi)*. The Namboodiri women never wore gold bangles or pierced their mose. Their bangles were made of brass or bell metal, though the necklaces and ear rings could be of gold. The *chuttu* was their ear ornaments. The jewellery of Muslim women has been of great variety. Necklaces, ear rings, bracelets and anklets are their characteristic ornaments. The rim of the ear is bored into as many as ten or dozen holes in addition to one in the lobe. Nose-rings are not worn by them. The women of the hill tribes use cheap ear-rings, rings, and bangles. They also wear necklaces of beads while the more primitive ones wear a necklace of small animal bones. The Paniyas have rolled palm leaves in their dilated ear lobes. Some of them, eg:—the Adiyas tattoo their body, especially the nose and forehead.

Fashions in ornaments have undergone a great change in recent years. Most of the old types of ornaments have now disappeared and even if they exist are only objects of curiosity. The emphasis is now on a few simple ornaments made artistically and with less weight. Except for certain men wearing rings, men generally do not wear ornaments now-a-days. The fashion conscious aristocratic women now wear only a gold necklace with a stone-in-laid pendant on their necks, a pair of studs or *kammals* on their ears and a pair of gold bracelets or bangles on the right wrist with a watch on the left one. Nevertheless, some sections of the middle and lower classes still load the wrist with bangles of glass, plastic and rubber. Anklets are generally worn by children. On important occasions like marriage women still put on more than their usual ornaments. It may be mentioned in this connection that the restrictions now being imposed by school authorities in regard to the wearing of costly dress and ornaments seem to have had the effect of making people thing in terms of less jewellery.

Food

Rice is the staple food of all sections of the population. Parboiled rice instead of Kacha or raw rice is preferred and it is eastern in a plantain leaf or bell metal or stainless steel plate along with some curries. The curries are made of vegetable or fish or mutton. The Namboothiris and other Brahmin sects who constitute the traditional group of strict vegetarians do not take fish or mutton and eat only vegetable curries. The Nairs and Thiyyas are generally non-vegetarians and they have almost a partiality for fish as an item of diet. The Bants (except the Jain Bants) and the Billavas have no

objection to the use of animal food. The Muslims and Christians are also non-vegetarians and they eat fish and meat. The diet of the hill tribes is essentially non-vegetarian. Cats, rabs, snails, fish prawns, squirrels and monkeys are welcome items in the diet of some hill tribes or other. The Koragas and Paniyas eat beef, buffalo and bison meat but the majority of the tribes avoid. Rice is the favourite food of all the tribes, but they supplement it with other cereals, herbs and roots. In view of the short supply of food among them they often wander in the forests and hunt for food the whole day.

The popular items of breakfast in an average family are preparations like *Dosa, Idli* etc., prepared from a dough of rice and black gram *(phaseolus radiatus).* Other rice preparations for the breakfast include *Pathiri, (rice cake), Appam, Idiyappam, Vella Appam, Puttu* etc. Wheat preparations such as *Barotta, Chappathi Uppumavu, Poori*, etc., are alternatively used; but *Barotta* consumption is quite often confined to the Muslims. The fermented rice dishes in the morning are usually supplemented by *chutney, mulakupodi, sambar, etc.* Honey is also found to be used for this purpose in well-to-do houses in Cannanore. The meals are generally taken at midday and at night. They consist of ghee, curries, *pappadam*, pickles and curd or buttermilk. On festive occasions these are supplemented by sweet and savoury dishes, fruits and desserts. People usually take tea or coffee soon after rising from the bed and in the evening also they take the same supplemented by *vada* (a cake made of pulses or blackgram), banana or some such item.

Some of the features of the culinary art peculiar to this part of the country may be mentioned. In all culinary preparations coconut oil is used instead of gingili oil or mustard oil. The quantity of milk consumed is very low owing to the scarcity of cattle wealth. Pickles of mango, lime fruit, *nellikka* (the fruit of *Phyllanthus emblica)* etc., constitute an integral item of the menu both at lunch and supper. The people are also in the habit of preserving varieties of food like fried banana chips, jack fruits etc. The condiments in almost all culinary preparations consist of pepper, turmeric, ginger, cardamom, cloves, chillies, mustard, asafoetida, onion, garlic, etc., but most Brahmin sects abstain from taking onions, garlic mushrooms etc. Among all classes coconut is added to curries in some form or other. Some castes like the Saraswaths and Gowda Saraswaths use more pulses and lentile and their food habits have a similarity with those of the Maharashtrians. Fish is an indispensable item in the diet of the vast majority of people in the District, especially in the coastal areas.

In recent times a significant change has taken place in the food habits of the pepole of Kerala as a whole. The unprecedented food crisis of 1964 leading to the introduction of informal rationing under which wheat and

rice have come to be distributed on a fifty-fifty basis made a traditionally rice-eating people wheat-minded. The conviction that Kerala which is heavily deficit in rice can solve its food problem only if rice is supplemented by wheat in adequate quantity made the people change their food habits rather ungrudgingly. In most houses *chappathis* and *poories* made of wheat have replaced rice and curry at least once a day.

Amusements and Festivities

The amusements and festivities of the people may be considered under three board groups, viz., (1) Religious, (2) Martial and (3) Recreational. There are items which are peculiar to this District in each of the groups mentioned above. Most of the amusements and festivities take the form of folk plays and dances which involve considerable movements of the body to the accompaniment of music.

The folk dances and plays which come under the religious group include rituals and ceremonies which are performed in local temples called *kavus* in propitiation of deities and spirits. The ritual dance or devil dancing is particularly associated with Bhagavathi temples. In this District it is known by the popular term *Teyyattam* or *Teyyam Tullal* which literally means the dance of the God, the word *Teyyam* being a corrupt form of the word *Daivam* or God. It is also known as *Tira*. Those who participate in this performance are supposed to impersonate the popular deities. The impersonator gives expression to the varied activities of the deity in the form of measured steps and rhythmic dances from the time he gets possessed to the time he casts off his role. The impersonators are distinguished by their resplendent costumes and gorgeous colours which make the *Teyyattam* or *Teyyam Tullal* a rich pageant that stands out as something unique among the ritual arts of South India. The following is a description of the ritual dance in a *kavu* where Bhagavathi is worshipped in a dual form as *Valiathampuratti* or Great Goddess and *Cheriyatampuratti* or the lesser deity, the latter being popularly considered as the daughter of Bhagavati whom she accompanies. "As *Valiathampuratti* is propitiated by the solemn chanting of the invocatory songs, the lesser goddess advances with majestic gait, conducted by an attendant holding her hand on each side. Mounting the *tara* or the masonry stand she dances a whirling dance. Dismounting she rushes forward and begins a vigorous elliptical dance over the space kept clear for the purpose between the raised stand and the entrance to the shrine surrounded by the surging crowd of devotees, including the *Ooralans* or the trustees of the temple. The dancer in this ritual dance performs a vigorous dance, dancing as she marches forward and backwards now to one side now to the other, everynow and then dancing on one leg and raising the right and left foot alternatively. She dances with frenzy and in quick movements, to the deafening music provided by he *asura vadyam* or the stimulating music produced by the rhythmic beating of a number of long cylindrical



Theyyam

drums, accompanied by the instruments of the *Kuzhal,* the oboe, and a pair of large cymbals. The popular soft tune of *nagaswaram* band, is inappropriate to such ritual performances.

"In the meantime, the *Valiathampuratti* will have been duly invested with the *mudi,* or the towering head gear over 20 ft. high made of the sprouting cocoanut-palm leaves well plaited over a bamboo frame work. To the sound of the firing of detonators, the pageant moves along with the *Bhagavati* in the centre with her *mudi* towering high in the air, an array of virgins on either side uniformly clad in white each holding in their arms a *kinnam* or the wide-mouthed bell metal vessel of Malabar with offerings of cut cocoanut, flowers, fruits and betel leaves, with the *Cheriathampuratti* immediately behind, decorated, 'Kalasams' borne on the heads of devotees uniformly clad, bringing up the rear, closely followed by crowds of worshippers. After thrice circum-ambulating the extensive premises of the temple, the procession halts in front when the towering palm-leaf crown is carefully lifted and disposed of. *Bhagavati* then takes her seat on a *Peetham* or a heavy wooden stool, and pronounces her appreciation of the ceremonials and her devotees, who duly present themselves before the goddess"*. Members of a particular caste in this District called Theyyampadi Kurups have the performance of the *Teyyam Tullal* in temples as their time-honoured occupation. Some of the hill tribes like Chingathans and Malayans are also experts in *Teyyattam* and they perform it both in private houses and in temples.

Poorakali is another folk play that is peculiar to this District. It is performed mainly by the men of the *Thiyya* community. The play has its origin in the tradition following the destruction of Kamadeva by the wrath of Siva and his subsequent re-birth and it is usually performed in the temples of the District during the Pooram festival in Meenam (March-April). The main features of the play are dancing and singing symbolic of the dance of Siva, the Nataraja, dancing with his attendant *Bhootaganas.* In the past each *Tara* in the District had its own *Kalari Sangham* for arranging the performance of the *Poorakali*, the expenses being met by contributions from among the public. The performance takes place in specially erected *pandals* under the guidance of the preceptors called *Panikkars.* The performers wearing only a loin cloth stand around a well-lit ceremonial brass lamp. The play commences after night fall with an invocation to *Bhagavati.* The performers sing a song in chorus and walk around the lighted lamp in measured steps keeping to the tune. The singing and dancing steadily gain in pitch and momentum. The whole play is divided into 18 divisions or *rangams* each of which has its own peculiar rhythmic steps. The changing measures and steps which vary along with each rhythm impart to the *Poorakali*

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* *Folk-plays and Dances of Kerala,* M.D. Raghavan, pp. 27-28.

a charm of its own. The *Poorakali* is also performed by groups of players on a competitive basis and it is called '*Marathukali*'. Group after group will stage the performance exhibiting their ability and knowledge of the art. There is keen competition in the singing of songs, clapping of hands and the modulation of the steps. The performance is also interpolated with many questions. A question put to one Panikkar is answered by a counter-question. The questions cover a wide range of studies which include the Epics, the Vedas, and the Grammar and Prosody of the Malayalam language. The Panikkar in the *Poorakali*, like the Chakkiar in the *Koothu*, makes passing comments on current sociological problems and incidents by alluding to them in a subtle way in the course of the singing. His humorous skits enliven the play and keep the audience in good humour. The learned *Gurukkal* and other wise men will watch the *Maratukali* and decide which group has done best. The group which comes out successful is suitably rewarded.

Godaveri or *Godamuri* is an entertaining folk-play of a quasi-religious character that prevails in the central parts of the District. It is performed by the Malayans who are experts in devil dancing. The central figure in the performance is a boy in a girl's make-up, enclosed in a framework of the spathe of the arecanut modelled in the shape of the cow with head and tail. The boy is accompanied by a drummer and a number of men who wear fantastic masks and smear their body with ashes. The performers recite a song the theme of which is the sacredness and the virtues of the cow and its benefits to mankind. The cow is called *Godaveri* from which this ceremonial play derives its name. The *Godaveri* group of players confine their visits to agricultural families. thus emphasising the character of the play as a fertility rite

Vedan Padal is a peculiar ceremony observed in certain parts of the District in the month of Karkadakam (July-August) which coincides with the season of scarcity in Kerala. The Vedan or hunter is impersonated by a boy in peculiar make-up who is armed with bow and arrow and accompanied by an attendant who carries a small drum on his shoulder. The Vedan gets a ceremonial welcome in each household. In the course of the proceedings the drummer chants a folk song which has for its theme the precarious life of a hunter in the forest, his attempts to make a living by taking to cultivation, the difficulties of cultivation in the hilly tracts and the wild nature of the country teeming with animals. He describes particularly the story of the pursuit of a wild boar by the hunter and his triumphant encounter with Arjuna. The performance ends with the disclosure of the Vedan as Siva who blesses his devotee Arjuna. The Malayans who figure in the *Vedan Padal* are given some rice and curry provisions such as salt and chillies from each house. It is the popular belief that the ceremony would

avert the evil tendencies of the month and assure happiness and prosperity to the household.

In addition to the festivities described above, the usual temple festivals of Kerala such as the *Kathakalai, Koothu, Padhakom, Ottamthullal,* etc., are prevalent in this District, also. *Kathakali* is a peculiar dance-drama in which the actors do not speak but exhibit through an elaborate code of *Mudras* (symbols), facial expressions and gestures the story that is rendered in songs by singers in the background. The Parassinikadavu Muthappan Kathakaliyogam started in the early thirties is an important Kathakali troupe of this District. The *Koothu* which is usually performed in temples within *Koothambalams* specially built for the purpose is the exposition of Puranic stories by a single individual who belongs to the Chakkiar caste. The Chakkiar himself in the course of his narration acts the part of all the characters impressing his audience with suitable gestures. *Padhakom* is a simpler form of *Chakkiar Koothu* and is only a *Kathaprasanga* dealing with *Puranic* stories. *Ottamthullal* is a form of dance narration in which the reciting dancer is accompanied by a singer and a cymbalist. Apart from these another folk play or dance called *Yaksha Gana* is performed in the temples of Kasaragod Taluk. This is a very popular and ancient form of dramatic presentation in Kannada language and is very similar to *Kathakali* in the matter of dress, accompaniments and songs. In the case of female actors the costumes are different from those of *Kathakali* and the actors in *Yaksha Gana* speak unlike those in *Kathakali*. Parthi Subba who was born at Kumbla in Kasaragod Taluk is regarded as the "Father of *Yaksha Gana*".

The most important of the folk arts coming within the martial group are *Kalaripayattu* and *Parisakali*. The former is Particularly associated with this District. One of the greatest exponents of the art was Tacholi Othenan, the great hero of North Malabar, who flourished in the 16th century and whose material prowess is celebrated in many a folk-lore and legend. In the past each *Desam* or locality had its Kalari or Gymnasium presided over by the guardian deity called Kalari *Paradevata* or *Bhagavati*. Several of the great heroes of medieval Kerala were the products of the Kalari system. Each Kalari has had its head or *Guru* who exercised a power over his pupils equal, if not superior, to that of the parents themselves. Both boys and girls were given physical training in the *Kalari*. While the former received a thorough training, the latter were given just the training necessary to built up a healthy body. It is the training and practice in the *Kalari* that are known by the term *Kalaripayattu*. The youth admitted to a *Kalari* have to undergo a course of massage for about a fortnight and then they are given a regular course of 12 physical exercises aimed at achieving the supplness of the body and agility of the limbs. After these preliminary exercises they are given their fencing

lessons. They are taught the use of such weapons as *Kuruvadi* (short-strick), *Sariravadi,* mace, spear, dagger, sword and shield. A unique weapon is used is the long flexible sword, 5 feet long, called *Urumi.* Some select pupils are also taught the *Marmas,* viz., the vulnerable points in the human system. A past-master in *Marmas* can disable, immobilise or even kill an adversary by merely touching at a *Marma.* The major occasion for a spectacular show of *Kalaripayattu* in the District had been the *Mandalam* season or period of 41 days in the months of November and December. The pupils assembled made offerings to the Guru and the chieftains of the land patronised the celebrations. The hey day of the *Kalaripayattu* ended with the dawn of the 17th century with its widespread use of guns and canons, and the *Kalari* as an institution practically disappeared. However, in recent decades it has witnessed a remarkable revival thanks to the efforts of some of the surviving masters of the art and their zealous disciples.

Parisakali is a popular and entertaining folk play of the Mappilas of the District, but it is now almost defunct. It is played under the direction of a *Gurukkal* or teacher who trains the boys in a *Kalari* specially set up for the purpose. The following is a description of the play. "The boys gaudily dressed, holding short staves of uniform length in one hand, and small light red coloured straw board shields in the other, move merrily round each striking the staff against that of his neighbour, and soon tread a lively measure with varying poses and movements of the body, steadily accelerating the speed, while the preceptor taking his stand in the centre of the group gives the directions of the passes and movements in a sharp and loud voice, ringing above the din of the clash of the sticks, and the rhythmic noise of the beating of the shields. Each play lasts for close on half an hour. A group of such boys all of the same size in their uniform kacha or loin cloth secured by leather belts, bare body and a red kerchief tied over their skull caps, with stick and shield in their hands, make a striking display and a sight which is not unimpressive."*

A large number of folk plays and dances are prevalent among the Scheduled Castes and Tribes. They believe that dancing and singing make their Gods happy. Each tribe has therefore its own glorious collection of folk plays and dances which are performed on festive domestic or religious occasions. Among the Adiyans there is a folk play in which a senior man plays on a *Thundi* (drum) and the men sing and dance to the beating of the drum. Though their women do not participate in the dance they join in the community singing. The Paniyas have their characteristic devil dance Fawcett gives the following account of the annual ceremony in a Paniya village to

*Folk Plays and Dances of Kerala, M. D. Raghava.p. 22, Quoted in Ibid pp. 50-51.

propitiate the spirits of the deceased. "At a Paniyan village, on a coffee estate where the annual ceremony was being celebrated, men and boys were dancing round a wooden upright to the music of small drum hanging at the left hip. Some of the dancers had bells round the leg below the knee. Close to the upright a man was seated, playing a pipe, which emitted sounds like those of a bag pipe. In dancing, the dancers went round against the sun. At some distance a crowd of females indulged in a dance by themselves. A characteristic of the dance noticeable among the women, was stooping and waving of the arms in front. The dancers perspired freely, and kept the dance for many hours to rhythmic dance, the time of which changed from time to time. There were three chief dancers of whom one represented the goddess, the other her ministers. They were smeared with streaks on the chest, abdomen, arms, and legs, had bells on the legs, and carried a short stick about two feet in length in each hand. The sticks were held over the head, while the performers quivered as if in a religious frenzy. Now and again the sticks are waved or beaten together. The Paniyans believe that, when the goddess first appeared to them, she carried two sticks in her hands. The mock goddess and her attendants, holding the sticks above the head and shivering, went to each male elder and apparently received his blessing, the elder placing his hands on their faces as a form of salutation, and then applying his hand to his own face. The villagers partook of a light meal in the early morning and would not eat again until the end of the ceremony, which concluded by the man-goddess seating himself on the upright and addressing the crowd on behalf of the goddess concerning their conduct and morality."* The Malayalers had among them an interesting form of mock fighting called *Vishanti* for which they used wooden shields supplied by members of other castes, and the actual *Vishanti* or blowing was done with the stems of plantain leaves. Owing to the non-availability of shields this kind of mock fighting has now practically disappeared. The Malayans have the *Thiyattan* ceremony which consists of dancing with masks and singing and the *Ucchavali* ceremony which is symbolic of human sacrifice. At one stage of the latter ceremony, the dancing Malayan cuts his forearm and smears the blood on his forehead. A ceremony called '*Ninabeli*' (bloody sacrifice) is also performed by him in propitiation of the spirits. The Malayan who performs the dance smears his body with red paste and sticks to it fresh grains of paddy. A live fowl is indispensable for this dance and the dancing Malayan bite the neck of the fowl and sucks its blood. The dances performed by the Nalkedayas, a section of the Harijan community, are the main folk dances that prevail in the Kasaragod Taluk.

The Kasaragod Taluk of this District has two popular items of recreation in its cock-fighting and buffalo-racing. The game of letting cocks fight against one another has been a time-honoured pastime in the Tuluva country and the common

* M. D. Raghavan, pp. 50-51.

people, especially the agriculturists, take a keen interest in it. Cock fights take place on a large scale on the day after *Deepavali*, *Vinayakachathurti* and *Gokulashtami* festivals and they draw enormous crowds. It is the usual custom in a cock fight for the owner of the victorious bird to take possession of the vanished bird, dead or alive. The buffalo race, otherwise called the *Kambla*, is also an ancient pastime in the area and even today it attracts a large concourse of people. The idea underlying the *Kambla* is the thorough ploughing of the paddy fields once a year. The buffaloes who participate in the game are not generally used for agricultural purposes. They are reared with special care and on the day of the race brought to the field decorate with silver trappings amidst great pomp. A circular piece of plank called *Muttuna Palayi* 4′ or 5′ length and 1′ or 1½′ in breadth, is tied to each of the buffaloes led into the field. This plank has a small hole bored into it and as the buffalo runs the course, the water underneath rushes up to the sky in the shape of an impressive fountain. The buffalo which while running is capable of sending the water to the highest level is deemed to have run the race.

In recent times the pastimes of the people have undergone significant changes. Newspapers and periodicals have greatly stimulated the reading habit and the people now spend much of their leisure time in reading. The influence of libraries and reading rooms may also be mentioned in this connection. In addition the cinema and the radio also offer additional scope for recreation to large sections of the people in modern times.

Circus ...

The Cannanore District is particularly associated with Circus. Many of the artistes and proprietors of Circus in India hail from here. Cannanore may therefore be rightly regarded as the home of Circus not only in Kerala but in India as a whole. It might be relevant in this context to consider at some length the origin and progress of Circus in India and highlight the contributions of this District in the field.

In the western world the art of Circus had its origin in England as early as in 1750. In India Circus as a show business came into existence only in 1880 with the inaguration of Vishnupant Chatre's 'New Indian Circus'. Thus Maharashtrians were the pioneers of Circus in India. But Maharashtrian Circus in those days was dominated by animal shows such as horse riding, elephants etc., and was lacking in the human field. Indian Circus got a new life and new look when Kerala entered the arena in the early years of this century. Today there are very few Maharashtrian circuses in our country; most of the leading circus establishments are in the hands of Malayalees who hail from Cannanore District. It is essential to get to know the men who put Kerala on the map of the Circus world

It was in Tellicherry Taluk that the great Circus Acharya of Kerala, Sri Keelari Kunhikkannan Teacher, was born in 1858. He was successful in making radical reforms in the Circus art by originating and accomplishing a variety of thrilling feats and creating Circus stars out of village urchins. The stars he moulded out of obscure village youths attained the height of fame and glory which enabled them to carry this art from generation to generation. In his early days Kunhikkannan showed great interest in such arts as 'Kalaripayattu' and wrestling. He visited neighbouring places like Mysore, Madurai, Tiruchi etc., to learn the art of wrestling practised in those places. He further enriched his knowledge by a study of the modes of gymnastics and sports practised by the Westerners. He got this opportunity when Overberry, a great sports enthusiast, came to Tellicherry as Deputy Collector. It was a passion for Overberry to invite athletes and gymnasts from the Regimental Centre at Cannanore to display their skill in horsemanship and gymnastics.* Keelari who obtained permission to visit their camp and observe their method of training soon made his own indigenous appliances like Parallel Bars. Horizontal Bars etc., and made successful attempts at teaching the new techniques to his disciples. Thereafter when English High Schools made Gymnastics like Horizontal Bars, Parallel Bars, Roman Rings, and such items compulsory for their students, Keelari was appointed as a Gymnastics Teacher in B.E.M.P. High School, Tellicherry in 1884. Thereafter he came to be known by the name 'Teacher'. It was at this time that the famous circus artistes of this District like Parayali Kannan Teacher, Karai Krishnan Teacher, Keezhanthi Gopalan Teacher and many others became disciples of Kunhikkannan Teacher.†

The first Circus Training Institute was established by Kunhikkannan Teacher in Tellicherry in 1901 with the sole motive of starting a Circus manned solely by the Malayalees. This was the second institute of its kind in India, the first being at Thasgam, a small town in Maharashtra. With very little financial resources the Institute at Tellicherry sprang up by the determined of Teachers and the *'Sramadan'* of his students. For fixing the Roman Rings and Flying Trapeze, the nearby coconut trees came handy as pillars. The athletes moulded out of this impoverished Institute starred in the first Circus of the Malayalees, the 'Malabar Circus', which revolutionised the Indian Circus. The 'Malabar Circus' lived for a few years and went into liquidation.

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*As a mark of Overberry's interest in the field of sports, gallery built by him at the sea-side edge of Tellicherry Sports Maidan is nicknamed as Overberry's folly.

† The information is supplied by Keezhanti Gopalan Master. See 'Circus' in Malayalam by K. Balan.

Malabar Circus presented a variety of interesting items. The Triple Horizontal Bars were performed by Parayali Kannan Teacher and M. K. Raman. Miss Yesoda, the first Malayalee lady artiste, who did the Tight Wire Dance item is the only living member of this historic Circus today. The flying Trapeze act was performed by M. K. Raman with Poovadan Kunhamboo as Catcher. Poovadan Kunhamboo was the 'Strong Man' of the Circus. Later he earned the title 'Malabar Sandow'. Besides the above mentioned items, the Malabar Circus presented Shoulder Pole, Leg Pole, Head Pole, Leaping Board, Thmbling and Boneless acts. Animal acts were not introduced in this Circus.

The Malabar Circus stars were enthusiastically received by the then leading Maharashtrian Circuses like the Deval Chatre's New Indian Circus etc. For a few years Malayalees could not float a circus of their own. This gap was filled by Janab Gul Mohammad of Tirur whose Circus flourished for long. This was soon followed by K. Gopalan of Tellicherry whose Raymon Circus that is in the field for a long period of over 36 years. The Whiteway Circus that was started in 1925 by a nephew of Teacher whose name also happens to be Kunhikkannan Keelari, opened a new chapter in Circus history. This Circus succeeded in competing with all its rivals including the foreign 'Mills Olympic Circus' which had to wind up its show and leave Colombo when Whiteway Circus landed there in 1928. Whiteway Circus went abroad to countries like Ceylon, Malaya, Indo-China and other South-East Asian countries, winning laurels wherever it went. All the artistes of this Circus were trained and perfected by Prof. Keelari, the Proprietor himself. Of these artistes, Kannan, 'Bombayo', Konan, Krishnan and Chandu were all members of the Keelari Family, who influenced the growth of Indian Circus to a great extent. Another artiste of this Circus was P. Keshavan whose *overfly* on 7 Horizontal Bars remains unduplicated to this day. His Double Front and Back Somersaults from the ground stood out as a class by themselves.

Kannan 'Bombayo' (Bombayo was a title bestowed on him by Europeans) who reached the height of perfection as a Rope Dancer, was a grand nephew of Teacher. He left Whiteway Circus in 1928 to join a foreign Circus (Mills Olympic Circus). He worked his way to the world famous Barnum and Baily and Ringling Brothers Circus and had the privilege of performing his masterly and astounding Double Somersault on Bounding High Rope in the presence of world figures like King George V, President Roosevelt, Signor Mussolini, Herr Hitler and others and earned a nick-name from Hitler as the 'Jumping Devil of India.' Kannan was earning £400 a week in the thirties. *But this greater star died at a very young age in 1938* on the high seas on his way back to India.

The Bounding Rope Acrobatics, commonly known as Rope Dance which had its origin in Kerala ages ago and was performed by the Kurava tribe (snake charmers) was another item of Indian Circus developed by Kerala artistes. A long rope 1½ to 2 inches in thickness is tied on two points and tightened by bamboo jacks raising it 12 to 15 feet from the ground. A man balances on this tight rope and does many dance steps to the beating of the drum. This age old art was developed by Teacher to such marvellous standards as to get acclamation from the world over for his disciples like Kannan Bombayo. Triple Horizontal Bars was first performed in India by the Bengali circus star Ram Mukerjee, who learned this art in Europe. But Mukerjee himself was surprised when he saw Raman and others performing new and advanced feats on Triple Horizontal Bars in Malabar Circus which he chanced to see in 1905 at Tellicherry when he came there with Hippodrome Circus. Today we see Malayalee Circus stars performing death-defying feats on 5 and 7 Horizontal Bars fixed in rows and top of them reaching an altitude of 15 feet.

In the wake of the Whiteway Circus a number of other circus troupes sprang up from Kerala. The South Indian Ladies Circus of Prof. K. Krishnan Teacher which was renamed by his son Prof. K. Damodaran as 'Kamala Circus' the Grand Fairy Circus of Prof. C. Amboo and the Great Eastern Circus and scores of other circuses run today throughout the length and breadth of India and abroad. Krishnan Teacher was one of the oldest disciples of Teacher and like the latter, he too trained athletes and circus artistes at Tellicherry. An important disciple of Teacher who deserves mention was V. R. Krishna Iyer who was the first among the Brahmin community to enter the field of Circus. Krishna Iyer played in Ram Moorthy's Circus as early as 1904 and later along with Keezhanthi Gopalan Teacher he joined the 'More's Grand Indian Circus' in 1909. Iyer was an excellent coach. Very soon he took over the management of More's Circus. The Circus prospered much under his able guidance and the Malayalee actors came to be held in high esteem by the proprietor Shri Yaswant Rao More of Maharashtra. Thus a survey of the development of Indian Circus would show the pre-eminent position which the Cannanore District holds in the field. Out of about 50 Circus Companies in India all except two or three are run by Malayali Proprietors who hail from this District.

Public Games and Recreation Clubs

The old games and recreations some of which have been described earlier in this Chapter have been replaced in recent times by western recreations and sports. The cinema has developed into the most popular form of public entertainment. There are 3 cinema theatres each in the Tellicherry and Cannanore Municipalities and 22 in the Panchayat areas of the District.

Among the modern out door games the most important are Foot-ball, Cricket, Basket-ball, Volley-ball, Badminton, Tennis and Hockey while among the in-door games, Carroms, Table Tennis, Billiards, etc., are popular. The first Stadium in the Malabar area was constructed at Tellicherry in 1958. The modern games and sports are systematically encouraged by sports clubs and associations specially formed for the purpose. Such clubs and associations had sprung up in this District even as early as the 19th century.

One of the earliest of the western games introduced in Cannanore District is Cricket Cricket in its old form must have been played in Tellicherry town even in the latter half of the 18th century as Col. Arthur Wellesly (later the Duke of Wellington) was staying here to direct military operations against the Pazhassi Raja and wherever the famous General went he is said to have played Cricket too. Being the headquarters of the Sub-Collector and the District Judge even in the early part of the 19th century, Tellicherry had a large number of English officials who wielded the willow. The Tellicherry Cricket Club which is one of the oldest in India was started in 1860. In its early years only English men were admitted as players by the Club and Indians could only be spectators. A good Cricket pitch was laid in the eastern portion of the Tellicherry Maidan in 1898 by the Railway Engineer E. Ansen. Indians were later taken in a members and among them were some famous players. Keelari Kunhikkannan Teacher, the doyen of Indian Circus, was a cricketeer too and it is said that being a fast bowler of immense speed he was not allowed to bowl against weaker batsmen. Besides the English officials prominent Indians also took keen interest in the game. During the period prior to 1900 when the railway had not been opened the Tellicherry team used to walk up to Cannanore, fourteen miles away, to play matches. A match against European planters was also an annual event in Tellicherry.

In recent years the fine traditions established by the early poineers in the field of public games and sports are being continued unsullied. Apart from the Tellicherry Cricket Club there are a number of other Sports Clubs and Associations which are quite active in the field. Among these may be mentioned the Tellicherry Foot-ball Club. the United Athletic Club, Tellicherry, the Cosmopolitan Club, Cannanore, and the Kasaragod Sports Club, Kasaragod. In the field of Gymnastics, *Kalaripayattu,* Weight lifting, Wrestling and Yogic Culture this District has a number of active clubs and associations, for example, the Kerala Yogasana Mandiram Tellicherry, the Arya Bandhu Gymnastics, Tellicherry, the C. N. V. Kalari Sanghom, Thiruvangad, the Cannanore Physical Culture Institute, Cannanore, the Kerala Yogasana Mandiram, Eranholi, Aikya Kerala Kalari Sanghom, Chirakkal and Sri Bharat Kalari, Baliapatam.

A new recreation club which has recently sprung up in the District is the Officers' Club, Cannanore. The necessity for such a Club was keenly felt when Cannanore became the District Headquarters in 1957. It was decided that one of the public clubs in Cannanore, viz., the Gymkhana Club may be taken over with all its assets and constituted into the Officers' Club. The Club has a beautiful building of its own built at a cost of Rs. 50,000. In this building not only facilities for in-door and out-door games but also two guest rooms with boarding facilities have been provided.

Pilgrim Centres

The Cannanore District has its own famous pilgrim centres which are visited by the Hindus in their thousands. The Valliyurkavu Bhagavathi temple which is situated about three miles away from Manantoddy, the headquarters of North Wyanad Taluk, is a famous pilgrim centre. The Valliyurkavu festival is celebrated on a grand scale for ten days every year in the month of Meenam (March-April). and it attracts a large number of pilgrims from every part of the Taluk. The Thirunelli Vishnu temple which is situated about 19 miles from Manantoddy in the Reserve Forests of North Wyanad is also an important pilgrim centre in this Taluk. It is visited by pilgrims throughout the year from all parts of Malabar and the neighbouring District of Coorg for the purpose of offering *bali* to the spirits of the departed souls. The special occasions for the visit of pilgrims to Thirunelli are *Onam, Ashtami Rohini* and *Vishu,* the 41 days of the *Mandalam* season in November-December and the Full Moon days in Thulam, Kumbhom and Karkadakom.

The most important pilgrim centres in the Tellicherry Taluk are the Kottiyur or Tricharamana Siva temple, the Jaganatha temple, Tellicherry and the Thiruvangad Sri Ramaswami temple. The Kottiyur temple is visited by thousands of devotees, particularly Nairs and Thiyyas, during the annual 28 days festival in the month of Edavam (May-June). The two great ceremonies which form the highlights of the Kottiyur festival are the *Neyyattam* and *Elanirattam,* i.e., the pouring of ghee and the pouring of the water of tender coconut. The former is performed by the Nairs and the latter by the Thiyyas. The festival in the Jaganatha Temple, Tellicherry, founded by Sree Narayana Guru lasts for seven days in Kumbhom (February-March) and it is attended by at least a lakh of people from all parts of the District. The Thiruvangad Sri Ramaswami temple is an ancient pilgrim centre with considerable reputation. The festival here commences on Vishnu day in Medam (March-April) and lasts for seven days. The most important pilgrim centre in the Cannanore Taluk is the Annapurneswari temple of Cherukunnu. The annual seven day festival here in the month of Kumbhom (February-March) is attended by a large number of devotees. In the Taliparamba Taluk are situated the reputed pilgrim centres of Parassinikadavu Muthappan

temple, the Perumthrikovil Siva Temple, Taliparamba and the Sree Krishna temple, Trichambaram. The Parassinikadavu Muthappan temple which is located about 6 miles south east of Taliparamba, the Taluk headquarters, is on the banks of the Valarpattanam river and every day worshippers from all parts of Kerala, Coorg and South Canara visit the temple and have *darshan*. During the annual festival here in Vrichigam (November-December) there is a great rush of pilgrims to Parassinikadavu. The management of the temple is so courteous and considerate towards the pilgrims coming from distant places that they make all necessary arrangements for their boarding and lodging free of charge. The *Sivaratri* festival in Kumbhom (February-March) in the Siva temple at Taliparamba attracts huge crowds. The Trichambaram Krishna temple has its annual festival from 22nd Kumbhom to 6th Meenam i.e., from March 5 to March 19 and the temple is visited on this occasion by a large concourse of people. It is believed that *Bhajana* in Taliparamba temple blesses the devotees with wealth and the *Sayanapradikshna* on *Sivaratri* day will cure diseases like *Apasmara (epilepsy)* and is good for *Santhana vardhanavu*. In Trichambaram temple *Vazhipadus* like *Payasam* and thousand breads are believed to bless the devotees with children. In Hosdurg Taluk the Madiyankulam Kshetrapa temple at Ajanur is famous for its annual festival of *Bhootha* dance which attracts record crowds. The Mannampurathu Bhagavathi temple and the Mariamman temple in the suburbs of Kanhangad are also noted pilgrim centres which attract huge crowds of devotees Two new pilgrim centres that have emerged into prominence in Hosdurg Taluk are the Anandasramam and Nithyanandasramam. The former which is situated two miles east of Kanhangad Railway Station was founded by the Vaishnava Saint Ramadas about two decades ago. It is visited by pilgrims from all parts of India throughout the year. The Nithyanandasramam which is situated two furlongs west of the Taluk Office, Hosdurg, was founded by Swami Nityananda. The Asramam also contains a Somanath like temple wherein a life size statue of Swami Nityananda made of *Panchaloha* in sitting posture has been installed. The Asramam is also a centre of attraction for pilgrims and tourists. In Kasaragod Taluk there are a number of important temples which attract pilgrims not only from all parts of the Taluk but also from the neighbouring District of South Canara. The most important of these are the Sri Mahalingeswara temple, Adur, Srimad Anantheswara Vinayaka temple, Madhur, the Sri Parthasarathi temple at Munjankavu and Kanipura Sri Gopalakrishna temple, Kumbla. These four temples which belonged to the erstwhile Kumbla Seema, the territory over which the Raja of Kumbla held sway, are held sacred by the Hindus of this Taluk and visited by them in their thousands. It is interesting to note that no ceremonies or socio-religious offerings in any family within the above area commence even today without an invocation and offering to the presiding deities of

these four temples. The *Makarasankramam* is a very important festival in the Mahalingeswar temple at Adur and a *Sahasrakhumbha abhishekam* with feeding of a large number of people takes place on that occasion. The annual festival here commences on 27th Kumbhom (March) and concludes on the 4th Meenam (March). The colossal idol of Mahaganapathi enshrined in the Srimath Anantheswara temple, Madhur, attracts thousands of devotees from all parts of South Canara and Malabar. The special festival of the temple commences on the morning of the *Vishusankramam* every year and lasts for four days. *Thulasankramam* is the most important festival in the Parthasarathi temple at Mujankavu. On this day a large number of devotees assemble in the temple premises to take a dip in the holy waters of the temple tank known as *Muchukundatheertham* as it is believed that such a dip is as efficacious as a holy dip in the Thalakaveri Theertham. An offering of cumcumber for *nivedyam* by devotees is considered to be of special liking to the deity of the temple. To ward off cattle disease and corn pests devotees invariably give offerings of cumcumber at this temple. The Sri Gopalakrishna temple, Kumbla, has a colourful festival which lasts for five days with effect from the *Makarasankramana* day every year and it attracts thousands of devotees from far and near. Apart from the above four temples there are also other famous ones like the Durgaparameswari temple, Mulayar, the Panchalingeswara temple, Beyar and the Mallikarjuna temple, Kasaragod. These temples have also their annual festivals which are attended by large crowds of devotees.

The Cannanore District has also its important centres of Muslim religious worship. Among these may be mentioned Dharmadom, Baliapatam, Madayi, Srikantapuram and Kasaragod wherein are located the ancient mosques believed to have been founded by Malik Ibn Dinar. The old Jamat Mosque in Cannanore town is also an important place of worship for the Muslims as the mortal remains of a Muslim divine by name Syed Muhammed Maulana are kept in a tomb nearby. Among the important local festivals of the Muslims may be mentioned the one celebrated every year in the Jamat Mosque in Kasaragod in memory of Malik Ibn Dinar.

Economic and Professional Classes in relation to Social Life

The most far-reaching social change in recent times is the rise of new economic and professional classes into greater prominence in public life. Till a few decades ago the caste status enjoyed by a person together with the size of the landed property owned by him determined his prestige and standing in society. The two factors were in fact closely inter-related as the vast majority of the land owners were also Caste Hindus. In recent years such new factors as the progress of western education and spread of liberal ideas, the large-scale entry of the so-called low Caste Hindus into the public services, the

advent of adult suffrage, the growth of industrialisation, the increasing pace of urbanisation etc., have led to the weakening of the hold of the caste system. The possession of vast landed properties is no longer looked upon as a mark of aristocracy. In fact, the partition of the large *Tarawads* of old and the decline of the *Marumakkathayam* system of inheritance have led to radical social changes. Many young men of old *Tarawads* have left their village homes and settled in the urban areas where they are influenced by new values and ideals of life. The introduction of tenancy reforms safeguarding the interests of the tenant classes has also taken away from the well-to-do people the incentive to invest their savings in landed properties. The agrarian reforms introduced in recent years have at the time helped in ushering a new social order where the *Jenmi* has ceased to be the powerful person that he was.

With the decline in the prestige value of castes and landed property status has come to be associated with new professional and economic classes such as lawyers, engineers, industrialists, businessmen etc. New values and incentives based on industry and commerce have taken the place of the old values and incentives based on agriculture and land holding. The fascination for learned professions and salaried Government jobs has increased considerably and this has induced the junior members of most of the old aristocratic families to take to modern education and qualify themselves for entering into the professions and government service. Even if the income derived from the practice of the professions or employment in government service is adequate, there is a decided preference for such income to that derived from land and agriculture. A survey of the new social scene thus shows that caste and land have ceased to be important factors contributing to status and that the new economic and professional classes have practically displaced the old feudal aristocracy of the upper castes.

CHAPTER IV

AGRICULTURE AND IRRIGATION

Agriculture is the main occupation of the people of the Cannanore District as in the rest of Kerala. According to the Census of 1961, 152,971 are engaged in cultivation and 110,051 in agricultural labour. They constitute 24.29% and 17.48% respectively of the total population of workers in the District.

Land Utilisation

Table I gives the classification of land area in the District in 1957-58, 1960-61 and 1964-65.

TABLE I

Classification of Land Area

Category	1957-58		1960-61		1964-65	
	Area in acres	*% to the total area*	*Area in acres*	*% to the total area*	*Area in acres*	*% to the total area*
Total geographical area according to Village papers	1,424,960	100.00	1,424,960	100.00	1,424,960	100.00
Forests	185,265	13.00	160,133	11.66	165,84	11.64
Land put to non-agricultural uses	98,816	6.86	100,189	7.03	104,738	7.35
Barren and uncultivable land	98,835	6.94	94,032	6.60	62,228	4.37
Permanent pastures and other grazing land	54,704	3.84	53,904	3.78	36,557	2.56
Land under miscellaneous tree crops and groves not included in the net area sown	202,026	14.18	225,791	15.85	230,315	16.16
Cultivable waste	127,843	8.97	92,812	6.51	86,134	6.04
Other fallow land	101,814	7.15	74,397	5.22	48,824	3.43
Current fallows	27,375	1.92	28,338	1.99	9,776	0.69
Net area sown	529,282	37.14	589,364	41.36	680,584	47.76
Area sown more than once	91,909	6.45	71,662	5.03	90,523	6.35
Total cropped area	621,191	43.59	661,026	46.39	771,107	54.11

There is a fall in the areas sown more than once in 1960-61 and 1964-65 from that of 1957-58. The year 1964-65 recorded a phenomenal increase in the total cropped area. In the case of net area sown also the increase has been substantial.

The District produces some of the important dollar earning crops of the State, but it depends upon the neighbouring District of Palghat and the States of Mysore and Madras for its requirements of rice. Though thousands of acres are shown as cultivable waste, a large part of this area is really uncultivable. This is due to the fact that the sub-soil is not deep. Almost invariably rocks occur three to four feet below the surface of the land, especially in the Taluks of Taliparamba, Kasaragod, Hosdurg and North Wynad where people undertake "*modan*" and "*punam*" cultivation once in three or four years and then leave them fallow. The other unoccupied lands are mostly uncultivable hills, rock and lantana jungles. Though the great preponderance of unoccupied lands would at first sight seem to suggest that an immense area is available for the extension of cultivation, the position is not so encouraging. Table II shows the Taluk-wise distribution of waste lands according to the findings of the "Cultivable Waste Land Survey" conducted by the Department of Statistics in the District in 1959-60.

TABLE II

Taluk-wise distribution of waste lands

(Area in acres)

	Tellicherry	*North Wynad*	*Cannanore*	*Tali-paramba*	*Kasaragod*	*Hosdurg*	*Cannanore Dist. as a whole*
Total area of the Taluk	297,205 (100.00)	184,506 (100.00)	105,889 (100.00)	329,250 (100.00)	240,857 (100 00)	244,702 (100.00)	1,402,409 (100.00)
All waste lands*	13,450 (4.52)	53,215 (28.84)	10,074 (9.51)	99,178 (30.12)	94,627 (39.29)	67,717 (27.67)	338,261 (24.22)
Current fallow†	188 (0.06)	136 (0.07)	277 (0.26)	4,338 (1.31)	880 (0.37)	1,547 (0.63)	7,356 (0.53)
Other fallow†	217 (0.07)	887 (0.48)	246 (0.23)	8,511 (2.59)	9,292 (3.86)	4,546 (1.86)	23,699 (1.69)
Cultivable waste†	12,161 (4.09)	52,135 (28.26)	4,462 (4.21)	66,227 (20.11)	53,121 (22.05)	25,068 (10.24)	213 174 (15.20)
Uncultivable lands†	884 (0.30)	57 (0.03)	5,089 (4.81)	20,112 (6.11)	31,334 13.01)	36,556 (14.94)	94,032 (6.70)

* Figures within brackets denote the percentages to the total area of the Taluk.

† Figures given witnin brackets denote the percentages to the total area under 'All Waste Lands".

The survey revealed that the Cannanore District alone possessed about 30% of the waste lands in the State. The area under waste lands in the District was 3.38 lakhs acres which accounted for 24% of the area of the District. In respect of the percentage area under waste lands in each Taluk, Kasaragod was found to have the maximum with 39.3% and Tellicherry the minimum with 4.5% of the total waste land area. It is also seen that 63% was cultivable waste land, 7% other fallow lands and 27% uncultivable. Cultivable waste lands were largely reported from North Wynad, Taliparamba and Kasaragod Taluks. Uncultivable waste lands were predominant in Hosdurg and Kasaragod Taluks. 'Current fallows' were mainly reported from Taliparamba and Hosdurg Taluks. Kasaragod and Taliparamba Taluks held some appreciable area under 'Other Fallows'.

In Taliparamba the area under waste lands was 99,178 acres which was about 30% of the area of the Taluk. Nearly 66% of the waste lands in the Taluk were of he cultivable type. The extent of waste land in Kasaragod Taluk was found to be equally high with 94,627 acres. Of this 56% was of the cultivate waste type and 10% other fallows. Next in importance was Hosdurg with 67,717 acres of waste land followed by North Wynad with its 53,215 acres. It may be noted that 37% of the waste land in Hosdurg was cultivable waste while in North Wynad 98% fell under that category.

A significant fact revealed by the survey is that the total area under waste lands (all types) was maximum in Cannanore District with 3.38 lakhs of acres and minimum in Alleppey District with only about 7,500 acres. The table given at Appendix I to this Chapter will convey the information. It may be seen that nearly 71% of the area under waste lands in the State was reported from the erstwhile Malabar region and Cannanore District alone was found to hold about 30% of the waste lands in the State. Taking cultivable wastes and other fallows together, the Cannanore District held the maximum percentage of such lands in the State with 33% followed by Kozhikode District with 32%.

Agricultural Holdings

As in other parts of Kerala the pressure of population on land is very great in the Cannanore District too and this has led to excessive fragmentation and sub-division of holdings. This fact has been brought out by the Census of 1961. Among the households in the District cultivating land owned or held from Government 41.01% cultivate less than an acre. The statement in Table III shows the percentage of sample households cultivating land under each type of interest by size of land cultivated in the District*.

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* *District Census Hand Book, Cannanore* (1961) p. 73.

TABLE III

Size of land in acres	Percentage of households cultivating land		
	Owned or held from Government	Held from private Persons or institutions for payment in money, kind or share	Partly held from Government and partly from private persons or institutions for payment in money, kind or share
All households	100.00	100.00	100.00
Less than 1 acre	41.01	39.29	14.03
1.0—2.4 acres	35.30	41.49	38.45
2.5—4.9 „	14.52	13.44	27.93
5.0—7.4 „	5.11	3.72	10.79
7.5—9.9 „	1.30	0.81	3.24
10.0—12.4 „	1.22	0.59	1.92
12.5—14.9 „	0.20	0.16	1.13
15.0—29.9 „	0.71	0.40	2.05
30.0—49.9 „	0.20	0.06	0.33
50.0+ „	0.12	..	0.13
Unspecified „	0.31	0.04	..

The survey undertaken in 1962 in the two villages of Thiruvangad in Tellicherry Taluk and Cheruvathur in Hosdurg Taluk by the Special Officer for the Consolidation of Holdings in the State also throws light to some extent on the nature of fragmentation of holdings. The position of the distribution of holdings in the two villages with reference to the size of the holdings and number of registered holders is given in Table IV.

TABLE IV

Statement of holdings in the villages of Thiruvangad and Cheruvathur

Size of holdings	No. of holdings		Percentage		Area of holdings		Percentage	
	Thiruvangad	Cheruvathur	Thiruvangad	Cheruvathur	Thiruvangad A. C.	Cheruvathur A. C.	Thiruvangad	Cheruvathur
Total	1,937	1,433	100.00	100.00	1,682 30	3,392.65	100.00	100.00
Less than 50 cents	1,266	508	65.36	35.45	271 45	120.48	16.14	3.55
50 cents to 1 acre	380	289	19.62	20.17	261.90	201.12	15.56	5.93
1 acre to 5 acres	257	487	13.26	33.98	497.91	1,082.01	29.71	31.88
5 acres to 10 acres	20	89	1.03	6.21	147.55	619.21	8.77	18.25
10 acres to 20 acres	9	12	0.47	2.94	134.01	551.03	7.96	16.24
20 acres to 30 acres	3	10	0.16	0.69	74.94	254.33	4.55	7.50
30 acres to 40 acres	..	2	..	0.14	..	64.30	..	1.90
40 acres to 50 acres	1	..	0.05	..	46.26	..	2.75	..

In the Thiruvangad village it is seen that 65.36% of the holdings covering 16.14% of the total area are less than 50 cents

in size while in Cheruvathur village only 35.45% hold only less than 50 cents. The category which claims the maximum percentage is constituted of holdings below 5 acres in extent. According to the findings of the survey the average size of a holding in Thiruvangad is only 87 cents, while the average size of a holding in Cheruvathur is 2.36 acres. The difference in the size of the holdings is due to the fact that the pressure of population is higher in Thiruvangad which falls within the municipal area of Tellicherry town than in Cheruvathur situated 9 miles from Kanhangad, the headquarters of Hosdurg Taluk.

IRRIGATION

The traditional system of irrigation in the District may be divided into two main types, viz., those provided with artificial storage and those dependent throughout the year on the natural supplies of the rivers from which they have their origin. In Cannanore we find mostly non-storage systems. The non-storage canals themselves may be divided into two main types—Perennial canals and inundation canals. The perennial canals are provided with some arrangements in the vicinity of their heads usually in the form of an obstruction across the bed of the parent stream by means of which they are enabled to obtain their supplies, irrespective of the level of the water in the river. On the other hand, the supplies from the inundation canals fluctuate with the natural water level in the river. Generally, these inundation canals obtain supply only when the parent stream is in flood, and the adequacy of the supply and the area irrigable are consequently dependent on seasonal conditions. Compared to other Districts of erstwhile Madras State, practically no expenditure was incurred on irrigation works in Malabar by the erstwhile Government of Madras. *The Malabar Tenancy Committee Report* (1940) even makes the sensational revelation that the Government had till then spent only a petty sum of Rs. 3,000 on irrigation works in the whole of the Malabar District as against Rs. 2,315 lakhs in the whole of Madras State. With the dawn of Independence irrigation works in Malabar received the special attention of the Government, but the Cannanore District had to wait till the birth of Kerala State for its irrigation needs to be properly assessed and attended to. There are two major irrigation schemes in this District, viz., the Valarpattanam and Kattampally schemes. Brief accounts of these two schemes are given below.

Valarpattanam Irrigation Scheme (Pazhassi Project)

The scheme which is also known as the "Pazhassi Project" aims at constructing a barrage at Kulior midway between Iritty and Irikkur across the Valarpattanam river to divert water for irrigation purposes. The proposed barrage has a length of 780' with the central 468' provided with sluices designed to pass a maximum flood discharge of 127,000 cusecs. It has a main canal 34 miles long and six branch canals about 83 miles long leading

to Taliparamba, Mattul, Kattampally, Azhikkal, Edakkad and Mahe and numerous other appurtenant works including eight tunnels, twelve major acqueducts, hundreds of bridges and other cross drainage works. The scheme is estimated to cost Rs. 440 lakhs and will benefit about 40,000 acres of paddy lands in Taliparamba, Cannanore and Tellicherry Taluks for raising two crops. The preliminary works on the project are in progress.

Kattampally Project

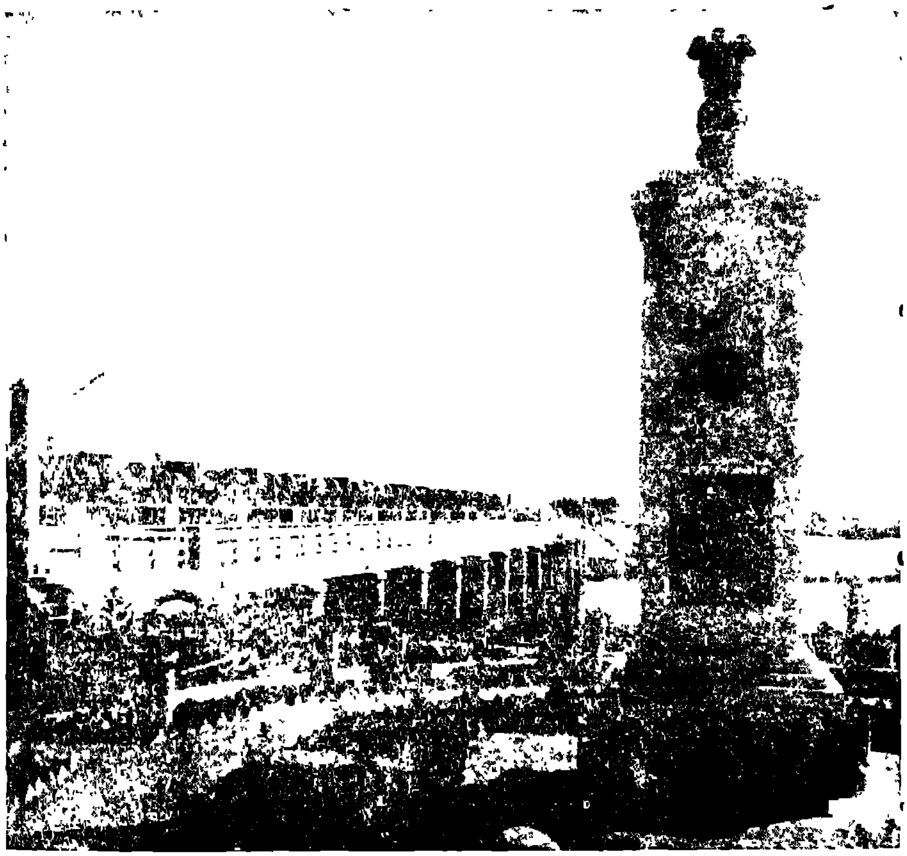
This is a multi-purpose project which has among its aims saline water exclusion, flood control, navigation, communication and reclamation. The component works consist of (a) a regulator cum-bridge. (b) a navigation lock and (c) an approach road of about 1½ miles length. When the project is completed, about 3,678 acres of land would be saved from salt water intrusion and floods. The first crop would be fully stabilised over the entire area. In certain areas, a second crop also can be raised by pumping water from the upstream side of the regulator. It is expected that about 1,000 acres of land can be reclaimed by canalising the river in later stages. Besides, the communication facilities in the area would also be considerably increased. The project executed at a cost of about Rs. 58 lakhs was commissioned in 1966.

Medium Irrigation Works

Food production is the criterion fixed for taking up what are called medium irrigation works. The food production is calculated by dividing the total cost of the scheme by the total additional yield of crop anticipated by the scheme. The additional yield is taken as 1/5th ton per acre of the area benefited for the stabilisation of the second crop and ½ ton per acre for the 3rd crop. Medium Irrigation works are under various stages of execution in the District. Till March 1964 the Tellicherry Irrigation Sub-Division had completed 24 such works at a cost of Rs. 24,88,889 and the Irrigation Division, Kanhangad at a cost of Rs. 221,200. These works together benefited a total area of 7,991 acres of land. In addition, 7 more medium irrigation works estimated to cost Rs. 17 lakhs were in progress under the Irrigation Sub-Division, Tellicherry, and 5 estimated to cost Rs. 16.98 lakhs under the Irrigation Division, Kanhangad. The total area expected to be benefited by them was 4,994 acres.

Minor Irrigation Works

Generally minor irrigation works are indigenous works which Government have taken over, improved and maintained. They also include new tanks and storage reservoirs undertaken by the Government. Their real importance is not often recognised because they are scattered all over the countryside and are not spectacular like the huge reservoir or anicut systems. But their value as a protection factor against crop failure is inestimable. In July 1964 there were 97 such completed works in the



Kattampally Project

Irrigation Division, Tellicherry and 106 in the Irrigation Division, Kanhangad. They irrigated an area of 6,132 acres and 5,263 acres respectively. The cost of construction of these works came to Rs. 17,62,473 in Tellicherry Division and Rs. 6,20,000 in Kanhangad. At the same time 106 such works were in various stages of execution. The area expected to be benefited by these works was about 5,595 acres. The approximate cost of these works was estimated at Rs. 18.5 lakhs.

Lift Irrigation Works

There are plots of land spread all over the District which cannot be irrigated by gravity flow. Such lands are brought under cultivation by lifting water from the reaches of the rivers or from lakes or ponds. In July 1964 there were three such works under execution under the Irrigation Division, Tellicherry and one under the Irrigation Division, Kanhangad. The total area expected to be benefited came to 1,006 acres and the cost of construction Rs. 2,22,000.

Area under irrigation

The latest statistical data available on irrigated area pertain to the year 1958-59. In that year Cannanore with 2,443 acres of land under irrigation, had only less than 1% of the net area irrigated in the State. This represented 0.4% of the net area sown in the District. In regard to the percentage of the net area sown which received irrigation, the Cannanore District had the lowest rank among the Districts of Kerala. Table V shows the sources of water supply and area (in acres) irrigated in the District during 1957-58 and 1958-59.

TABLE V

Sources of water supply and area irrigated

Sources	*Area irrigated in acres*	
	1957-58	1958-59
Total	1,303	2,443
Canalas		
Government	812	731
&		
Private	N. A.	865
Tanks	197	197
Wells	294	650
Other sources	..	..

Table VI shows the area in acres of crops irrigated in the District during 1957-58 and 1958-59.

TABLE VI

Irrigated area under different crops

	Crop	Area Irrigated	
		1957-58	1958-59
	Total	2,052	4,332
1	Rice	2,052	4,332
2	Pulses	Nil	Nil
3	Other food crops	Nil	Nil
4	Non-food crops	Nil	Nil

The percentage of area irrigated under each crop to the total area under each crop is also given in Table VII.

TABLE VII

Percentage of area irrigated under each crop to the area under the crop

Crop	Percentage	
	1957-58	1958-59
Paddy	0 8	1 8
Pulses	Nil	Nil
Total food-crops	0.4	..
All corps	0.3	0.7

Soil Conservation

With the birth of Kerala State several landless agricultural persons from Central Travancore migrated to the erstwhile Malabar area in search of cultivable lands. Many of them settled in the remote and unsurveyed private forest areas in Taliparamba and Hosdurg Taluks and practised the cultivation of tapioca on ridges formed along the hill slopes. This practice resulted not only in the deterioration of the fertile top soils, but also caused considerable siltation of the streams and rivers down below. The loss of soil fertility and consequent reduction in crop yields induced the land owners to demand the adoption of effective methods for the prevention and control of soil erosion in their areas.

During the second Five Year Plan period soil conservation schemes were initiated in two selected self-defended catchments in Cherupuzha village, Taliparamba Taluk. An area of nearly

1,200 acres was worked at an expenditure of nearly Rs. 90,000 with free technical assistance and financial assistance in the form of loans and grants from the Government. The success of these schemes created enthusiasm among the local people and made them request the Government to include more and more areas in the District under soil conservation programmes.

During the first three years of the Third Five Year Plan period, field work in soil conservation in the District was practically at a stand-still. The following schemes were prepared for specified areas in the Taliparamba Taluk under directions from the Government in exercise of the powers vested with the Government under the provisions of the repealed Madras Land Improvement Schemes (Contour Bunding and Contour Trenching) Act No. XXII of 1949.

(1) 527 acres Pulingon Desom, Vayakkara
(2) 1,427 acres in Naduvil
(3) 1,033 acres in Vilamana Desom
(4) 244 acres in Vayakkara and Naramba Desoms and
(5) 370 acres in Cherupuzha

The processing of these schemes under the Act was delayed considerably with the result that their field execution could commence only very late during the plan period. However, the two schemes referred to above as items 1 and 2 were taken up in August, 1964 at an estimated cost of Rs. 1.50 lakhs and Rs. 5.54 lakhs respectively.

In order to expedite the progress of preparation, processing and field execution of the soil conservation schemes in the State the Kerala Land Development Act (Act No. XVII of 1964) has since been passed providing for simplified procedures in the processing of the schemes. District Land Development Committees are being constituted by the Government under the provisions of the Act. The appointment of District Soil Conservation Officers to function as Member-Secretary and Executing Officer under the Act is in the course of implementation. It is expected to bring more and more areas under the purview of soil conservation schemes in the District in the coming years with the co-operation of the land owners and thus maintain the high productivity of the fertile top soils in the cultivated areas.

Soils

The success of agricultural operations depends, among other things, on soil conditions. The *District Census Hand Book, Cannanore (1961)*, gives the following account of the soils of the region. "The soils of the District can be classified into sandy, laterite and hilly or forest soils. The sandy soil occurs as a narrow belt all along the coast on the western portions of Cannanore, Hosdurg, Taliparamba and Tellicherry Taluks and also in a narrow strip on the south-western side of Kasaragod Taluk.

The soil in the midland region of the District is laterite and in the eastern part hilly or forest soil. The sandy soil varies in texture from sandy loams to pure sand and is highly porous having very little retentive capacity. Paddy and coconut are mostly grown in this soil. This soil is extremely deficient in all the major plant foods and lime. Its primary requirement is organic matter. It is highly acidic in reaction. The laterite soil is formed by the weathering mainly of acidic rocks under alternate wet and dry tropical conditions. The typical laterite soil is characterised by a vesicular structure and the accumulation of hydrated oxides of iron and aluminium. Most of the bases and silica have been removed by drastic leaching. At or near the water table the soil material is soft and can be cut into blocks which harden on exposure. This material makes excellent bricks for building purposes. It is usually loams of some kind and soil does not show typical clay properties. It is porous and well drained and has a poor retentive capacity and fertility. Where the rainfall is only 70″ to 80″ the soil has not developed into true laterites. There is accumulation of iron and aluminium in such type of soil and it shows many of the properties of laterites. It does not have the vesicular structure peculiar to true laterites and cannot be used as building stones. Such type of soil is called the lateritic soil. It is this type of laterite soil that is found in this District. This soil is more fertile than pure laterite soil. All garden land crops like coconut, arecanut and fruit palms etc., are grown in this soil. The hilly and forest soil is characterised by a surface layer of organic matter derived from forest growth. This soil is rich in nitrogen but extremely poor in bases due to heavy leaching. The phosphate content is also very low. When the forests are cleared this soil gradually undergoes laterization. The soil is particularly suited for plantation crops such as tea, caradamom and rubber. It is strongly acidic in reaction."*

Area under cultivation and average yield

Cannanore has about 13% of the total area under food crops in the State. Rice, pepper, arecanut, coconut, tapioca, sweet potato, cashew etc., are some of the more important crops grown in the District. Rice occupies the first rank in area and pepper the second. The third place goes to arecanut and the fourth to tapioca. It may be noted that tapioca was rarely grown in the District some twenty years ago but today it occupies a very important place among food crops. Increasing trends are noticed in recent years also in regard to the area under rubber, pepper, bananas, and cashewnut. The area under rubber doubled between the years 1958-59 and 1964-65. It was 14,219 acres in 1958-59 and it rose to 30,744 acres in 1964-65. The Cannanore District has the largest area under chillies in the State.

Such details as the acreage under each crop in 1957-58, 1960-61 and 1964-65 are given in Table VIII.

* *District Census Handbook (1961)* p. 6.

TABLE VIII

Area under each crop (1957 to 1965)

Name of Crop	*Area in acres*		
	1957-58	1960-61	1964-65
Total	621,191	6,34,206	771,107
Rice (Autumn, Winter and Summer)	244,669	236,470	236,567
Jowar	..	..	90
Ragi	2,221	2,756	2,300
Other cereals and millets	241	217	124
Tur	420	421	405
Other pulses	7,482	7,154	7,159
Sugarcane	882	860	860
Other sugar crops	28	23	17
Pepper	97,134	98,160	108,145
Chillies	4,242	4,381	4,200
Ginger	215	960	1,179
Turmeric	342	600	570
Cardamom	900	980	968
Betelnuts	15,954	20,792	26,953
Other condiments	357	224	489
Mangoes	13,221	13,015	13,669
Citrus fruits	520	4,603	4,603
Bananas (including plantains)	24,608	25,591	20,254
Other fresh fruits	14,046	15,687	18,266
Cashewnuts	14,936	16,245	72,531
Other fresh dried fruits	30	30	30
Tapioca	15,452	16,390	14,482
Sweet Potato	10,977	10,886	10,911
Onions	4	..	64
Others	9,852	3,727	3,519
Castor	96	56	14
Sesamum	1,197	1,067	756
Rape and mustard	..	20	20
Linseed	..	86	36
Coconut	112,485	119,485	166,147
Other oil seeds	172	172	476
Cotton	90	..	..
Fibres other than cotton	85	90	90
Tobacco	1,226	1,450	1,740
Tea	3,700	3,685	3,553
Coffee	2,904	3,262	4,420
Rubber	12,167	14,219	30,744
Others	199	..	3,475
Fodder crops	..	..	1,131
Green manure	1,974	2,432	3,246
Other non-food crops	13,106	11,017	12,090

Table IX shows the total out-turn of principal crops in the District during 1957-58, 1960-61 and 1964-65.

TABLE XI

Out-turn of Crops

Sl. No.	Name of crop	1957-58 tons	1958-59 tons	1964-65 tons
1	Rice	92,800	99,544	117,214
2	Jowar	20	20	20
3	Ragi	1,540	1,590	1,570
4	Other cereals and millets	26	23	23
5	Pulses	1,241	1,096	1,077
6	Sugarcane (Gur)	1,700	1,580	1,580
7	Pepper	7,820	7,780	6,865
8	Ginger	111	399	400
9	Turmeric	122	194	205
10	Cardamom	16	17	17
11	Betel nuts (million nuts)	869	1,211	1,603
12	Banana	10,403	11,334	12,365
13	Other plantains	82,505	64,677	48,643
14	Cashew nuts	9,340	10,080	32,378
15	Tapioca	43,500	48,425	50,687
16	Groundnuts	..	..	..
17	Sesamum	128	113	115
18	Coconut (million nuts)	315	311	403
19	Cotton (bales of 392 lbs.)	Nil	220	..
20	Tobacco	655	990	905
21	Tea	1,267	1,137	1,213
22	Coffee	371	633	844
23	Rubber	848	1,649	871
24	Lemon grass oil (bottles of 22 oz. each)	488,820	N. A.	307 (tons)

MODE OF CULTIVATION OF IMPORTANT CROPS

Paddy (Nellu) (Oryza-sativa Linn)

The Cannanore District had 236,567 acres under paddy in 1964-65. It was 30.7% of the total cropped area in the District and it represented 11.8% the total area under paddy in the State. The Cannanore District stood fourth in the matter of area and production of rice among the Districts of the State. Paddy is cultivated as a semi-aquatic crop and it can be grown from the sea level up to an altitude of even 5,000 feet. It can also be raised on a wide variety of soils. The first crop is the *Viruppu* and it is purely rain-fed. *Mundakan* is the second crop and it is only partly rain-fed. The third crop, *Punja,* depends almost entirely on irrigation facilities. The major portion of the land is under *Viruppu*.

Viruppu

The first crop *Viruppu* is sown under dry conditions. With the pre-monsoon showers the land is prepared by ploughing and paddy seeds are dibbled behind the plough or sown broad-cast and covered by ploughing and planting. This is done in April-June. In the low lying *Viruppu* fields transplantation takes place in June-July. When the plants are about one month old weeding is done and sometimes a dose of nitrogenous fertiliser is applied. The practice is to apply organic manures such as cattle dung, compost and phosphate manures etc. In certain cases bonemeal is broadcast by hand over the field and the land ploughed. The crop is harvested in September-October.

Mundakan

In this system paddy is either broadcast or transplanted during October-November months. Dry seed is sown directly under rainfed conditions while sprouted seed is sown in the puddle when swamp conditions exist. Direct broadcasting of paddy seed under swamp conditions is adopted only when necessitated by special local conditions. The usual practice is that as soon as the first crop is harvested, the land is ploughed six to eight times and green manure, ash or compost manure is applied. Sometimes bonemeal is also used as basal dressing and when transplanting is done. After the first dressing, top-dressing with urea or ammonium sulphate is given wherever possible. In certain areas sprouted seeds are sown in well prepared fields in which ash, cattledung, compost green leaves etc., are ploughed along with bonemeal. Weeding is done when the plants are one month old. The crop is harvested during January-February months.

Punja

The third crop, *punja,* is restricted to small low-level areas where water supply is abundant during the summer months between January and May. Only in certain parts of Taliparamba, Nileswar and Kasaragod Blocks this type of raising a third crop is found.

Special Methods of Cultivation

There are also some special modes of paddy cultivation prevalent in this District. A form of *kanni (Viruppu)* crop called *Nuri* consists in sowing the seed in small groups by hand, the sowers following close behind the plough as it turns the furrows. It costs less seed and less manure than in the usual haphazard broadcasting but it yields better. The crop is reaped three or four months later, in September or at the beginning of October, according to the variety of seed sown, and on double crop lands preparations begin forthwith for the second or *magaram (Mundakan)* crop, harvested at the end of January. On some lands, where owing to their clayey soil or low situation the ground is

water-logged in the first heavy burst of the monsoon, one long *karinkara* crop takes the place of the usual two. Seedlings for the *magaram* crop are raised when the *kanni* crop is on the ground on selected loamy plots called *Palliyals* and they are left in their beds for long periods Seedlings are planted out in August and January in the harvest month. The *kanni* crop is reaped with the water on the ground; and being cut near the ears, yields, unlike the *magaram* crop, only a little straw. On some lands, where the water supply is perennial, a *meda punja* or hot weather crop succeeds the first two.

Modan system of cultivation

This is a form of dry cultivation. A well-established rotation of crops is a noticeable feature of dry cultivation. Modan is grown on the low hills of the District or near the coast among the young coconut plants in new plantations. The rotation is usually modan and gingelly, but on the best lands, a ginger crop frequently precedes the modan The preparation of land for modan cultivation begins usually in August and between that month and the sowing of the crop in the following April, the land is ploughed well a number of times. The seed is sown with ashes and cattledung and the crop is reaped in September. Gingelly is then put down and harvested in December or January. The land is then allowed to lie fallow for two or three years. This system of cultivation is prevalent in the Iritti and Mattannur area of the Kuthuparamba Block

Punam System of Cultivation

The term "Punam" is applied to cultivation on the forest clad hills and on the slopes of the Ghat. A patch of forests is cleared and burnt. A crop of hill paddy is raised mixed with millets, and plantains. The ground is then left fallow for some years. The cultivators are generally hillmen. They move from one forest to another to repeat the process. The seed is sown in April and beyond occasional weeding the crop requires little attention. It is reaped in September. Fencing is often done to keep away wild animals. As the virgin soil is wonderfully rich, there is usually a bountiful harvest. This mode of cultivation is usually done in Iritti, Manantoddy and some parts of Taliparamba.

Kaipad Cultivation

A peculiar feature of the Taliparamba, Cannanore and Tellicherry Taluks is what is called *Kaipad* cultivation. This method of wet cultivation is largely practised on the lowlying lands near the coast subject to inundation from backwaters and in the lower reaches of Kavvayi and Karingote River basins. Its peculiarity is that in the hot weather the soil is heaped in small mounds which are levelled after the monsoon has burst. The soil and the seedlings planted on the tops of the mounds thus get the benefit of passing showers without being damaged by the salt

water, which overflows from the backwaters in these months. When the monsoon bursts, continuous rain keeps the water in the fields comparatively fresh and the seedlings can be planted out. The cultivation is precarious as an unusually high-tide may destroy the seedlings, and the crop is more dependent than ordinary cultivation upon seasonable rains. The cultivation expenses are also high.

The average yield of paddy under the three main modes of cultivation viz., *Viruppu*, *Mundakan* and *Punja* is given in Table X.

TABLE X

Average yield of Paddy in the District

	Viruppu *Lbs*	*Mundakan* *Lbs.*	*Punja* *Lbs.*
1957-58		959	..
1958-59	848	964	909
1959-60	1,024	901	974
1960-61	941	953	841
1961-62	909	901	989
1962-63	967	1,075	1,045
1963-64	1,113	1,107	976

Varieties of paddy

The District grows a number of varieties of paddy which are known by different local names among the agriculturists The more important of the local varieties grown in the District are given in Table XI.

TABLE XI

Local Varieties of Paddy

Season	*Variety*	*Duration*
Viruppu (I Crop)	Kayama	140
Do.	Thonnuran	110
Do.	Athikarazhi	110
Do.	Cherumani	140
Kaipad	Orkayama	150
Mundakan (II Crop)	Odacheera	300
Do.	Kuttikandappan	210
Do.	Thekkanchitteni	125
Do.	Chitteni	125

Table XII gives particulars of the improved varieties of paddy.

TABLE XII

Improved varieties of Paddy

Season	*Variety*	*Duration*	*Average acre yield*	*Percentage increase over ryot's crop*
I crop	P.T.B. 2	135 days	2,500 lbs.	15
II Crop	P.T.B. 5	140 ,,	3,000 ,,	15
I crop	P.T.B. 9	130 ,,	2,500 ,,	13
	Wnd. 2	190 ,,	3,500 ,,	16
II crop	P.T.B. 4	140 ,,	3,000 ,,	22
III crop	P.T.B. 10	100 ,,	2,100 ,,	10
II crop	P.T.B. 20	125 ,,	2,500 ,,	44.7
II crop	Co. 25	190 ,,	3,000 ,,	Blast Resistant

Apart from the improved strains mentioned above Tainan III, a high yielding variety imported from Manila and developed at Pattambi Agricultural Research Station, is becoming increasingly popular among the ryots of Kerala. The duration of the crop is 125 days and the average yield per acre is about 5,000 lbs. which is more than double the yield from local strains. An area of 5,000 acres was brought under Tainan III in this District during the Viruppu season in 1966-67.

Pulses

The District had 7,519 acres under pulses in 1964-65. The main pulses are Black gram, Green gram and Red gram.

Black gram *(Phaseolus mungo—Uzhunnu)* is one of the important pulse crops of the District. It thrives well in clayey soils. It is grown almost as a dry crop in this District. It is usually raised in the rice fields after the harvest of the Mundakan crop in February. The crop is only of 3 months' duration. The plants are pulled up when they are ripe, spread out on the threshing floor during the day and kept heaped up during night. This process is repeated for three or four days by which time most of the pods would have dehisced liberating the grains. The produce is then beaten with sticks or trodden under the feet and winnowed out. Storing is generally done in earthern vessels or wooden bins.

Like the Black Gram, the Green Gram *(Phaseolus aurcus—*Cherupayaru) is also grown as a catch crop in rice fields. But

the crop does not do well in clayey fields. In about 70 days the green pods became dry. The seeds are taken out like the black gram.

Red gram *(Cajanus Cajans*—Thuvara) is grown only in limited areas like Nileswar. Red gram is sown with the first rains of south-west monsoon. It is usually sown in lighter soils unlike other pulses. It is harvested in six to eight months. The actual harvest is done by cutting the plants close to the ground. It is then bundled and taken to the threshing floor and stocked there for about ten days to allow the pods to get fully dried.

Coconut (Cocos nucifera L)

Of the oil seeds the most important is coconut. It is also the most important non-food crop of the District. In 1964-65 Cannanore District had 166,147 acres under coconut, the District taking the fourth place among the Districts of the State in area as well as production (403 million nuts). The coconut is an inter-tropical tree which is grown extensively in sandy tracts along the coast, on the banks of rivers, lakes, tanks and canals and in low lying valleys. With a little care it will grow on the hill tops, in deep ravines, in the precipitous slopes and in the interstices between rocks. It bears all the year round and its uses are infinite.

There are different varieties of coconuts which are cultivated in this District and outside. The Agricultural Research Station, Pilicode, where coconut is grown under rainfed conditions in laterite gravelly soil has collected enormous data on the subject. The West Coast or Tall variety is the most common and ordinary variety that is extensively cultivated. The Dwarf or short variety yields nuts in about two or three years unlike the West Coast variety which takes six to eight years to yield nuts. It has three distinct forms, viz., those producing green, orange and yellow nuts. In addition, there are several other varieties like New Guinea, Cochin China, Java, Siam etc.

In the sandy tracts of the District where coconut cultivation is easy and inexpensive the tree is planted in every available acre while in the laterite regions where the cultivation is comparatively expensive and difficult, it is usually planted in the vicinity of the backwaters and estuaries and on the lower slopes of the hills that surround paddy fields. For propagation fully matured nuts from old trees are selected. They are dried in the sun for some days and then soaked in water for ten to twenty days. They are then buried in rich loamy soil with the tops showing above ground. The nuts begin to sprout in about three months and the seedlings are planted within a year in pits just before the outbreak of the south-west monsoon. Ash is often buried with the seedlings and sometimes a handful of salt also to keep away the attack of pests. The plants are watered everywhere in the hot season for the first three years and the pits are gradually filled up, partly with soil washed in by rain, and

partly with green leaves, wood ash, cattle dung. All that is necessary thereafter is to plough up the soil at least once a year and to dig shallow trenches round the trees and fill them up with manure. The trenches are usually dug during the monsoons. The time required for the coconut trees to come into bearing differs with the different varieties of the tree and the nature of the soils in which they are grown. On an average the trees come into full bearing at about the tenth year. They bear vigorously for about thirty years and then begin to decline. The nuts are plucked six or eight times in the year, but larger number of nuts are plucked during the period from February to July.

FRUITS AND VEGETABLES

Cashew (Anacardium Occidentale Linn)

The Cannanore District ranks first in the cultivation of cashew with a total area of 72,531 acres under this important cash crop in 1964-65. The total annual production is estimated at 32,378 tons of raw nuts. Cheemeni and Timiri estates near Nileswar are among of the big cashew estates in the District.

Being a very hardy crop without much preference for parti cular soil types cashew is cultivated under a variety of soil con ditions. Usually it is cultivated in marginal lands such as hill slopes and rocky lands which cannot be economically put to any other cultivation. The tree is usually raised from seeds. Even though vegetative propagation by grafting and layering is possible these methods have not yet become popular with the cultivators. Sowing is done in pits 1 to 1½ cubic feet dug before the break of the S.W. monsoon. Spacing usually given is 20' to 25' both ways. The pits are refilled to 3/4th with top soil with the break of the monsoon and 2 seeds are sown 2" deep. One of the seedlings is removed later. The pits are manured only if the soil is very poor in fertility The seeds will start germination after 18 days. The germinating seeds are given protection with thorn to ward off porcupines, rabbits birds and jackals which are attracted to the fleshy cotyledons.

The practice of raising the seedlings in the nursery and transplanting is also common in certain parts of the District. Seedlings are usually raised in March-April in bamboo or grass baskets. Recently polythene bags are also being used for the above purpose. Manuring and intercultivation are not usually done even though the tree responds very well to the above treatments. For manuring cashew fertilizer mixture of 30:30:30: (N.P.K.) is considered to be suitable for the soils of this District. The tree comes to flowering in the fourth year but the yield will be negligible. Economic yield is obtained from the eighth year onwards and may continue to yield for 15 to 20 years The average yield is about 20 lbs. per tree.

The important pests affecting cashew in this District are the cashew stem borer (*Plocoderus ferrugeneus G.P.*), Thrips (*Sclenothrips rubrocinotus G*), Leaf Muier (Acrocerops Sp) and Leaf capsid (*Helopeltis antonii*). Several species of leaf eating caterpillars are also seen defoliating young cashew plants of which *Circula trifenestrata* is the most common.

No research work is being undertaken in this District at present for improving the quality and production of cashew nuts, but research on this crop is being done in the Cashew Research Stations at Kottarakara (Quilon District) and Anakayam (Kozhikode District). For increasing the production of cashew nuts in the State, besides issuing loans to agriculturists, the Government have started planting cashew in the Government waste lands in Cannanore District from 1962 onwards. Under this scheme it is proposed to plant cashew in an area of 5,000 acres of Government lands situated mostly in Kasaragod and Hosdurg Taluks.

Tapioca (Manihot utilissima Pohl)

In 1964-65 Cannanore had 14,482 acres under tapioca, the percentage of the area to the total area in the State being about 3%. The crop was introduced here with a view to getting over the shortage of grain production. It is held that this tuber crop produces $2\frac{1}{2}$ times more calories and energy food than any cultivated cereal from the same extent of land. So tapioca is used as a subsidiary food by vast sections of the people. Moreover, tapioca flour is suitable for manufacture of starch and sago. though only a limited quantity is now used for these purposes. Tapioca thrives in all kinds of soils. The District is cultivating a number of indigenous varieties of this crop. It is grown by planting portions of the stem cut into convenient pieces six to eight inches long. Planting can be done throughout the year. Generally cultivators select the beginning of the rainy months as the best time The plant has to be protected from weeds. Organic manures and wood ash are generally used to manure the plant. Tapioca is generally cultivated in rotation with other crops like pulses and cereals. The duration of the crop varies from six to ten months while the yield varies from place to place. The peak marketing season for tapioca is January, June-July, August-September and December.

Sweet Potatoes

Cannanore had in 1964-65 an area of 10,911 acres under sweet potatoes. This represented more than 50% of the total area under this crop in the State. Sweet potato is one of the tuberous vegetables introduced more than a century ago. It is palatable and is popular with all classes of people. It is a subsidiary food crop which could be utilised for supplementing the cereal food grains. This crop gives heavy yield of underground tubers which are rich in starch. It is held by experts that sweet

potato produces 2½ times more calories and energy food than any other cultivated cereal from the same extent of land. The cultivation of this tuber crop is carried on extensively in areas favourable to their growth. It is even used as a staple food for one meal a day by the poorer sections of the population. As a result of the importance of sweet potatoe as a potential subsidiary crop for the future. some new varieties, in addition to the existing local ones, are being imported into the District from outside. The crop is usually propagated by planting stem cuttings as is done in the case of tapioca. Usually two crops are taken. The first crop is planted in June-July and harvested in September-October. The second crop is planted in September and harvested in December-January. The tubers are always available for sale in the market all over the District.

Banana

The plantain fruit including the banana is grown in plenty everywhere in the District. In 1964-65 with 20,254 acres Cannanore had the largest area under plantains in the State. Almost every house garden has a few plantains in it. Of the several varieties tried at the Agricultural Research Station. Taliparamba, the table varieties, *Mauritius, Nendran* and *Peddapacha, Arati, Neypoovan, Chakkarakely* and *Grosmichel* are found particularly suited to the area. Almost all kinds of soils in the District are suited for plantain cultivation but an admixture of sand and clay is the best. The ground is first hedged in to prevent cattle from straying in. It is then ploughed and furrowed. Where the ground is uneven, terraces are formed. Where it is not fit for ploughing, digging by spade is done. Pits are dug and half the depth is filled with dry leaves, and other waste material. The shoots or suckers are then planted and the pits covered with manure. There is no particular planting season. They are planted in all months in the fields. The *nendran* variety is largely grown in dry land areas from *Thulam* (October-November) to *Dhanu* (December to January). If well manured. the bunches can be gathered by the Onam season in Chingam (August-September). The number of fruits in a bunch vary according to variety. A bunch of the *nendran* variety contains thirty to sixty fruits arranged in combs.

Water Melon (Citrullus Vulgaris)

Water melon is an important fruit grown in the river beds and gardenlands of the Cannanore District, particularly in the Edakkad Block area. It is an annual fruit growing in the dry part of the year from December to June. The period from December to February is the most suitable season for sowing. The water melon fruits take about three to four months to mature. Each vine yields three to five fruits. Tellicherry is an important marketing centre for water melon and the fruit is much sought after by the people in summer months.

Oranges (Citrus cinensis)

The loose jacket orange is of recent introduction. Orange came to be cultivated in the Wynad area following the growing awareness on the part of the consumers as well as growers of the importance of citrus fruits, but in recent years the area under oranges is reported to have decreased considerably. The exact area under the crop is, however, not known. The orange has been found thriving successfully in cooler regions with slightly higher elevations such as the Wynad hills. It is grown mainly in Thirunelli Village mixed with coffee. The effect of atmosphere on the sweet orange is reflected in the taste and appearance of the fruit. In Wynad the fruits are insipid, though juicy. The oranges produced at Wynad are brought to the market and consumed locally. Calicut and Tellicherry are particularly important as marketing centres for oranges.

Mango (Mangifera indica)

Mango is the fruit par excellence of Kerala. Owing to its high adaptability to different types of soils, it has been cultivated extensively from very early days. The area under mango was 13,669 acres in 1964-65 and this accounted for 17.6 per cent of the total cropped area of the District. Mango is found to grow even at elevations of 4,000 feet above sea-level but beyond 3,000 feet trees are not grown for commercial purposes. As a general rule dry weather and cloudless sky at flowering and fruit ripening seasons help crop size. A large number of varieties such as Benet, Alphonso, Olour, Kalapadi, Bangalore, Mulgoa, Neelam, Mundappa etc., are grown in the District. The most delicious of the above is Mulgoa but it is a shy bearer. The Neelam variety yields profusely and it is grown extensively, though not so delicious as Mulgoa. The Olour variety has maintained the purity of characters through generations of seed propagation.

PLANTATION CROPS

Rubber (Hevea Brazeliensis)

Rubber is one of the most profitable plantation crops of Kerala. The State is the largest producer of rubber in India, the annual production being 21,000 tons which accounts for 97% of the all India production. The Cannanore District has considerable area under rubber. In 1964-65 it had 30,744 acres and this accounted for about 10% of the total area under rubber in the State. It may be noted that in 1957-58, the area under rubber was only 12,167 acres in this District.

Rubber requires a warm and humid climate. Young plants or seeds are sown in pits of about 18" x 18". The planting season is from May to September. Usually 150 to 200 plants are planted in an acre. Tapping begins after seven or eight years. The period of tapping is from September to January. To

extract the latex, which occurs chiefly in the bark of the tree, regular incisions in the form of spirals round the tree and so on, are made in the outer layer of the bark and the latex is collected as it drips from the incisions. It is then left to coagulate in shallow pans, and the caoutchoue globules rise to the surface and form thin sheet or rubber which is known as sheet rubber. In the case of crepe rubber, coagulation is done by using acetic acid. For removing water and for getting a definite shape, the coagulum is pressed by hand. . Then the sheets are allowed to pass two or three times between smooth rollers. The sheets are then usually passed through a machine in order to print the trade mark of the estate. These sheets are then washed. Afterwards they are placed in specially constructed houses, known as smoke houses and hot air with a temperature of 115° to 120°F is allowed to circulate in the room. This is done for fifteen days with the result that the colour of the sheet will change to black from white. There are three important types of rubber sheets, smoked sheet, latex crepe and scrape rubber. Of these the most important is the smoked rubber.

Coffee (Coffea arabica and Coffea robusta)

The history of the planting industry in South India commences with the introduction of coffee. According to popular legend the coffee plant was introduced into India for the first time at Chikamagalur in Mysore State in 1600 by a Muslim pilgrim from Mecca named Baba-ud-din. It found its way into the Cannanore District in the 17th century itself, for there is evidence that coffee seedlings were taken from Cannanore in 1696 to Java and planted in the garden of the Governor-General, William Outchoorn. According to Buchanan who conducted an extensive tour of the District early in the 19th century the total export of coffee from Cannanore in 1799 was "one box" and in 1800 "6 chests and 6 maunds". In the mean time the English East India Company had opened an experimental plantation at Anjarakandi near Tellicherry under Murdoch Brown to whom they handed it over in 1799. The coffee there is mentioned by Buchanan in 1800 as doing well but as not yet being in bearing. In 1825 Capt. Bevan of the 27th Regiment, E.I.C., Madras Native Infentry, took over charge of the garrison at Manantoddy in North Wynad and very shortly afterwards gave his attention to the introduction of the cultivation of coffee into the District. A few plants given to him by 'Anjarakandi Brown' throve so well and proved so productive that he recommended the more general introduction of the plant into Wynad, and Mr. W. Sheffield. Collector of Malabar, sent quantities of the seed to be distributed among the native inhabitants. However, owing to neglect and want of knowledge as to the cultivation technique the experiment proved a failure. Capt. Bevan writes however, "I extended my plantation considerably while I remained in the station on ascertaining from impartial and good judges (especially Bishop Turner, who had tasted the coffee) that it possessed the flavour and aroma of the finest Mocha berries".

What the extent of his plantation was, it is impossible to trace, but it is certain that he was the pioneer of the industry on the Western Ghats. Capt. Bevan left Manantoddy in 1831. Some time between 1830 and 1840 two members of the firm of Messrs. Parry & Company, passing Manantoddy on their way to the Babaudin Hills in Mysore were so struck with the coffee they found there, that at their suggestion the 'Pew' Estate was opened on the hill where the Forest Office now stands and before 1840 Messrs. Glasson, Richmond, Morris and others had also opened estates nearby. Their success was immediate, half a ton an acre was an ordinary crop, and the possession of an estate was looked upon as a short-cut to fortune.

In 1964-65 Cannanore had 4,420 acres out of the total area of 49,747 acres under coffee in the State, the District standing fourth in the State both in acreage and production. Coffee is a tropical plant. Several species of it are known but only two are popularly grown, viz., *Coffea arabica* and *Coffea robusta*. *Coffea arabica* was the earliest introduction and produces a superior quality beverage, though susceptible to diseases. *Coffea robusta* is a more recent introduction and is sturdier and more vigorous. It has more powers of resistance against extremes of climate, and pests and diseases. The main coffee estates are located in Thirunelli village. Coffee is also grown in almost all compounds in North Wynad Taluk.

Coffee is generally cultivated in high altitudes ranging from 1,500 to 6,000 ft. above mean sea level. The most suitable altitude is between 2,500' and 4,500'. The plant needs a well distributed rainfall of about 60 to 80 inches per annum and a distinct rainy and dry season with a minimum average temperature of 70°F. Coffee requires sandy soils or clay loam with a good sub-soil drainage system. It is usually grown from seeds. It is also propagated from cuttings from mature trees or shoots. Propagation from seeds is usually done in January or February in well prepared nursery beds When the plants are twenty inches in height they are finally transplanted. The spacing between each plot is ordinarily eight to nine feet. The plots are manured well and watered frequently. In the second methods of propagation, lower branches of the trees are bent down under the earth for at least four months so as to enable new roots to sprout up from these branches. Shade trees are provided in coffee plantations for protection of the trees from the full blast of the sun and for soil conservation. Usually the coffee plants are pruned at a height of 15' to enable easy plucking of the berries. Coffee plants begin to bear fruit within 5 to 7 years of planting. The colour of the berries is green at first. It slowly changes to golden and then to bright red. These red cherries are plucked by hand. Several pluckings are necessary before a crop is completely harvested. Under good climatic conditions a coffee plant yields ½ to 2 lbs. of green coffee in a season. Good yields may be obtained from a plant for a period of 20 to 30 years. Excessive rains or want of rains in the blossoming season will

adversely affect the yield. Foreign buyers of coffee are mainly European countries of which Germany and Italy are important. The Soviet Union is a new entrant in the field.

Tea (Camillia thea Linn)

Cannanore had 3,553 acres under tea in the State in 1964-65 and the annual out-turn was 1,213 tons. The District stood fourth in the State both in area and production. The tea plant is said to be a native of Assam. It is grown in this District around Manantoddy. Tea is usually cultivated at altitudes ranging from 3,000 feet to 5,000 feet above mean sea level. It thrives well in light friable soil of good depth through which water percolates freely. After removing the forest growth planting is done. The actual spacing of the plants will depend on the lay-out of the land. They are usually planted in square, rectangular, or triangular patterns. Usually 3,000 plants are planted in an acre. "Hedge Planting" (planting in rows 5' apart with a spacing of 2' between the bushes in a row) is also done in new estates. Planting will begin in June or July. When the plants are about two years old and five to six feet high they are pruned to stimulate lateral growth and to develop them into a bush. Plucking is usually done by women and children. The young and freshly-sprouted leaves with "two leaves and a bud" are plucked. Plucking is done throughout the year in various rounds. The average yield of a good estate is about 1,000 lbs. of prepared tea per acre.

CONDIMENTS AND SPICES

Among the condiments and spices grown in the District the most important are pepper, chillies, cinnamon, lemongrass, areacanuts etc.

Pepper

The Cannanore District stands first in Kerala in regard to the area and production of pepper. Pepper is cultivated on an organised plantation scale over a fairly extensive area. The District with 107,897 acres under pepper accounts for nearly 43 per cent of the area under the crop in the State in 1964-65 and the annual production came to 6,865 tons. The important varieties of pepper under cultivation are *Kalluvally, Balankotta, Vally, Uthirankotta* and *Karimunda*. The results of experiments in the Agricultural Research Station, Taliparamba, indicate that the variety *Karimunda* is the best suited for the locality in respect of both yield and earliness in bearing. For starting new pepper plantations, the land is cleared of most trees and all scrub jungle growth and the stumps and roots dug out. However, some trees are retained to provide light shade for the site in the afternoon. In January-February the cleared material is burnt. In March-April standards of *Murukku (Erythrina Indica)* (main stem of the seedlings of two years age) 9 to 10 feet in height and

4 to 6 inches in diameter at the base are planted in pits. The spacing between the standards varies from 8 feet to 16 feet both ways according to the fertility of the soil. The closer spacing is advocated when the soil is less fertile.

During the second fort-night of July pepper cuttings are planted to standards. Pits about 12 inches in length and 9 inches in width are made on the north side of the standards, about six inches away from the standard. Five cuttings or two rooted cuttings are planted in each pit, with two nodes below the ground level. Planting is not done when it rains heavily. Light shade is provided to the cuttings by sticking a few leafy twig near them in the ground. Care is taken to see that water does not stagnate near the pits to prevent rooting of the cuttings.

In August-September a light digging is given round the standards and vines to a diameter of five feet to remove the weed growth and the young vines tied to the standards. In October-November one more light digging is given round the standards and vines to a diameter of five feet to remove the basal portion of the standards to serve as a mulch round the vines and to provide protection to the young vines from the severe summer. Tying vines to the standards is done to train the vines to grow up the standards and to prevent them from hanging down.

During the next south-west monsoon season the failures in the previous years planting are replaced with rooted cuttings. In August-September digging round the vines as in the previous years is given and the scrub jungle growth that would have developed from the remnants of stumps and roots on the site is uprooted and the lateral branches of the lower half of the standards of *Erythrina Indica* removed. A second digging round the vines is given in October-November and leafy twigs tied to the base of the standards in December.

The cultural and other operations for the plantations consist of giving two diggings in a year, once in August-September and again in October-November either round the vines having a diameter of 6 feet only or for the entire plantation. Lopping the branches of standards and tying vines to the standards are periodically done. The pepper vines are not usually manured, except in house compound plantations.

The vines start bearing from the fifth year of planting; but will give sizable crop from the eighth year onwards. The mean yield per vine of full bearing age in a well maintained garden is about two pounds of dry pepper. The harvest season is from December to March. The spikes are gathered singly by hand by means of a single bamboo ladder conveniently placed against the standard. The berries are separated from the spike by trampling with feet and dried in hot sun for three to four days. The lighter and smaller fractions are separated from the larger and heavier fractions by winnowing and after drying.

One of the major factors affecting the production of pepper is "*Pollu*" (hollow-berry) caused by *Polly Flea—Beetle*. The nature of damage caused to the crop is the eating away of the entire seed and making the berry hollow. In certain years the damage is 30 per cent. One of the major diseases affecting the pepper vines is "*Wilt*". The symptom of the disease is yellowing and shedding of leaves and consequent death of the vines.

A scheme financed partly by the Indian Central Spices and Cashewnut Committee and partly by the State Government for research on Pepper cultivation in all its aspects was sanctioned in December 1949. The object of the scheme was to carry out research work on the evolution of high yielding types of pepper, control insect pests and diseases, the manurial requirements of the crop and the optimum method of cultivation to improve the pepper industry in Kerala State and place it in a position to face foreign competition. A site of 35 acres of land was acquired at Panniyur village on Taliparamba-Alakode Road in April 1952. A pepper varietal collection comprising of 509 vines of 74 varieties and types from India, Ceylon and Indonesia was established here. Judged from the growth and flowering characters of the varieties and types, there is indication that Travancore varieties are more vigorous and precocious compared to other varieties and types in the collection. So far no variety of pepper existing in India or elsewhere has been produced by human effort at breeding. The first attempt of breeding in pepper is carried out at the Panniyur Station. It is interesting to find that some of the hybrid progenies evolved here have produced spikes within a short period of two and half years from seeds exhibiting all the desirable characters of both male and female parents. The cuttings of the hybrid progenies are being multiplied in large numbers. The best method of propagation of pepper has been perfected and standardised at this Station. On the basis of the technique perfected at the Pepper Research Station, Panniyur, nearly ten lakhs of rooted cuttings of quality pepper vines are being distributed to pepper growers of the State every year from the beginning of the Third Plan.

Chilly

Among the Districts of Kerala Cannanore with 4,200 acres under Chilly had the largest area under this crop in 1964-65. From the point of view of production also it occupied the highest rank. As a condiment which enters into the preparation of curries it has become indispensible in every Kerala home. Chilly was introduced by the Portuguese about the 16th or 17th century. In recent times varieties from Palghat, South Canara and Guntur were tried at the Agricultural Research Station, Taliparamba and the promising varieties were multiplied and seedlings supplied to the ryots. The crop is grown mainly as a rainfed one while in some localities it is also grown as an irrigated crop. It responds well to manuring. Application of cattle manure and Ammonium Sulphate doubles the yield. Chilly

seedlings are planted in October-November and harvested in January-April. It is highly susceptible to crop failures and attack by thrips.

Cinnamon (Elavarngam) (Cinnamomum Zeylanicum Nees)

Asia's largest plantation of cinnamon, the famous 'Brown's Plantation', is situated at Anjarakandi near Tellicherry. Owned now by Mr. Carig Jones, it has an area of nearly 500 acres. Cinnamon cultivation on a plantation basis is more than a century and a half old in Kerala. A plantation was started at Anjarakandi by the English East India Company in 1797. Spices like pepper, nutmeg, clove and cinnamon were cultivated here, but finally cinnamon alone flourished. The estate is giving considerable profits even now.

Cinnamon thrives best in alluvial sandy soils where the average annual rainfall is not less than 80 inches. Its cultivation is, therefore, concentrated mostly in the coastal region. The climate of the tract in Anjarakandi is very humid, being only about 9 miles from the coast and almost at sea level, with salt water in the river just below the plantation during summer. The soil is comparatively poor, laterite rather open in texture and with a fair admixture of sand. Prolonged spells of dry weather are not considered suitable for its successful culture. The variety that is grown at Anjarakandi is reported to have been obtained from Secheylles. It is considered as good as the Ceylon product, Ceylon quality being considered superior to the Cinnamon produced in all other countries. Cinnamon tree is generally raised from seed The seeds are sown either in a nursery and the seedlings later transplanted in the field, or in groups of four or five in situ in the field in sheltered situations. The usual time of transplantation is October-November. Weeding of the field is done two to four times a year. Good manuring is usually necessary and for this cow dung and oil cake are used. Harvesting takes place in the rainy season when the bark peels out readily. The first harvest from a three or four year old plant yields about 50 to 60 lb. of cinnamon quills. A ten year old adult tree gives 150 to 200 lbs. The yield of the bark varies according to climatic conditions and the age of the plants. It diminishes to about 50 per cent after the first ten years.

Shoot borer. Metisor plana, red ants, termites etc., are some of the pests attacking this tree. The cultivation of this valuable plant may be expanded on a plantation scale in places where it can be grown successfully and a good quality bark obtained as in Anjarakandi. The demand for cinnamon in India is now largely met by imports and there is scope to make the country self-sufficient in this spice.

Lemongrass

Lemongrass oil is the volatile oil obtained by the distillation of the leves and shoots of the aromatic grass *'cymbopogon flexuosus'*. One of the important essential oils produced in India, quantitatively it occupies the prime place among the essential oils exported from the country. The oil is valued for its main constituent 'citral', an aldehyde.

In Cannanore District the crop is cultivated mainly in Cannanore, Taliparamba and North Wynad Taluks. The Peravur-Iritti-Aralam area is particularly noted for lemongrass cultivation. In 1964-65, the Cannanore District stood second in the production of lemongrass oil among the Districts of the State. The total out-turn for the year was 307 tons and this formed 19% of the total production in the State. Lemongrass is a hardy plant which can withstand extreme weather conditions. It comes up well under a wide variety of soils ranging from rich loam to poor laterite. It is mostly cultivated in hill slopes as a purely rainfed crop. Swampy areas with poor drainage are not suited for its cultivation. Excessive fertility is also not conducive to the crop as it will induce only high vegetative growth at the expense of oil yield. The most ideal climate is offered by a warm humid atmosphere with plenty of sunshine and a total rainfall of 250 cm. distributed evenly over the year. Lemongrass is a perennial crop and will remain for years together. The crop is propagated mostly by seeds. Propagation through seeds can be done either by raising a nursery and transplanting the seedlings or broadcasting the seeds directly in the main field Transplanting seedlings is a better method. Lemongrass is not usually manured by cultivators but application of spent lemongrass compost (grass thrown out after distillation) at the rate of about 1,200 kg. per acre in combination with wood ash at the rate of about 750 kg. per acre serves as a good manure to the crop. Weeding and earthing up are the important intercultural operations. Weeding must be done regularly and earthing up of the crop once in an year. The crop is not normally affected by major pests and diseases.

During the year of planting the first harvest is taken when the crop is about 3 months old after transplantation and subsequent harvests at intervals of 50 days. This interval will be greatly influenced by the soil fertility, climatic factors etc. Harvesting is done by women by cutting the grass about 10 cm. above ground level with sickles and it is tied into small bundles weighing about ¼ kg. This is then made into bigger bundles and carried to the distillation shed. During the 1st year, 2 or 3 cuttings and from subsequent years 4 or 5 cuttings will be done subject to weather conditions. About 4 tons of grass per acre will be obtained during the 1st year and from the 2nd year onwards 7-8 tons of grass per acre per year from a good plantation. The average percentage of recovery of oil is about

0.4 and the oil yield from an acre will be about 15 kgs. of oil during the 1st year and about 25.30 kgs. from the 2nd year onwards. As far as possible harvesting is not done during rains.

Lemongrass can be distilled either by using steam under pressure injected from a boiler or by water and steam method by pouring water into the still and producing the steam inside. The still used for the purpose is made of copper with a capacity to hold about 70 to 80 kgs of grass. About 25 gallons of water is first poured into the still and the still is heated from below. When the water is hot grass bundles are put into the still. When it is fully packed the still is closed steam tight. Steam from the boiling water enters the plant material which gets diggested. The oil particles are liberated from the plant tissues and a mixture of oil vapour and steam escapes into the condenser where it gets condensed into oil and water and gets collected in the receiver. Oil being lighter floats at the top and condensed water escapes through the side tube. When the distillation from the condenser ceases to contain any traces of oil (this will be over in about 1½ to 1.45 minutes from the time the distillate first falls) the distillation is stopped and the spent grass is removed and fresh grass put again. For the next distillation only about 10-15 gallons of water need be poured into the still since there will be some water inside. The oil floating in the receiver is skimmed off frequently with a copper spoon and poured into bottles. This oil is very crude and will contain dirt and sediments besides traces of water. The bottles containing oil are allowed to stand undisturbed for a day or two when all the sediments will settle down and the clear oil can be decanted.

The digested grass thrown out after distillation is a good byproduct and valued much. This is used as a good manure to many crops like ginger, banana etc. The spent grass is also a good raw material for manufacture of printing paper by mixing its pulp with long fibred bamboo pulp. It is also said that spent lemongrass is a good fodder to cattle and can be used in place of paddy straw as a roughage by air drying. It can be fed by preparing silage also.

Vetiver *(Vetiveria Zizanioides)* Ramacham.

Vetiver is another essential oil yielding crop cultivated in Cannanore District eventhough the area is not much. The aromatic root of this crop contains thick viscous oil used in perfumery and soap industry. The roots of vetiver can also be used for preparing mats and screens. When sprinkled with water and hung like a curtain it emits a pleasant odour and cools the air. The method of cultivation and process of distillation are more or less the same as in the case of lemongrass but, unlike in the case of lemongrass where distillation takes only 2 hrs. the vetiver distillation takes about 36 to 46

hours since the constituents of oil separate out only after prolonged boiling. The oil is very viscous. The crop is pulled out 11 to 12 months after cultivation and roots are separated from the clumps, washed and distilled. Various trials on this crop are now in progress in the Lemongrass Research Station at Odakkali in Ernakulam District.

Arecanut (Areca catachu L*)*

Among condiments and spices, the arecanut or Betelnut tree is also important. In the alluvial tracts it is grown in coconut plantations as a minor produce, while in the laterite regions extensive plots of lands are devoted exclusively to it. In 1965-66 Cannanore had 15.8% of the total area under arecanut in the State, the District leading all others in this respect with the exception of Kozhikode. The Kasaragod-Hosdurg area is particularly noted for arecanut cultivation. The Kallakatta farm in Muttathody village (Kasaragod Taluk) which belongs to the Bhat brothers covers an area of more than 200 acres and it is the best arecanut farm in the District. The arecanut palm grows well in soils which can retain an optimum moisture and requires plenty of shade. Usually banks of rivers, valleys between hills, hill slopes and homesteads in the District are planted with arecanut. It is a perennial crop. The palm has a tall, erect, unbranched stem, very graceful, often reaching a height of about 60′ or even more. The seed may be sown either directly in the garden (in situ) or by raising seedlings and transplanting them after they have grown in the nursery for periods ranging from six months to two years. Transplanting is more popular in the District. Usually the seeds are gathered from very old trees. The planting of the seedlings is done in the rainy months from June to September. The spacing adopted varies from place to place ranging from 6′ x 6′ to 12′ x 12′. However, 500 to 600 trees are seen planted in an acre. Arecanut requires more watering and manuring than the coconut palm. The practice of manuring is prevalent only in certain places. Wood, ash, green leaves and cattledung are used. The arecanuts are harvested when they are tender or fully ripe. The tender nuts are harvested for the preparation of '*kalipak*'. The harvesting season starts from June and extends upto December. The harvesting time for ripe nuts commences in October and extends upto March. The cost of arecanut cultivation is not prohibitive and hence many have taken to it as a profitable undertaking. The arecanuts from the District find a ready market in Mangalore in neighbouring South Canara District. They are generally bigger in size than their counterparts elsewhere in the State

Narcotics—Tobacco

Cannanore is the only District in the State which grows tobacco on a commercial scale and as such the crop deserves special treatment. A narrow strip of sandy wasteland along

the sea coast, lying between Kasaragod and Kanhangad, is the main centre of tobacco cultivation. *Pannan* is the most extensively used variety in the area. The tobacco grown in the District is of an inferior type and is used only for chewing and snuff-making. The cost of production of tobacco here has been always high when compared to other tobacco growing tracts in India. This is mainly attributed to the peculiarities and special conditions under which the crop is raised here. The soil is sandy and therefore, very poor, necessitating the application of huge doses of both organic and inorganic manures, the cost of which alone comes to the tune of Rs. 1.000 to 1,200 per acre of tobacco.

The district-wise figures of area and production under tobacco are not available. The area for the whole State is however, furnished below:

Year	*Area (in hectares)*	*Production (in '000 Kg.)*
1958-59	360	1,0007
1959-60	411	1,157
1960-61	422	1,113
1961-62	388	1,076

Since there was no tobacco cultivation in other Districts of Kerala during these years the figures furnished above would approximately hold good for the Cannanore District.

The average yield per acre as per the figures supplied by the Central Board of Revenue is as follows:

Year	*Yield per acre in Kilograms*
1958-59	1,133
1959-60	1,140
1960-61	1,067
1961-62	1,123

Tobacco cultivation is confined to the coastal area in Hosdurg and Kasaragod Taluks where it is raised as a summer crop from November to February. After the harvest of tobacco in February the fields are left fallow till May when a paddy crop is raised. The paddy will be harvested in September and the fields are prepared again for tobacco to be planted in November. In short, tobacco is rotated with paddy for one season.

Generally tobacco nurseries are raised by the end of August so that there will be a ready stock of 8-10 week old seedlings when the planting season commences in November. Tobacco seeds are very small and therefore half oz. (10-15 grams) of seeds sown in one cent of nursery will under normal conditions give enough seedlings to plant one acre. The field is prepared into a powdery tilth by ploughing two or three times or by digging with *Mammatties*. Long and narrow

trenches 9″ wide and 6″ broad are then opened at 4′ distance. The trenches are then filled up with loose-box cattle manure at the rate of 10-12 cart loads (5-6 tons) per acre. The manure in the trenches is then covered with top soil and 2 to 2½ months old tobacco seedlings are transplanted in the trenches at distance varying from 2-2½′. Thus there will be a distance of 4′ between two rows and of 2 to 2½ between plants in a row.

In addition to the dose of 5-6 tons of loose box manure applied in the trenches before planting, a similar dose will be applied just two-three weeks after planting, thus bringing the total dose of cattle manure to 10-12 tons per acre. Fish manure also forms a very important part of the manurial schedule of tobacco. Being a coastal area fish is cheap and this is applied at the rate of 3-4 tons per acre. The usual practice is to bury the dried fish in soil for about a week so that it will decompose and form a powdery mass. The powdered fish is dug out and applied to the growing tobacco plants in two or three fortnightly instalments, the first instalment beginning from one month after transplanting. The crop will be earthed along with the application of the last dose of fish manure. Besides the above mentioned organic manures, inorganic fertilizers like Tobacco Mixture and Ammonium Sulphate also will be applied at the rate of 200 to 300 kgs. per acre according to the performance of the crop. Since tobacco is mostly cultivated in sandy soils in the Cannanore District flow irrigation is not practicable. Hence the only alternative arrangement is to carry water to the individual plants. Small irrigation ponds are usually dug within the field and water from these shallow ponds is carried in huge mud pots and poured over individual plants. Potwatering of tobacco plants is done twice a day and sometimes thrice daily.

The removal of the terminal growing shoot just before or after emergence of flower head is called "topping". When the main shoot is cut off, the axilliary buds which otherwise remain dormant become active and put forth fresh growths from leaf axils known as suckers. Periodical removal of these suckers from the leaf axile is called 'De-suckering'. Generally 'topping' is done in about two months after transplanting, i.e., when the plants have put forth 13 to 15 leaves. No optimum time for this operation is fixed as the growth habits of plants are likely to vary according to the fertility level of the soil. The crop will be ready for harvesting in 30-35 days after topping or about 100 days after transplanting.

Harvesting is done by cutting the whole plant at the base. The plants are then suspended individually under the shade of a 'pandal' covered with plaited coconut leaves. After about a week, the coconut leaves are removed from the 'pandal' and the plants allowed to wilt in direct sun for 10-12 days. The bottom-most three or four leaves from every plant will be stripped off. These leaves, called sand leaves or *Patta* leaves,

being unfit for chewing, are used for snuff-making. The plants with the remaining leaves on them are then stacked in the ground for a week or 10 days for fermentation under pressure, by keeping heavy weights over the stacks. Heat is developed inside the stack which gives the characteristic colour and aroma for the chewing tobacco. The plants are then taken out and the leaves stripped off for 'Pindi' making. The stripped leaves are then well spread out, folded along the mid-ribs and tied into small bundles of 30-35 leaves called 'Pindi'. These 'Pindis' are then removed to godowns. Here they are stacked again with periodical re-stacking at weekly intervals, until the required colour and aroma are obtained. The 'Pindis' are then tied into bigger bundles, each weighing 28 lb. (13 kgs.) and is ready for disposal.

The tobacco produced in Cannanore District is not relished by chewing by people in other parts of the State. Hence it is disposed of in the Mangalore market alone. The people in the suburbs of Mangalore, namely Udupi, Kundapur, Karkal etc., have a traditional preference for the tobacco of Cannanore District. The market is not, however, steady and the merchants at Mangalore get the produce from the growing area through their middlemen or commission agents. There is a practice prevalent here among the growers to mix sand with tobacco during harvest time to get increased weights. Immediately after harvesting the plants are allowed to wilt in the field for a few hours, when fine sand is sprinkled over the leaves. Due to the gummy nature of the leaves, the sand particles stick on the leaves, thereby enhancing the ultimate weight of the cured tobacco. This is more or less an act of adulteration obviously done to increase the yield per acre. But the tobacco traders in Mangalore or the actual consumers do not seem to object to this practice.

Crop Calendar

The crop calendar of agricultural operations for important crops in the District is given in Table XIII.

TABLE XIII

Crop Calendar

	Crop	*Sowing*	*Harvesting*
1	Rice	April–May	August–September
2	„	August–October	January–February
	„	January–February	April–May
2	Ragi	September–October	December–January
3	Sesamum	September–October	December–January
4	Greengram	May–June	August–September
5	Horsegram	September–October	December–January
6	Blackgram	May-June	August—September
7	Peas and beans	May–June	August–September

TABLE XIII—*contd.*

	Crop	Sowing	Harvesting
8	Tapioca	March–April	November–December
9	Ginger	April–May	November–December
10	Turmeric	April–May	November–December
11	Sweet potato-I	June–July	September–October
12	Sweet potato-II	September–October	December–January
13	Tubers	March–April	September–October
14	Chillies	November–December	April–May

Agricultural Implements.

The field tools and implements in vogue are largely of the old and indigenous types, improved contrivances having made hardly any progress in the District. The wooden plough continues to be the master implement and is used for tillage operations of almost all the crops. The implements in active use in the District can be classified as (1) The Plough *(Kalappa* or *Kari)*, (2) the Levelling board *(Palaka)*, (3) the *Mammatty (Kaikotte)* and (4) the Pick axe *(Picam)*.

Plough (Kalappa or Kari)

It consists of a tongue of wood. fitted with an iron tooth, a stilt for holding and a pole to be attached to the necks of bullocks or buffaloes. The plough is usually worked by one man and a pair of bullocks. The area covered is only 1/3 to 1/2 an acre a day. The cost of a plough is about Rs. 20. The Department of Agriculture has designed certain types of iron ploughs to suit local conditions. But only very rarely does one see an improved mouldboard iron plough being used. This is mainly due to the fact that the initial cost of an iron plough is high.

Levelling Board (Palaka)

Next to the plough the most important tillage implement used by the cultivators is the *Palaka* or levelling board. This is a wooden palaka of about 8′ x 1′ size attached to a shaft in the centre and is generally drawn by bullocks or buffaloes to level the land. The scooped surface of the plank runs over the clods and crushes them. The *Palaka* is used both in dry and wet seasons. Its cost varies from Rs. 8 to 10.

Mammatti (Kaikot)

The mammatti is the most important hand tool in use. It is locally called the *mammatti* or *kaikotte*. It is used for digging operations in paddy fields. Beds are raised with the help of this implement. Basins are taken in the coconut, arecanut and other gardens for manuring operations with this implement. The cost of the implement is Rs. 5. The pick axe which costs

about Rs. 8 supplements the *mammatti* in digging operations. There are various kinds of *mammatties* to suit local conditions.

In addition to the above, there are other implements too. Thus a small digging with an iron blade and wooden handle is used for weeding is some parts. The soil between the spaces of the plants is stirred by different kinds of hoes. Worn-out *mammatties* are also used for inter-cultivating, weeding and mulching dry crops. The principal tool for harvesting is the sickle *(Arival)* with a serrated cutting edge and a wooden handle. This is mainly used for harvesting paddy and for cutting fodder.

Table XIV shows the position of agricultural implements and machinery used in the Cannanore District in 1961.

TABLE XIV

Agricultural Implements and Machinery, 1961

	Item	*No.*
I	**Ploughs**	
	(a) Wooden	62,360
	(b) Iron	604
II	**Carts**	695
III	Sugarcane crushers	
	(a) Power	7
	(b) Bullocks	81
IV	Oil Engines	720
V	Electric Pumps	15
VI	Tractors	12
VII	Ghanis	
	(a) More than 5 seers	298
	(b) Less than 5 seers	350

Improved type of implements such as M.B. ploughs and intercultivators are being popularised through the N.E.S. Blocks. The intercultivators are largely used in fields where the Japanese method of paddy cultivation is practised. It may be interesting in this connection to quote what the report of the "Techno-Economic Survey of Kerala" has to say on the subject. "Agricultural implements in use in the State are antiquated and inefficient. The wooden plough continues to be the master implement and is used for tillage operations of almost all the crops. Iron ploughs and other tillage implements are not popular. The slow adoption of improved implements is mostly due to non-availability of implements and machinery suited to local conditions as well as due to their high cost. The topographical conditions and techniques of cultivation are unique in Kerala and there are no implements designed and developed

to suit such conditions. There is, therefore, need for developing efficient implements for rice cultivation, plantation crops, soil conservation work and also for specialised implements such as ridgers and earthers for ginger and tapioca. It would be necessary to have a well equipped and adequately staffed agricultural engineering station to undertake the type of work suggested here. The proposed station may also do some work in designing of irrigation aids and many advise farmers on the selection of pumping sets and cane crushers*".

Manures.

The common practice in the District is to manure the fields with cattle-dung, farm refuse, compost and green manure. In recent years the farmers have come to realise the utility of modern manures in stepping up production and they have therefore increasingly taken to their use in the cultivation of crops. The manures include nitrogenous fertilisers such as ammonium sulphate, urea, calcium, ammonium nitrate etc., phosphatic fertilizers like bone meal, superphosphate, etc., and potassic manures such as wood-ash, muriate of potash etc. An amount of Rs. 75 per acre is given by the Agriculture Department through Co-operative Societies to paddy cultivators for purchase of fertilizers. The distribution of fertilizers and manures is done mainly through the Central Depots set up in various parts of the District under the auspices of the Fertilizers and Chemicals, Travancore Ltd.. (F.A.C.T.), Alwaye and representatives authorised by them. The details such as the location of the Central Depots and the number of Sub-Depots under each of them in 1964-65 are given below:

Name of Central Depot	*Number of Sub-Depots*
Total	217
Tellicherry	91
Payyannur	31
Kanhangad	26
Manantoddy	13
Kasaragod	35
Taliparamba	21

The following statement of manures distributed by the above Depots and Sub-Depots shows the increasing quantity of modern manures used by the agricultural population of the District from year to year:

Year	*Quantity (In M. tonnes)*
1961-62	2,491.839
1962-63	2,713.521
1963-64	4,223.210

* Techno-Economic Survey of Kerala, p 39.

It may be noted that private companies like Parrys, Rallis, Shaw Wallace, Stanes, etc., are also selling their fertilizers in the District.

The Government have granted some concession in regard to the sale of phosphatic fertilizers as a measure to encourage the use of phosphatic fertilizers. The concession is given in the form of subsidy, the present rate of subsidy being 25% of the value. The subsidy is given for Bonemeal, Ammonium phosphate, Superphosphate and Ultrafos. The F.A.C.T. is also giving some concession to cultivators by way of off-season rebates for F.A.C.T. fertilizers. The off-season rebate is as follows:—

Between 25th Jan. to 15th Feb.	Rs. 15 per M.T.
Between 16th Feb. to 15th March	Rs. 10 „
Between 16th Mar. to 15th April	Rs. 5 „

Rotation of Crops

Rotation of crops is widely practised by the cultivators of the District. Paddy after paddy is being grown in the main paddy tracts. In a limited area in wet lands three crops of paddy are being raised in a year. In the upper lands as a two year rotation paddy is rotated with either banana or tapioca. Both in single crop as well as double crop wet lands vegetables like water melon, cucumber etc., are grown after the harvest as a rotation crop. Black gram, Green gram and Sesamum are also grown in rotation with paddy. In those areas of Hosdurg and Kasaragod Taluks where tobacco is cultivated paddy is rotated with this crop once a year.

Agricultural Pests and Disease.

The various agencies which often neutralise the favourable effect of many of the factors of crop production are (1) natural forces, (2) inroads by birds and animals and (3) pests and diseases. Crop damages caused by natural calamities like storms and floods are only occasional. So also are severe droughts. The District is free from invasions of locusts. Stray cattle, however, cause some damage. The common means of protection of crops from stray cattle is fencing. The common live plants used for fencing are Euphorbia tirucalli, Agave americana, prickly pear, lantana indica etc. Mud walls are also put up in some fields. Plant pests and diseases, however, are responsible for the great loss of agricultural produce. The damage done by the different pests cannot be accurately estimated as the extent of it depends upon the severity of infestation in any particular year. The most important pests and the remedial measures adopted by the cultivators against each of them are given in Appendix II at the end of this Chapter.

Activities of the Agriculture Department.

In order to ensure the fullest utilisation of land and to solve the problem of food deficit, it is essential that agricultural operations should be carried out in a scientific manner. The activities of the Agriculture Department are aimed at achieving this objective and obtain the maximum production. The major activities of the Department are described in the following sections.

The Department supplies modern manures and fertilizers to the agriculturists. The common practice in the District was to manure the fields with cattle dung, dung of sheep and goats, farm refuse and green manure. Of late the conversion of town and farm refuse into compost manure under the direction of the Agriculture Department has become more common, particularly after the inauguration of the "Grow More Food Campaign". Pits are dug and filled with farm refuse, cattle dung etc., and the contents are allowed to decompose. The pits are opened after a year and the farm yard manures thus produced become available for distribution among farmers. The Agriculture Department has been propagating better methods of producing compost manure. The annual output may be placed at around 25,000 tons of compost. In addition, the Department has its own schemes for the development of green manure. The figures relating to the distribution of green manure seedlings and cuttings since the formation of the District show that the ryots of the District have responded favourably to the scheme. On an average 2 to 3 lakhs of Glyricidia seedlings and cuttings are distributed every year.

The Department of Agriculture has also been trying to popularise the Japanese method of paddy cultivation. Plots are selected in different parts of the District for demonstrating this method. The Department has been very active in this field as may be gathered from the following statement which shows the acreage under this type of cultivation from year to year since the formation of the District.

Year	*Area in acres*
1958-59	23,825
1959-60	26,460
1960-61	22,327
1961-62	44,919
1962-63	45,514
1963-64	79,151

Various methods are being followed by the farmers to procure seeds. The common practice among them is to select the seeds from their own fields and preserve them till the time of next sowing. Some cultivators obtain seeds from the local merchants or from big cultivators who have enough surplus for

sale. The Agriculture Department has been actively engaged in the work of propagating improved strains of paddy. It maintains farms in various parts of the District in order to grow good seeds. The seeds obtained from these farms are multiplied and distributed to the farmers. To assist the farmer in purchasing his requirement of paddy seed Rs. 25 per acre is given as loan by the Government. The following statement gives the total quantity of seeds distributed by the Department since the formation of the District.

Year	*Quantity*
1960-61	6,875 (paras)
1961-62	4,093 „
1962-63	11,627 „
1963-64	7,279 „

The distribution of agricultural implements and plant protection equipments is another major activity of the Department. The implements distributed include hand compression sprayers, rotary dusters, seed treating drums, rocker sprayers, iron ploughs, tractors etc But improved contrivances have hardly made any progress in the District. The average level of earning of the farmers being low most of them need credit facilities for purchase of implements. In order to popularise improved implements suited for conditions. 33 1/3% subsidy is allowed for purchase of implements. Loans are also given to farmers through N.E.S. Blocks for the purchase of implements and work animals on the following basis.

Area	*Amount of loan*
	Rs.
50 cents to 1 acre	300
1 acre to 2 acres	450
2 acres to 3 acres	700
3 acres to 5 acres	800
Above 5 acres	1,000

Plant protection equipments are made available to paddy growers at 50% subsidy. Besides 25% subsidy is allowed for pesticides and fungicides. Loan assistance of Rs. 10 per acre is also made available through Co-operative Societies for the purchase of plant protection chemicals.

In addition to the general agricultural loans given by Government, the Agricultural Department has been issuing different short term loans for various purposes. The figures

relating to such loans since the formation of the District are given below:—

Year	*Short term loans and other loans*
	Rs.
1958-59	80,772
1959-60	2,18,745
1960-61	1,98,379
1961-62	1,86,465
1962-63	42,390
1963-64	3,07,851

The District being an important pepper growing area, long term loans are issued for its cultivation. Such loans issued by the Agricultural Department during 1960-64 amounted to Rs. 58,44,500. The Department has also been helping the ryots by allowing them to purchase pumpsets on hire purchase system.

Co-operative Farming.

Co-operative farming which implies pooling of lands and joint management has an important part to play in the evolution of a progressive agricultural economy. It may assume different forms, the most common being collective farming, tenant farming, better farming and joint farming. However, in actual practice, co-operative farming in the District assumes exclusively the form of joint-farming. The organisation and registration of Joint Farming Societies in Cannanore District started in the year 1959. But agriculturists possessing good double crop lands did not co-operate in the venture, as they were doubtful about the success of the joint farming. In the eagerness to achieve the targets fixed by the Government, Joint Farming Societies were formed with such of those agriculturists who reacted favourably to the idea of joint cultivation and with the pooling of lands available with them. The number of Societies registered during each of the years from 1959 to 1964 are given below.

Year		*No. of Societies*
	Total	12
1959		6
1960		1
1961		1
1962		2
1963		1
1964		1

The unsuitability of the lands pooled and the lukewarm policy of the management of each society led to the failure of the farming societies in the District. It may also be noted that the

members did not evince real interest in joint farming. Each one gave only a part of his land on a trial basis. In view of his divided loyalty he showed no interest in the lands pooled under the society and all his enthusiasm was centred on the lands in his own possession. Moreover, as stated earlier, persons having good lands fit for raising 2 crops in a year were not prepared to pool their lands. Only such lands which were liable to be devastated by floods or heavy rain were generally pooled.

Agricultural Research and Education etc.

The following Agricultural Research Stations function in this District:—

1. Agricultural Research Stations I, II & III, Nileswar.
2. Agricultural Research Stations, Taliparamba.
3. Pepper Research Station, Panniyur.
4. Tobacco Research Station, Kanhangad.
5. Central Coconut Research Station at Kasaragod.
6. West Coast Regional Sugarcane Sub-station, Cannanore.

Brief accounts of each of the above Stations are given below:—

Agricultural Research Station, Nileswar

There are three Agricultural Research Stations in Hosdurg Taluk. They are located in the villages of Pilicode, Nileswar I and Nileswar II. Started in 1916 they cover an area of 68.31, 45.51 and 55.40 acres respectively. Based on a three year integrated programme of research, various cultural manurial and breeding experiments on coconut are in progress in all these stations. A collection of world varieties of coconuts is available here. The stations are attending to the work of standardising a proper technique for hybridisation in coconut. Some of the hybrid progenies evolved at Nileswar have shown marked superiority in respect of yield and earliness in bearing.

Agricultural Research Station, Taliparamba.

The Agricultural Research Station, Taliparamba, one of the oldest Research Stations in the State, was started in 1905 with the main object of investigating the well-known *Pollu* disease of pepper and also to carry out trials on the main crops of this State. The station is situated in a representative tract of the region. The soil are fairly typical of the tract, being sandy loam in some portions and laterite gravelly in other areas. The present area of the station is 135.32 acres of which 7.25 acres are wet land. An orchard-cum-fruit-nursery was started at the Station in 1938 with the object of supplying reliable fruit plants of

known parentage at a fair price to the agriculturists. At present this item of work is the most important one at the station. The research activities of Agricultural Research Station, Taliparamba are mainly confined to fruit crops of the west coast like mango, pineapple, sapota and jack. The existing area under different fruit crops at the Station is shown below.

	Name of crop	*Area in acres*
	Total	55
1	Mango	38
2	Sapota	10
3	Cashew	4
4	Pineapple	3
5	Miscellaneous fruit Plants	5
6	Jack	4
7	Banana	1

The season and rainfall of the station are typical of the Cannanore District. The annual average rainfall is 356 c.m. spread over a period of 136 rainy days. The major portion of the rainfall is received during the south-west monsoon period. The maximum temperature range from 81° to 82° F.

Pepper Research Station, Panniyur

Started in 1952, the Pepper Research Station, Panniyur, covers an area of 35 acres. In this station experiments are being carried out on the cultural, manurial and propagation methods of pepper. The station has collected many varieties from all over the State and done hybridisation work. This station has participated in several exhibitions held in various parts of the State and demonstrated the different aspects of pepper cultivation. Detailed research work is being carried out on "Pollu" and Wilt diseases of pepper. Under the supervision of the station 140 demonstration plots have been laid out in Kuthuparamba N.E.S. Block to demonstrate the remedial measures to be adopted against the Wilt disease.

Tobacco Research Station, Kanhangad

The Tobacco Research Station, Kanhangad was started in November 1958 with financial assistance from the Indian Central Tobacco Committee. It covers an area of five acres of land. The station has collected the different chewing varieties of tobacco from inside and outside the State and carried on successful experiments in trial cultivation. The trials conducted at the station with the Jaffna chewing tobacco imported from Ceylon have shown that this particular variety can be successfully cultivated in Kerala. The variety *'Vattakappal'* introduced from Madras State was found to record 7.6% more yield than the most popular local chewing type called *Pannan*. The trials conducted at the station also indicated that there was a significant increase in yield if fish manure is applied in

three split dozes instead of in one single lot. It was also found that the quality of the tobacco can be improved by low topping and also by having the duration shortened to some extent. The preliminary trials conducted at Kanhangad with bidi varieties of tobacco imported from Gujarat and Mysore States show that there is ample scope for the multiplication of these varieties in suitable tracts in Kerala. Besides the above research activities the Research Station is also supplying large quantities of quality tobacco seedlings every year to the various N.E.S. Blocks and other private cultivators.

Central Coconut Research Station, Kasaragod

The Coconut industry which occupied an important place in the economy of this country in the early years of this century fell into a very bad state of affairs during the severe economic depression that struck the world in the early thirties. In order to rehabilitate the industry the Government of India constituted in February 1945 the Indian Central Coconut Committee as a statutory body and made it responsible for the development of coconut cultivation, marketing and utilisation of coconuts in India. One of the first things the Committee did was to appoint a sub-committee for reviewing the research done on coconut in India upto that time and suggest future lines along which research should be developed. In their report submitted in 1947 they suggested, among other things, the setting up of two Central Coconut Research Stations, one at Kasaragod for carrying out fundamental work on the agricultural aspects of the coconut and the other at Kayamkulam for conducting investigations on the pest and disease aspects of the palm. In implementing the suggestion, the Indian Central Coconut Committee took over in November. 1949 the Madras Government's Agricultural Research Station, Kasaragod, which was in existence from 1916 and expanded the facilities by acquiring more area and sanctioning additional staff.

The Research Station covers an area of 178 acres and has the unique advantage of having within its limits four different soil types, viz., white littoral sand, light sandy loam, red loam and laterite gravel. About 110 acres are planted area while the rest is available for fresh planting. The station has on its establishment a total of nearly 85 members of different categories and employs about 50 *mazdoors* every day on muster roll for farm work. The research work at this station is being carried out in four sections, viz., Botany and Breeding, Cyto-Anatomy, Agronomy and Chemistry. Each section is staffed with a few Assistants and Fieldmen under the head of the section. Research work of a fundamental and applied nature is on the programme of the Station. In the Botany and Breeding section problems connected with the improvement of the crop by introduction, selection and hybridisation are under investigation. In the Cyto-Anatomy section problems under investigation include studies on button-shedding and barren nuts,

cytological and embryiolgical investigations of the crop and allied aspects. The Agronomy section is engaged in the investigation of the manurial, cultural and irrigation aspects, green manure studies, keeping of flowering and fruiting records of trees, crop weather investigations, etc. In the Chemistry section, soil survey of the coconut tracts of the west coast, soil and tissue analytical studies and technological investigations are under way. In short, all agricultural aspects of the coconut as a crop are receiving attention.

West Coast Regional Sugarcane Sub-station, Cannanore

The Sugarcane Breeding Institute, Coimbatore, which is under the administrative control of the Ministry of Food and Agriculture (Department of food), Government of India, has established in 1962 a Sub-station near Cannanore for maintaining the world collection of sugarcane varieties. The sub-station has an area of above 20 acres where over 2,000 clones of sugarcane representing the various species and hybrid varieties are maintained and propagated every year. Cannanore has been selected since the place is free from the diseases of sugarcane. This world collection is one of the two maintained in the world, the other being at Canal Point, Florida, U.S.A. The objective of the world collection is to study critically the clones for use in breeding better varieties of sugarcane. Seed material of the varieties is also supplied, on request, to foreign countries.

Other Stations & Nurseries

There is one parasite breeding station at Nileswar to produce and liberate predators and parasite of Nephantis Cerenopa, a serious pest of coconut.

The Department of Agriculture runs Paddy Seed Farms at three centres in the District, viz., Vengad, Kankole and Kasaragod. Pullur in Kanhangad N.E.S. Block has also been selected for the location of the fourth Paddy Seed farm. There is also Pepper Nursery at Taliparamba and an Arecanut Nursery at Nileswar under the Agriculture Department. In addition, certified arecanut nurseries are being run in the C.D. Blocks scattered all over the District with the help of the Agriculture Department. There are also departmental Coconut Nurseries at seven centres in this District, viz., Nileswar, Kuthuparamba, Manjeswar, Taliparamba, Irrikkur, Edakkad and Payyannur.

ANIMAL HUSBANDRY

Cattle wealth is of considerable importance to the people of the District whose main occupation is agriculture. In Cannanore, as in other parts of the State, bullocks and he-buffaloes are being used for the heavier agricultural work on the fields and cows and she buffaloes are being reared for breeding pur-

pose and for milk production. In the rural parts of the District more importance is attached to the working animals and in the towns to the milch type. The figures of the livestock population in Cannanore District as per Livestock Census of 1961 are given in Table XV.

TABLE XV

Livestock Population (1961)

Category	*Figures*
Total	1,226,588
Cattle	383,033
Buffaloes	46,456
Sheep	195
Goats	87,217
Horses and Ponies	25
Donkey	1
Pigs	1,288
Fowls	707,145
Other Livestock	349
Ducks	879

The District maintains its fair share of livestock population, as the above figures would testify, but the per capita availability of milk in Cannanore is only 2.03 oz. This is, however, higher than the State figure of 1.83 oz. It may be mentioned that the per capita availability of milk in Kerala is one of the lowest in India. This is due partly to the high population density and partly to the low productivity of the local milch stock. The cows and buffaloes of the District are of the small non-descript types and are stunted in growth. Drought cattle of good quality are very often imported from neighbouring Districts and from the nearby State of Mysore. The imported cattle are Sindhis, Hallikara cross-breed cows, Murrah buffaloes, Graded Murrah, etc. The livestock prices for the year 1964-65 are given in Table XVI.

TABLE XVI

Livestock Prices

Types	*Prices Rs.*
A pair of Bullocks	500 to 1,200
Milch cows (local)	120 to 300 each
Milch cows (cross breed)	500 to 1,200 „
Sindhis	500 to 900
Local graded Sindhis	500 to 700
Buffaloes	500 to 1,000
She goat Tellicherry	100 to 200
Duck Tellicherry	150 to 250
Local ones	40 to 75

Area under Fodder crops

The most important reason for the deterioration in the quality of cattle is lack of proper nutrition. In many parts of the District the only fodder available at present is supplied by the weeds growing on cultivated lands and the grasses growing on field borders of waste lands and along water canals. These wild grasses are available as cattle fodder only for a few months during the rainy season. The growth of the grasses is extremely rapid and they soon become unpalatable to the cattle. The conversion of some of the best grazing lands for production of cash crops to meet the needs of the growing population has also contributed to the shortage of fodder crops.

Improvement of Cattle

The Animal Husbandry Department attends to the welfare of cattle in the District. The livestock census revealed the significant fact that there are not enough bulls to serve the cows. This has been one of the reasons for the low productivity of cattle in the State. To tide over this difficulty, Artificial Insemination Centres with Sindhi and Jersey semen have been opened at different veterinary institutions in the District. Grading up of the local cattle by natural service with Sindhi and Murrah Buffaloe bulls is being pursued as a general policy in addition to the artificial insemination with Sindhi, Murrah and Jersey semen. For the natural service in remote places grant-in-aid stud bulls are maintained. Veterinary hospitals and dispensaries are provided with medicines and appliances in order to enable them to play their proper role in preserving animal health.

Till recently all efforts in the direction of livestock improvement had been concentrated in a few Government farms which could not touch even the fringe of the problem. But a systematic effort for the development of livestock was made during the second Five Year Plan under what is known as the Key Village Scheme, The Key Village Centre, Cannanore, started functioning in 1958 and in 1964-65 is was converted into a Key Village Block. A Key Village is a compact area consisting of one or more villages where intensive work is done on all aspects of cattle development, viz., breeding, feeding, disease-control, management and marketing. The Key Village Block is working in this District with its headquarters at Cannanore and 10 Sub Centres at Edakkad, Kadachira, Kappad, Kanjirode, Azhikode, Taliparamba, Chirakkal, Cherukunnu, Pappinisseri and Anjarakandy. At present three Sindhi breeding bulls and one Murrah Buffaloe bull are stationed at Cannanore. The semen from these bulls is collected and the same is diluted and distributed to the various Sub-Centres thrice a week. Jersey Bull semen is brought from Bangalore. The scheme is very popular among the public.

The achievements of the Key Village Block, Cannanore (including Sub-Centres) during the period 1958-59 are given in the Table XVII.

TABLE XVII

Achievements of the Key Village Block

Year	*Artificial Inseminations*	*Calves born*	*Follow up*	*Cases treated*	*Castration*
1958-59	179	..	120	60	..
1959-60	1,224	68	865	800	60
1960-61	1,892	300	1,365	1,000	65
1961-62	2,385	768	1,700	1,200	41
1962-63	3,873	1,022	2,460	1,342	104
1963-64	3,503	1,545	2,407	3,015	96
1964-65	5,215	1,769	3,757	3,749	46
1965-66	6,832	2,807	5,931	8,290	58

The free bull distribution scheme and the grant-in-aid scheme are in force in this District. Under the former scheme good Sindhi bulls and Murrah buffaloe bulls having good pedigree are distributed among ryots for stud purposes free of cost. The custodian has to execute a bond agreeing to maintain the bull at his expense for breeding purposes for four years. The bull should perform the required number of services. If at the end of the period the custodian has satisfactorily fulfilled all the conditions, the bull becomes his property. A quarterly grant of Rs. 90 is also given to the custodian of the bull. Bulls of approved breeds– Sindhi and Murrah buffaloe-owned by private parties are covered by the grant-in-aid scheme. In this case also the bull should perform the required number of services. A quarterly grant of Rs. 90 is given to the custodian as maintenance grant. Four bulls have been supplied under this scheme in this District till 1964 65. The livestock improvement activities are also taken up by the N.E.S. Blocks in this District. Cattle fairs and exhibitions are conducted by them and also by the Animal Husbandry Department at important places.

Goat Breeding

A fairly good variety of goat is kept in most parts of the District, mainly by Muslims. The goat is the poor man's cow. But little attention is paid to the proper breeding of goats. The origin of the 'Malabar breed' of goats is from this District. This breed can be noticed at Tellicherry and Cannanore, but due to lack of care and improper breeding techniques it is deteriorating. There is a Goat Farm in this District at Kommeri in Tellicherry Taluk and it was started in 1964-65.

The Animal Husbandry Department has introduced a scheme for the distribution of Jammapari bucks having good

pedigree among the goat breeders for stud purposes at a low cost, i.e., 25% of the actual cost. The party has to remit 75% of the cost as security deposit pledged in favour of the District Veterinary Officer. The buck should perform the required number of services. At the end of a two year period, if the custodian has satisfactorily fulfilled all the conditions, he is allowed to retain the buck as his own property, and a half-yearly grant of Rs. 30 is given to him for its maintenance. Three bucks had been supplied under this scheme in this District till 1964-65.

Poultry

Commercial poultry farms owned by private agencies are not in existence in this District. Poultry breeding is mostly in the hands of farmers each of whom keeps a few fowls. The birds are allowed to roam about freely in search of their food. Accordingly to the cattle census of 1961 there are about 708,371 of poultry in this District. There is one Regional Poultry Farm at Mundayad under the Department of Animal Husbandry. Inaugurated in November 1948 as a District Farm with a uncleus stock of 33 leghorn chicks and upgraded in 1964, the 28 acre under deep litter system Regional Poultry Farm in Mundayad in the suburbs of Cannanore with its 7,000 birds (5,720 white leghrons and 1,250 Rhode Island Reds) is one of the top breeders and developing centres in Kerala. Its participation in the UNICEF aided Applied Nutrition Programme helps to bring home to the villagers the possibility of improved poultry. Scientifically hatched chicks and improved variety eggs are sold from the Farm. The Farm also provides for a short term training course for farming in poultry rearing. The people are also being encouraged to take up poultry farming by grant of subsidies, loans etc. The scheme for issuing loans is being implemented by the Animal Husbandry Department. Loans are granted to individuals and co-operative societies for all or any of the following purpose, viz., (a) for the purchase of improved breeds of poultry including ducks, (b) for the construction of poultry houses, (c) for the purchase of incubators, reading equipments, wire nets, etc., (d) for marketing eggs and such other purposes as the Government may declare necessary for promoting poultry development. The maximum amount of loan that is granted to individuals and co-operative societies for any one of the purposes specified is given below.

1	For the purchase of improved variety of poultry including ducks	Rs.	2,000
2	For the construction of poultry houses	Rs.	3,000
3	For the purchase of incubators, rearing equipments, wirenets etc.	Rs.	1,500
4	For marketing of eggs and for such other purpose as may be declared by Government to be necessary for promoting poultry development	Rs.	500

Moreover, improved birds are distributed through the N.E.S. Blocks to the public at subsidised rates. It is reported that 11,450 birds were distributed during 1963-64 alone.

Animal Diseases

Cattle diseases are of various types in origin and behaviour. The chief contagious diseases recorded are Haemorrhagic Septicaemia, Black Quarter, Anthrax and Foot and Mouth which flare up suddenly. In such cases segregation of the sick animals and strict hygienic measures are adopted in addition to the symptomatic treatment and preventive inoculation. Among other contagious diseases rabies is a serious menace in this area. Among poultry Ranikhat disease and Fowl pox are common. Preventive inoculations for the former are being carried out at Veterinary Hospitals and Dispensaries. The affected birds are mainly destroyed to prevent further spread of diseases. Veterinary Surgeons also visit the scenes of outbreaks of contagious diseases and render the necessary veterinary aid. There is a mobile veterinary unit in this District with one Veterinary Surgeon, one Livestock Assistant and one Attendant to attend to the contagious diseases by conducting preventive inoculations.

Though the facilities for the treatment of livestock and poultry have improved during the 1st and 2nd Five Year Plan periods the full demand of the growing livestock population has not been met yet. This is partly due to want of adequate funds and partly to dearth of qualified hands. Nevertheless, there are departmental institutions offering veterinary aid at several important centres in this District. There are two Veterinary Hospitals, 20 Veterinary Dispensaries, one Mobile Veterinary Dispensary, 6 Artificial Insemination Centres, 7 First Aid Centres, one Key Village Block and one Regional Poultry Farm under the Department of Animal Husbandry. In addition, there are veterinary institutions functioning in different N.E.S. Blocks.

The total number of cases treated and operations and castrations performed in the veterinary institutions during the period of 1963-64 are given below.

Total number of cases treated	97,243
Total number of castrations performed	1,919
Total number of operations performed	2,959

FISHERIES

Fishing has been a thriving profession along the Kerala coast from very ancient times. The Cannanore coast which is more than 90 miles long is broken by a number of estuaries which have all along provided excellent facilities for fishing. Fishermen have their habitations throughout the entire stretch

of the coast and the borders of the estuaries and rivers. Out of a population of about 16 lakhs in the District the fishermen form about half a lakh and they depend entirely on the fisheries wealth of the sea, the estuaries and the rivers. It is estimated that about 51,400 tons of fish are caught on an average annually fetching about Rs. 1,396,400. Cured fish are exported to Ceylon and the neighbouring States.

Prevalent species of fish found in the District

The main varieties of fish caught in the District are given in Table XVIII.

TABLE XVIII

Species of Fish

1	Sardine	Sardinella spp.
2	Mackarel	Restrelliger spp.
3	Silver bellies	Equila spp.
4	Prawns	Peneus spp.
5	Cat fish	Arius spp.
6	Ribbon fish	Trichiurus app.
7	Soles	Cynoglossus spp.
8	Sharks	Carcharius spp.
9	Rays	Trygon spp.
10	Jew fish	Sciaenides spp.
11	Pomfret	Stromateus spp.
12	Seer	Cybium spp.
13	Mullets	Mygilidas spp.
14	Chanos chanos	Chanos spp.
15	Etroplus suratensis	Etroplus spp.

All the above fishes, especially Sardine and Mackerel, are commercially important species. Sardine and mackerel appear in shoals throughout the year except during the monsoon months from May to July. Mackerels are exported to Ceylon where they are always in great demand. Silver bellies and Prawns appear in shoals in the months of July and August. The former is always in great demand in the interior markets, while the latter is boiled, sun-dried, shelled and sent to Cochin and other places for export. Shelled, sun-dried prawns are also always in great demand. Ribbon fish appear in shoals. Cat fish also appear in shoals in the months of December to May and they are salted and dried for export to other States and to Ceylon. Rays, jew fish and pomfret appear occasionally in shoals in August and September but are not commercially important. Soles are available in shoals in August, September and October and are commercially important. They are either salted and sun-dried or beach dried and exported. Pomfret is one of the best dainty table fishes of the sea and is in great demand in fresh conditions. Sharks and Seer do not ordinarily

appear in shoals. Mullets, Chanoes and Etroplus Suratensis are backwater fishes caught in fairly large numbers and the river fishermen depend mainly on them for their livelihood. Prawns in good quantities are also caught from the rivers and backwaters. While the brisk season for sea fishing is from September to March, advantageous fishing in the rivers and estuaries depends on the tides.

Price of Fish

The price of fish is not settled by weight but by count in the case of big fishes and by heaps in the case of smaller varieties. It is very difficut to specify the prices paid by the consumers for the different species as this varies from season to season and from day to day. However, Table XIX gives the approximate price usually paid.

TABLE XIX

Price of Fish

	Name of the Fish	*Fresh Fish Rs.*		*Cured fish Rs.*	
1	Mackerel	6–40	(per 1000)	12-30	
2	Manthal	2–5	(basket)	100–175	(per lakhs)
3	Sardines	3–20	(basket)	6–12	(per 1000)
4	Seer	25-40	(per maund)	40-60	(per maund)
5	Catfish	500-1200	(per 1000)	1500-2000	(per 1000)
6	Shark	15-20	(per maund)	25-30	(per maund)
7	Thalayan	10–15	(basket)	12–20	(per maund)
8	Pomfret	50–150	(per 100)	(Fresh consumption)	(per maund)
9	Skate	10–15	(per maund)	12–28	(1 maund)
10	Mullan	3–10	(basket)	2–3	(per 1000)
11	Palatharam	4–8	(basket)	6–12	(1 maund)
12	Horse Mackerel	3–6	(basket)	8–10	(„)
13	Prawns	10–15	(„)	10–30	(„)
14	Chalamathi	5–10	(per maund)	10–14	(„)

Major Fishing Centres and Fish curing Yards

There are 16 major fishing centres, viz., Manjeswar, Kumbla, Adakathbail, Kizhur, Bekel, Hosdurg, Poonjavi, Thaikadapuram, Palacode. Madayi, Mattool, Azhikode, Cannanore, Edakkad, Tellicherry and Thalayi. In all these centres fish curing is done. Most of the catches are sold in fresh condition for edible purposes. Fish is preserved when the catches cannot be disposed of in fresh condition. The traditional methods of curing are (a) sun-drying without salt and (b) salt-curing either by dry process or wet process. The modern methods are freezing, canning, sun-drying. icing and preservation in cold storage. Salt at 50% of the cost price is supplied to bona fide fishermen for fish curing under departmental supervision. Table XX gives the number of boat owners, number of fishermen, amount of fixed capital, amount of working capital etc., pertaining to these fish curing yards.

TABLE XX

Fish Curing Yards

l. No.	Name of the yards	Number of of boat owners	Total No. of fishermen employed for fishing	Fixed capital (total cost of boats and nets & other equipments) Rs.	Working capital (such as wages paid, charges for transport of fish & such other charges Rs.
1	Manjeshwar	175	500	2,00,000	2,20,000
2	Kumbla	54	450	1,86,000	50,000
3	Adakathbail	60	420	2,36,000	80,000
4	Kizhur	56	392	69,000	75,000
5	Bekal	102	820	5,72,800	2,00,000
6	Hosdurg	125	500	41,000	1,50,000
7	Poonjavi	16	324	1,13,120	41,800
8	Thaikadapuram	66	647	3,26,000	18,000
9	Palacode	13	6,500	86,500	25,700
10	Madayai	115	652	2,91,550	1,68,000
11	Mattool	54	500	1,50,000	50,000
12	Azhikode	22	324	1,20,000	15,000
13	Cannanore	45	680	1,10,500	50,000
14	Edakkad	63	380	2,29,000	65,000
15	Tellicherry	60	1,252	4,80,000	1,92,000
16	Thalayi	85	537	2,50,000	1,10,000

A detailed statement of operations in the fish curing yards of the District for 1963-64 is given in Table XXI.

TABLE XXI

Statement of Operations in the fish curing yards

	Name of curing yards	Fish let in Q Kg.	Fish let in Q Kg.	Salt issued Q. Kg.
1	Manjeshwar	3,205.55	1,821.04	480.40
2	Kumbla	3,959.49	2,663.63	631.80
3	Adakathubail	4,409.10	2,468.75	521.80
4	Kizhur	3,520.20	2,134.49	482.80
5	Bekal	4,568.70	3,811.64	620.50
6	Hosdurg	9,459.61	5,483.95	1,437.80
7	Poonjavi	3,941.61	2,424.42	577.80
8	Thikadapuram	4,625.80	3,019.88	704.80
9	Palacode	2,418.10	1,423.64	363.80
10	Madai	12,853.60	10,362.88	2,051.50
11	Mattool	1,229.40	1,114.01	184.00
12	Azhikode	1,772.00	948.19	246.20
13	Cannanore	1,506.40	798.40	214.40
14	Edakkad	2,079.29	1,213.74	296.20
15	Tellicherry	12,727.40	9,487.68	2,222.10
16	Thalayi	905.60	561.67	137.60

There is an Ice Plant and Cold Storage at Madayi. The cost of construction of the Ice Plant and Cold Storage came to Rs. 4 lakhs. This was commissioned in August 1956. The Rs. 5 lakhs Ice Plant at Kasaragod is virtually complete. The ten ton capacity Ice Plant and cold storage at Thalai near Tellicherry gifted by the UNICEF is under construction.

Fishing Equipments

The fishing boats in use in the District are mainly dug-out canoes made by *Ayini, Punna, Cheeni or Mango* wood. A boat made of the first 3 kinds of wood is very durable, costing about Rs. 1,500 to Rs. 1,800 each and that of Mango wood which is less durable costs about Rs. 1,000. The dug-out canoes are classified into three groops, viz., large, medium and small. The large size boats are used for off-shore fishing with boats seines, the medium size for operating gill nets and drift nets and small size boats ordinarily for hooks and line operations. The life of a boat made of good quality wood is about 30 to 40 years and that of cheaper wood 10 to 15 years, if maintained and preserved well.

The relevant details of the kind of nets, their cost, their length, breadth, durability etc., are given in Table XXII.

TABLE XXII

Details of fishing Nets

	Kinds of net	*Length*	*Breadth*	*Cost*	*Durability of nets and cost of repairs*
	(1)	(2)	(3)	(4)	(5)
1	Paithvala or Neriyavala	72'-0" (25 rounds)	180-0" (60 pieces of nets)	450	4 to 5 years
2	Arakolli or Mullan Kolli	90'-0" (24 rounds)	160'-0" (50 pieces)	500	do.
3	Konchankolli	120'-0" (30 rounds)	210'-0" (54 pieces)	600	do.
4	Nethavala	60'-0" (302 rounds)	150'-0" (60 pieces)	600	do.
5	Aylakolli	150'-0" (27 rounds)	240'-0" (48 pieces)	750	3 to 4 years
6	Bakkuvala	54'-0" (20 rounds)	240'-0" (40 pieces)	800	8 to 10 years
7	Ayalavala	54'-0" (20 rounds)	150'-0" (38 pieces)	600	8 to 10 years
8	Gill net (Aylachala-vala) (Mathichalavala)	90'-0" (500 meshs)	481'-0" (230 meshs)	300	2 to 3 years
9	Drift net	60'-0" (150 meshs)	18'-0" (45 meshs)	20	3 to 4 years

Mechanised Fishing

Among the fisheries development schemes implemented in Kerala under the First and Second Five Year Plans mechanisation of boats and introduction of mechanised fishing were given

top priority. Mechanised boats like pablo boats were given to fishermen co-operative societies for carrying on fishing operations. The scheme was introduced only nominally in this District by supplying one pablo boat to the Kasaragod Fishermen Co-operative Society. However, as these small boats were not adequately powerful, they could be used only for operating drift nets, long lines and R.C. lines. Auto-trawling with this type of boats was not found advantageous in view of their low tonnage and horsepower. Moreover, the absence of trained personnel to man the boat and handle the engine and above all, the lack of interest on the part of the fishermen societies also stood in the way of the success of the fishing operations. It may also be mentioned that no pilot scheme was in operation in this area to convince the fisherfolk of the superior advantages of mechanised fishing.

Fish Farm

A fish farm with sufficient number of nurseries attached to it is working fairly well at Nileswar under the immediate charge of a Fieldman. Indigenous and exotic varieties of fish are reared in this farm. The collection and despatch of *Etroplus* seeds from the nearby backwaters are the main activities of this centre. The backwaters of Nileswar are pregnant with *Etroplus Suratensis* and such other backwater species like Mullet, Barbus etc. The collection of Etroplus seeds from the estuaries and backwaters of Nileswar is an annual feature and lakhs of fingerlings are collected and despatched to other Districts for stocking the tanks and ponds besides rearing in the departmental tanks in the District. It may also be mentioned here that a 25 acre farm costing Rs. 3.97 lakhs is nearing completion at Eranholi, near Tellicherry.

Marketing of Fish

In fishing centres between Tellicherry and Madayi there are carrier boats. Their main work is to purchase fish from the fishing boats in the area of operations on the high seas and bring the same ashore for sale to the hawkers of the respective centres. By this method fresh fish is made available to the consumers as early as possible and all possible delay in marketing the catch is avoided. The carrier boat system is not in vogue in other centres. In centres like Tellicherry and Cannanore 50 to 70 per cent of the total landings are consumed in fresh condition during the fishing season and only the rest is treated for curing while in off season almost all the day's landings are disposed of afresh. Fresh fish from the fishing centres at Madayi and northward are usually booked for marketing to Mangalore or to places where they are expected to fetch a better price. Usually when fish is landed either the owner or the *'Dellali,'* of the boat will sell the fish to the hawkers who bargain and fix the price. Ordinarily the price fixed is either for a basket of fish or per 100 or per 1,000

numbers. The hawkers, either men or women, buy the fish at the fixed price and carry the same on head to the local and nearby markets and dispose them of in fresh condition. Likewise the merchants who are engaged in iced fish business purchase a good quantity of fish and preserve it in ice. The fish so purchased will be sent to distant places on bus tops or by lorries and marketed there. Fresh fish (iced) are sent to Mysore, Coorg and Wynad areas from Tellicherry and Cannanore. This business of icing and transport of fish is monopolised by a few Muslims in these places. Tellicherry figures prominently in the life of the District as far as business in iced fish is concerned. The women folk in Hosdurg and Kasaragod Taluks also play an important role in the marketing of fresh fish in their areas. They take their catches by head-loads and sell the same in the local markets or by rail to Mangalore for a better deal. Consumption of fresh fish in centres north of Madayi is roughly between 20 and 30 per cent of the day's landings and the rest of it is cured with salt, dried and sold. Cured fish of the Malabar area have a promising market in Changanacherry in the Kottayam District Paramakkudy in Tamilnad. The State of Andhra Pradesh is also now getting cured fish from Malabar. Ceylon which has for long been the best market for the Malabar fish, especially cured Mackeral and cat fish, is now fading out of the picture due to import restrictions.

Marine Products

Fish oil, fish manure, shark fin, shark liver and isinglass are the by-products obtained from fish in the District. When oil sardines appear in abundance on the coast, they are treated in the oil and guano factory and oil is extracted. After extracting oil the remnants are beach dried and sold as manure. The crude sardine oil costs Rs. 10 to Rs. 15 per tin of 4 gallons. The fins of the shark are also separated, dried and stored well. This has got a very good market in foreign centres like Burma, China and Singapore. Shark livers from all important shark fishing centres are collected and despatched to the Government oil Factory, Kozhikode, for processing and preparing Shark Liver Oil. Air bladders of cat fish are exported to Singapore for the preparation of isinglass which is not, however, prepared locally.

Fishermen Co-operative Societies

There are 58 Fishermen Co-operative Societies working in Cannanore District in 1964-65. These societies are financed by the Central Co-operative Bank. Their main activity is the provision of credit to the members while some societies like the Ajanur Fishermen Society are doing joint purchase and sale of the cured fish of the members. The Kasaragod Fishermen Co-operative does the purchase and sale of implements

such as nets etc. for the benefit of its members. A subsidy of Rs. 2,250 and a loan of Rs. 2,250 were granted to the Manjeswar Fishermen Co-operative Society by the N.E.S. Block Manjeswar for purchase of boats and nets for the use of its members. There are also proposals for orgainsing *Malsya Ulpadaka* Co-operative Societies with a view to making long term loans available to the members for the purchase of implements and also for selling their catches through societies by eliminating the middlemen who now take away the major portion of the profit. The actual labourers will in the long run enjoy the full benefit of their labour as a result of the working of these societies.

Social Condition of Fishermen

People living along the coastal areas of this District, irrespective of caste or creed, resort to fishing as their main source of living. Besides the traditional Hindu fishermen communities like the Arayas, Mukkuvas, Mukayas, Kukaveeras, Bovis and Valas, the Christians and Muslims are also engaged in the fishing industry. Either they are directly engaged in fishing or are indirectly engaged in some allied trade like iced fish business or cured fish business or they act as commission agents for fresh and cured fish. The average earning from fishing comes to only about Rs. 300 per annum in the case of a fisherman. Educationally and economically the fishermen of this District have not come up to the level of other communities. The Hindu fisherman and Christian fisherman take advantage of the free educational facilities offered by the Government by sending their children to nearby schools and colleges. The Muslim fishermen do not take advantage of such facilities with the result that the percentage of literates among them is extremely low. Most of the Hindu and Christian fishermen stop the education of their children with the Standards V to VIII obtainable in their villages and only about 2% of them enjoy the benefit of High School and College education. The Department of Fisheries has, however, been doing a great service to the fisher folk in this regard. Fisheries Schools for the exclusive use of the fishermen's children have been opened in almost all the fishing villages. There were 15 such schools in this District in 1963-64 and they provide instruction to more than 3,500 pupils. These schools, originally started as Lower Primary Schools, were eventually raised to Upper Primary Schools and the one at Bekal has since been raised to a Secondary School.

The facilities for the medical treatment of the fishermen of the District are quite inadequate. The financial position of the fisherfolk is also far from satisfactory. Ordinarily a sum of Rs. 8,000 to Rs. 10,000 is required to organise a full complement of the fishing unit. The finances required in most cases are obtained from middle men and money lenders, as the Co-operative Societies functioning among fishermen are not in a

position to advance such large sums of money. The fisher folk are also subjected to the exploitation of *'Dellals'* or middle men.

Census of Fishermen

Table XXIII based on the Census taken by the Department of Fisheries in the District in 1958 will throw light on the position of the number of households of the fishermen, the number of crafts and gears used by them, their indebtedness etc.

TABLE XXIII

Fishermen's Census of 1958

1	No. of households	6,104
2	Total number of members in these households	269,064
3	Average household size	7.1
4	Big Boats	
	(a) Plank	385
	(b) Dug-outs	1,146
	(c) Average per household	0.25
5	Small Boats	
	(a) Plank	7
	(b) Dug-outs	895
	(c) Average per household	0.15
6	Catamaran	2
7	Nets	
	(a) Shore seine	1,105
	(b) Boat seine	3,472
	(c) Drift net	13,354
	(d) Average per household	2.93
8	Line and Hooks	
	(a) Sets	1,075
	(b) Nos.	44,303
9	Income	3,511,868
10	Average income per household	Rs. 575
11	Debt	—Rs. 29,47,387
12	Asset	+Rs. 3,65,596
13	Average debt per household	Rs. 580
	(a) For debtors only	
	(b) For all	Rs. 1,083

Indo-Norwegian Project

The Cannanore District has been brought within the scope of the Indo-Norwegian Project for development of fishing in India. The project is intended for the development of the marine fisheries in the Cannanore coast and also to improve the

lot of the fishermen community of the District by introducing mechanised fishing. It has been found that the Continental shelves of Cannanore is rich in fishing grounds and that there is ample scope for further development. This has been found during the experimental fishing carried on by the mechanised fishing boats belonging to the Indo-Norwegian Project authorities. Based on the results thereon the Cannanore Project has been planned with the help of the Norwegian experts. Estimated to cost Rs. 50 lakhs, it comprises of the following:—

Fishing Harbour at Mopla Bay

The Mopla Bay at Cannanore was found to possess natural facilities to develop the area into a fishing harbour. The bay is well protected on three sides by land. Plans and estimates for the construction of a fishing harbour at the place were drawn up with the technical assistance of the Norwegian experts. The proposal is to construct a break-water of about 1,000 ft. length projecting into the sea at right angles to the shore line. The break-water is proposed to be constructed with rubble mound packed with concrete blocks on both sides. The break-water will protect a portion of the bay from waves so that boats can be safely landed and anchored inside the harbour. The bay is now very shallow and so it is proposed to deepen the bay by dredging so as to enable the landing of boats with a maximum draught of 10 ft. at low tide level. The break-water is to have a 9 ft. wide road-way on top. In order to get easy access to the break-water, an approach road is also proposed to be constructed from the old pier upto the starting of the break-water. This approach road is also proposed to be constructed with rubble mould. The work was started on February 1, 1963. The total estimate for the construction of the fishing harbour is Rs. 31.5 lakhs.

Fishery Station, Cannanore

A Fishery Station is to be established in the military land adjacent to the Fort wall. For establishing the buildings etc., required for the project an area of about 1.25 acres is proposed to be reclaimed from the shallow portion of the sea close to the Fort wall. The proposal is to fill up the area with earth. An estimate of Rs. 1,13,000 was sanctioned for this purpose and the work has been almost completed.

For preserving the huge quantity of fish caught as a result of the introduction of mechanised fishing, it is proposed to construct an Ice Plant and Cold Storage. The Plant will have a capacity of production 15 tons of Ice per day and storing 60-70 tons of ice, 50 tons chilled fish and 50 tons frozen fish. It is also proposed to erect a freezer of 6 tons capacity and a blast freezer of 6 tons capacity.

An estimate amounting to Rs. 3.15 lakhs has been sanctioned for constructing a Boat Building Yard with workshop.



Mappilla Bay, Cannanore

The Boat Building Yard which has already gone into operation will build 12 boats and repair 4 boats at a time. The equipments required for this are being supplied from Norway.

A Fishermen Training Centre with sea houses has been opened at Cannanore to train the local fishermen in mechanised fishing. The scheme provides for the training of 60 trainees in each batch. The duration of training is 9 months. The training was started on July 1, 1963. The equipments required for this are being supplied from Norway.

In order to market the fish caught, insulated Vans will be required for transport to market places etc. It is proposed to construct a garrage to accommodate 4 insulated Vans.

In order to facilitate the landing of fishing boats it is proposed to construct R.C.C. Jetties projecting into the sea for a distance of 120 ft.

Under the project the bay will also be dredged so that a minimum draught of 10 ft. may be obtained at low tide level. The dredger for the work is being supplied from Norway.

It is also proposed to construct 4 or 5 open wells in the Project area as about 9,000 gallons of water per day will be required for the project. The scheme also envisages the organisation of marketing centres in the adjoining State of Mysore.

The Central Marine Fisheries Research Centre, Cannanore

The Central Marine Fisheries Research Institute of the Government of India opened a Centre at Cannanore during the middle of the year 1960 with a view to intensifying its research activities on commercially important fishes. The research staff working at present consists of four members. As an integrated programme of the Institute, work on the assessment of seasonal abundance and biology of important food fishes like macerel, oil sardine and prawns is being carried out.

FORESTS

The jurisdiction of the Wynad Forest Division is co-terminous with that of the Cannanore Revenue District. The District has extensive forest areas which may be classified under three heads, viz., Researve Forests, Revenue Forests and Private Forests. The total forest area is 302,580.26 acres of which 108,697.14 acres are Reserve Forests 24,856.48 acres Revenue Forests and 169,026.64 acres Private Forests. No area is set apart as fuel and fodder reserves. A Taluk-wise statement of the area under each of the above categories of forests is given in Table XXIV.

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* The work has since been completed.

TABLE XXIV

Taluk-wise area of Forests

Sl. No.	Taluk	Area in acres		
		Reserve forest	Revenue forest	Private forest
	Total	108,697.14	24,856.48	169,026.64
1	North Wynad	51,769.68	9,721.48	50,727.66
2	Tellicherry	35,670.95	....	85,571.00
3	Taliparamba	..	..	26,190.18
4	Hosdurg	6,413.51	..	..
5	Cannanore	..	..	6,537.80
6	Kasaragod	14,843.00	15,135.00	..

The economy of the District depends to a very great extent on its forest resources. A good section of the population, both rural and urban, depends for its livelihood on the extraction and utilisation of forest products. At Baliapatam which is an important centre of timber trade are located several wood-based factories which are being fed by timber extracted mostly from the forests of this District.

Types of Forests

The types of forests met with in the District are the deciduous forests in the plains, the deciduous forests in the plateau, the semi-evergreen and the evergreen *(shola)* forests along the Ghats. The foot hills on the plains with altitudes ranging between 150′ to 1,000′ above M.S.L. and rainfall varying from 100″ to 200″ have lateritic soil and they support a moist deciduous type of forests whereas the upper reaches of the Western Ghats where the rainfall exceeds 200 inches support semi-evergreen *shola* forests. On the peaks and ridges extensive grass lands also occur interspersed with *shola* vegetation along the ravines. This is the case also with Brahmagiri, the highest peak having an altitude of 5,277° above M.S.L. The table land of the Wynad, east of the main ridge of the Western Ghats, sloping towards the Mysore plateau having an undulating topography with altitudes varying from 2,313′ to 3,802′ above M.S.L. and with rainfall varying from 60 to 100 inches supports a deciduous type of forests.

The deciduous forests in the plains have characteristic species like *Terminalia paniculata* (pulla marudu), *Xylia Xylocarpa* (irul), *Artocarpus hirsuta* (Ayini), *Tetrameles nudiflora* (cheeni), *Grewia tiliafolia* (Chadachi), *Terminalia Tomentosa* (Karimarudu) etc. Occurrence of teak is rare in these forests. The deciduous forests in the plateau comprise mostly of *Terminalia Tomentosa* (Karimarudu), *Lagerstroemia lanceolata* (Venteak), *Grewia tiliafolia* (Chadachi), *Petrocarpus marsupium* (Vengai), *Dalburgia latifolia* (Rosewood), *Adina cordifolia*

(Manja kadumbu). etc. Extensive patches of the common bamboo, *Bambusa arundinacea*, occur both as almost pure growth as well as in intimate mixture with other species. Occurrence of natural teak is meagre. The evergreen forests (*shola*) are mostly confied to the upper reaches of the Ghats and are characterised by species like *Mesua ferrea* (churuli) *Palaquin ellipticum* (pali), *Cullenia excelsa* (Mulluchakka) *Calophyllum elatum* (punnappa) etc. This type merges with the semi-evergreen forests at lower altitudes where *Vateria indica* (vella pine). *Hopea parviflora* (Kambagam) etc., predominate with *Bombusa arundinacea* in the understorey. *Artocarpus hirsuta* (Anjili), *Acrocarpus frascinifolius*, *Hydnocarpus wightiana* (Neeretti), *Sterculia gulta* (Thondy) and *Evodia roxburghiana* also occur in this type of forest.

A list of major forest products in each of the Forest Ranges in the District is given in Table XXV.

TABLE XXV

Forest Products

Range	*Products*
Manantoddy	1 Sheakoy
	2 Honey
	3 Wax
	4 Canes
	5 Oranges
Kuthuparamba	1 Canes
	2 Cardamom
	3 Sheakoy
Kanhangad	1 Shegai bark
	2 Sheakoy
	3 Fibres
Kannoth	1 Cashew
	2 Cardamom
	3 Wax
	4 Sheakoy
	5 Resin
	6 Pepper
	7 Honey
	8 Canes
	9 Dammer
Kasaragod	1 Canes
	2 Cardamom
	3 Sheakoy

A list of important trees in the District is given in Table XXVI.

TABLE XXVI

Important Trees

	Botanical Name	Local Name
1	*Terimnalia paniculata*	Pulla marudu
2	*Xylia Xylocarpa*	Irul
3	*Artocarpus hirsusuta*	Ayini
4	*Tetrameles nudiflora*	Cheeni
5	*Grewia tiliafolia*	Chadachi
6	*Terminalia Tomentosa*	Karimarudu
7	*Lagerstroemina lanceolata*	Venteak
8	*Adina cordifolia*	Manja kadmabu
9	*Pterocarpus marsuipum*	Vengai (honnai)
10	*Dalbergia latifolia*	Rosewood
11	*Tactona grandis*	Teak
12	*Mesua ferrea*	Churuli
13	*Palaquim eliptium*	Palai
14	*Culleria excelsa*	Mullan Chakka
15	*Calophylum elatum*	Punnappa
16	*Hopea parviflora*	Irumbagam
17	*Acrocarpus farvimfolius*	Malaveppu (narivenga)
18	*Sterculia guttatta*	Thondy
19	*Evodia roxburghiana*	Kambili

The different plantations in the District raised and maintained by the Forest Department in 1962-63 are given in Table XXVII.

TABLE XXVII

Area under Plantations

Species	Forest Range	Area in acres
Teak	Manantoddy	4,269.10
	Kannoth	1,179.00
	Kasaragod	1,637.23
	Kanhangad	1.40
Softwood	Manantoddy	513.10
	Kannoth	3,018.51
	Kasaragod	72.00
Sandalwood	Manantoddy	5.0
Rosewood	Kannoth	7.50
Rubber	Kannoth	4.25
Ayini	Kasaragod	125.00
	Kannoth	18.00

Table XXVII—contd

Species	*Forest Range*	*Area in acres*
Hopea parviflora	Kannoth	139.00
	Kasaragod	6.00
	Kanhangad	20.00
Bamboos	Kannoth	175.00
Cashew	Kasaragod	1,658.00
Miscellaneous	Manantoddy	162.00
	Kannoth	523.93
	Kasaragod	33.25
Pepper	Kannoth	3.50

The out-turn of timber and fuel from the Reserve Forests for the years 1958-59 to 1964-65 is given in Table XXVIII.

TABLE XXVIII

Out-turn of Timber and Fuel

Year	*Timber*	*fuel*
1958-59	762,871 cft	467 Tonnes
1959-60	611,217 ,,	2,555 ,,
1960-61	784,819 ,,	5,184 ,,
1961-62	697,062 ,,	8,270 ,,
1962-63	500,859 ,,	7,235 ,,
1963-64	28,352 ,,	7,649 ,,

Forests and Agriculture

In the reserve forests cultivation of crops is allowed under certain conditions. The wasteful method of shifting cultivation has been controlled and hill tribes like the Kurichiays and the Kurumbas who were indulging in this type of cultivation have been made to settle down somewhere and practise permanent cultivation. But 'Punam' cultivation is allowed in a plantation during the first one or two years since its formation without prejudice to the growth of the species planted therein. This system of agri-silviculture serves the dual purpose of keeping down weeds in the plantation as well as providing virgin land on lease to the ryots and the tribes in the locality for raising agricultural crops. In many such cases the lease amounts realised are found to be much more than the expenditure incurred on the planting operation.

Forest Utilisation

The petty local demands for timber are met mostly from the extensive private forests in the District. The chief centres to which timber from this District is exported are Calicut,

Tellicherry, Baliapattam and Mysore. Large quantities of timber are consumed in the different wood based industries at Baliapatam and the converted products are exported to the actual consumers inside and outside India.

Extraction of timber from the forests is mostly as round logs and sometimes as sleeper sizes or materials too. Transport of timber is effected through roads, rails and rivers.

Wild elephants are captured occasionally by the pit method both from the Reserve Forests and the private forests as and when found necessary.

The Reserve Forests are administered as per the provisions of the Madras Forest Act of 1946 and the extraction operations in the private forests are controlled by the provisions of the Madras Prevention of Private Forests Act of 1946. For the preservation of wild life the provisions in the Forest Act are being strictly enforced and the Reserve Forests are therefore, free from the depredations of poachers and sustain a notable population of wild life. There are neither National parks nor Game Sanctuaries in the District. The statistics of forest offences for the years is given in Table XXIX.

TABLE XXIX

Statistics of Forest Offences

Year	*Total No. of cases*	*Amount of compensation realised* Rs.
1958-59	464	5,427
1959-60	595	9,366
1960-61	637	8,085
1961-62	498	5,928
1962-63	554	6,682
1963-64	582	6.792

The reserve forests in the District are being managed on sound scientific lines as per the principles of silviculture. To ensure this Working Plans are prepared wherein prescriptions are given on scientific lines in regard to the details of management, extraction, regeneration works etc., to be observed and followed by the Forest Department for a period 10 to 15 years.

There are neither research centres nor forestry schools, nor museums in the District even though facilities for education and training in forestry are abundant in view of the wide variety of forest types and the extensive plantations of teak, softwood, cashew etc., existing in this District.

The reserve forests are well served by good all weather roads and they are being improved further under the different

Plan Schemes. A list of wells, roads and buildings in the District under control of the Forest Department is given in the Table at Appendix III.

The particulars of total Revenue and Expenditure under the Reserved Forests in the District for the year 1958-59 to 1963-64 are given in Table XXX.

TABLE XXX

Revenue and Expenditure

Year	*Revenue* Rs.	*Expenditure* Rs.
1958-59	26,73,630.92	5,94,160.44
1959-60	24,67,706 62	4,89,009.45
1960-61	20,72,591 15	2,70,239.17
1961-62	22,67,238.38	3,02,883.60
1962-63	23,40,273.59	3,00,983 12
1963-64	25,60,803.97	3,02,023.56

Private Forests

In view of the special importance of Private Forests in the economy of the District a separate account of these forests will be relevant to the scope of this chapter. There are 169,026.64 acres of private forests in the Wynad Forest Division which fall entirely in the Cannanore District. Major portions of these private forests fall in the interior parts of Hosdurg, Taliparamba, Tellicherry and North Wynad Taluks, mostly on the slope of the Western Ghats. The private forests are so called because their ownership is vested in private individuals by virtue of the law of inheritance. These private owners are either single individuals or members of a joint family *(Tarawad)* or *Devaswoms*, who possess absolute rights over the forests.

The nature of the proprietary rights enjoyed by the owners of private forests is mainly *Janmom* (absolute right of ownership). These rights have been vested in the private owner from time immemorial due to historical reasons. There have been cases in which the original owners or their descendants parted with their proprietary rights to others by outright sale or as a result of litigation. But all the same the nature of the proprietary rights did not undergo any substantial change except change of hands. There are, however, a few cases in which proprietary rights were transferred in long term leases for enjoyment of standing growth. For example, under the arrangement called "Kuttikanam" the purchaser of the leases is bound to give the owner the stump fee mutually agreed upon.

With the abnormal increase in the prices of almost all commodities including timber and other forest produce in the post-war period, it had been almost a practice with all private owners

to subject their forests to indiscriminate cutting of trees even to the point of complete denudation with the sole object of making money. This rapid destruction of private forests assumed such an alarming proportion that the Government of Madras thought it wise to introduce timely legislation to regulate the cutting and removal of tree growth including the exercise of customary rights in these private forests. Under the Madras Preservation of Private Forests Act (1949) and the rules framed thereunder only two methods of working the forests were recognised, viz., clear-felling and selection felling methods. Being only a temporary one this Act was re-enacted in 1949 and it even now continues to be in force in the Malabar area of the State.

The working of the M.P.P.F. Act (1949) has been found to be unsatisfactory. It has been found that the wanton destruction of private forests has not been effectively put an end to as the Act contains several loop holes which are taken advantage of by unscrupulous owners. It is a feature of the private forests that most of them are unsurveyed, lying in remote areas with no proper communication. Moreover, the protective staff employed by the Forest Department for the enforcement of the Act is very inadequate. These too have created practical difficulties in the proper enforcement of the Act.

Under the M.P.P.F. Act and the Rules framed thereunder, the owners of private forests are enjoined to obtain permits from the District Collector either for alienation of the forests or for working the forests for extraction of timber. The violations of the Act or the rules are either compounded or prosecuted according to the merits of each case. In recent years, certain restrictions have been imposed on the working of private forests. If the system of working is "Clear felling", the maximum extent of forest area that can be worked by a single individual owner at a time during the currency of a permit is 50 acres. If the working of the area is by the 'selection felling method', the number of trees that can be felled in a given area is limited to 250 trees having the required girth limits.

In the whole of Cannanore District, there is only one private forest which has been exempted from the purview of the M P.P.F. Act. This forest called the "A.K. Forests" lies in Aralam *amsam* in Tellicherry Taluk and belongs to A.K. Kunhi Mayan Haji and family. The total extent of this forest area is about 20.000 acres. Exemption from the provisions of M.P.P.F. Act was granted to this person by the Government of Madras in 1953-54. By virtue of this exemption the owner of this forest need not seek any permit from the District Collector for working the forests. The forests are worked under the prescription of a working plan sanctioned by the Chief Conservator of Forests (Madras).

In 1957 the Government of Kerala enacted the Kerala Private Forests (Assumption of Management) Act to enable Government to take over the management of any private forest in the public interest or in the event of any private forest being mismanaged by its owner, for a total period not exceeding 5 years. This Act is supplemental to the M.P.P.F. Act. Rules framed under the Kerala Private Forest (Assumption of Management) Act envisage. among other things, the constitution of a Board for each District of the Malabar area, consisting of official and non-official members to advise the Government as to which private forest can be taken over under Government management. So far no such Board has been constituted. The Act and the rules remain largely a dead letter.

In recent years there were a number of offers from certain private forest owners to sell their forests to the Govenment for reasonable consideration. A private forest valuation committee was constituted by the Government with the senior Collector of the Malabar area as Chairman. the Conservator of Forests, Kozhikode Circle. as Secretary and three M.L.As as members, to examine such offers from private owners and to advise the Government on the desirability or otherwise of acquiring those private forests after negotiations with the owners. This valuation committee has since been disbanded. According to the advice tendered by the valuation committee, the Government ordered the purchase of three private forests, one in each Revenue District, to the extent of a total area of 1,00,000 acres.* As far as the Cannanore District was concerned, the private forest ordered for purchase was the Kottiyoor Devaswom Forests in Tellicherry Taluk. having an extent of 5,000 acres for Rs. 50,000. To determine the exact area to be purchased and the value to be paid. it was intended to have this area surveyed by a survey party. But the idea of survey was ultimately dropped as also the proposal to purchase the forests.

The only revenue which the Government derive from private forests is the basic land tax at the rate of Rs. 2 per acre per annum. Besides, a small amount by way of court fee stamp is realised by Government from every applicant for a clear felling or selection felling permit. But the revenue from this source is negligible. The sale proceeds of timber and other forest produce obtained from private forest go to the private owner himself as Government have no right over the produce extracted from these forests.

FAMINES, FLOODS Etc.

Famines

The north-east monsoon some times fails in the District but the south-west monsoon which brings three-quarters of the

*Vide G.O.MS. No. 1274 Agriculture (Forest B) dated 25th November, 1958.

total rain fall never fails. Hence real famine is unknown in this District. It is true that Cannanore District does not produce sufficient foodgrains for its consumption and has to make up the deficit by imports. Artificial famines are, therefore, possible and at one time, when Mangalore was the granary of Malabar and pirates infested the sea, famines were fairly common.

In August 1727 the factors of Tellicherry recorded in their diary that there was extra-ordinary scarcity of rice. The factory stock was reduced to barely a month's supply. There was none to be had at Mangalore where parents were selling their children to obtain food and the factory doors were daily besieged by crowd of starving men and women. Probably with the harvest of the *Kanni* crop in September the worst symptoms disappeared.

The wide-spread famine of 1865-66, which affected the Madras Presidency affected this District as well. The District also suffered in common with the rest of South India during the critical years of 1876-78, but only to a lesser degree. The north-east monsoon of 1876 failed with the result that the "*Makaram*" crops on the plains perished and the coffee crop in Wynad was damaged. As no grain was available for import from the famine-stricken areas of Mysore and from the other Districts of Madras Presidency, famine threatened Malabar in general and the Wynad area in particular. More than 30,000 workers flocked every year from Mysore to Wynad for picking of Coffee, but with the coffee all picked by the end of December in 1876, "the authorities were confronted with the prospect of having thousands of destitute coolies thrown on their hands with no money saved and no inducement to return to Mysore, where famine was worse[*]. A sum of Rs 50,000 was, therefore, spent for relief early in 1877 and the Mysore Government deported the workers to their homes. But real distress was experienced only in the monsoon months of the year, when relief camps were opened in the region. The average number relieved daily in Manantoddy during the months of June to October came to 10, 21, 16, 15 and 9 respectively. At the end of 1890 there was a very general failure of Makaram rice corp on the plains and of the Coffee crop in the Wynad. Partial scarcity prevailed again in 1899 and a certain amount of private relief was given at Tellicherry and other places. During the second world war, the District passed through a period of acute food scarcity along with the rest of the State and the Government had to introduce statutory rationing with a view to alleviating the distress of the people.

Floods

As the District gets excessive rain fall during the rainy months, floods are by no means infrequent. During almost

* *Malabar District Gazetteer*, p .282.

every monsoon the small "*thodus*" or water-courses that feed the rivers overflow their banks and convert into placid lakes the green paddy fields through which they run. In the monsoon of 1902 which burst unprecedentedly late with tremendous rain on the ghats several of the big rivers over-spread the country-side.

The heavy rains in July and August 1923 flooded the whole District except Kasaragod Taluk causing much damage and loss. But in August, 1923, the Kasaragod Taluk was also affected as Payaswini river was heavily flooded. The rain fall during the year in the erstwhile Taluks of Wynad, Chirakkal and Kottayam was heavier than any recorded during the previous sixty years. Between July 1 and August 15. there were 97 inches of rain in Wynad against the average of 73 inches in July and August during the previous thirteen years. In the erstwhile Chirakkal Taluk, especially the portion between Iritty bridge and Azhikode on the Baliapatam river, 3,000 houses and huts worth two lakhs of rupees, and crops on 2,000 acres were ruined and the timber stores in the river worth a lakh of rupees was lost. In the year that followed, there was heavier rainfall. The heavy flood of 1924 (1099 K.E.) is commonly known as "*Thonnuttiompathile Vellapokkam*". In the Wynad, the rainfall was heavier than on the coast. Manantoddy recorded 44.80 inches in the week ended 17th July 1924, 21 inches of it falling on the 16th and 17th alone. The result was that all the rivers running west to the sea carried more water and flooded the country around for many days. In several places, people had to be rescued from the tops of the houses and coconut trees, where they had been driven for safety. Warned by their experience in the previous year's floods, the people in the threatened areas betook themselves early to available high ground. The high floods in the Baliapattam and Panamaram rivers resulted in the collapse of about 4,000 houses. About 2,000 houses (including some substantial buildings) were reported to have been destroyed. Crops on about 30,000 acres were damaged and 3,200 acres of land was rendered unfit for cultivation by land-slides or by deposit of silt. A number of bridges were washed away and there were several serious breaches in the roads. The Koottupuzha bridge in Tellicherry Taluk was partially destroyed by floods, on July 24, 1924 and the slipping of the hill on the Tellicherry side of the river on to the bridge and bed of the river completed the destruction, the water rising to 18 feet over the road way. A new bridge has since been built. The Iritty bridge was also seriously damaged, the 5th and 6th spans being washed away, water having risen 5.25 feet over the top level of the decking. The road from Iritty to Kottupuzha was badly cut up and scoured, water having overflowed on the road to a depth of 10 to 14 feet in several places. In Kasaragod Taluk the widening of the bar at Kasaragod prevented damage to house along the river bank but breaches on the roads including some of the ghat roads involved the District Board in heavy expenditure. Numerous

land-slips occurred on the Ghat roads and the Peria Ghat was blocked. Land-slides in the erstwhile Chirakkal and Wynad Taluks damaged wet lands and blocked the roads near them. Among the bridges that were washed away may be mentioned the Mahe bridge (between Mahe and Tellicherry), the Naicuty bridge (between Wynad and Coorg) and the Bavali bridge (between Wynad and Mysore). The collapse of these bridges and the land slips and breaches on the roads rendered communication with the neighbouring Districts difficult and trade was paralysed for a time.

Since then except for occasional floods in the basins of certain rivers causing some damage to habitation, crops and public roads, there have been no serious floods in the District till 1961. The floods which occurred in July 1961 were unprecedented in their magnitude. There was a continuous spell of heavy rains which brought all activities to a stand still. The rains were followed by heavy floods which were heavier in Cannanore and Tellicherry Taluks. In Cannanore Taluk, Narath, Pappinisseri, Ezhome and Azhikode villages were the worst affected areas. It is reported that 200 families were affected in Narath village, 188 in Pappinisseri village, 30 in Ezhome village and 25 in Azhikode village. The affected families were accommodated with their friends or relatives wherever possible and in schools and village *chavadies* in other cases. In Peringalam *amsom* of Tellicherry Taluk, about 80 families had to vacate their houses and move to the houses of their friends or relatives. Gruel centres were opened and free distribution of rice was made to the flood stricken families. As a result of the floods in 1961, 8 human lives and 8 heads of cattle were lost, 115 villages were affected, 2,658 houses were destroyed or damaged, and crops in an area of 6,864 acres damaged. The approximate value of the loss due to the flood is estimated at 4½ lakhs rupees. The Government made prompt and immediate arrangement for relief measures, such as distribution of rice, providing gruel centres, accommodating the victims, distribution of cash grants for repair or reconstruction of the houses with the assistance of local bodies and other voluntary organisations. A sum of Rs. 1,23,220 was spent from the State budget towards relief measures in this District. A District Flood Relief Committee was set up under the chairmanship of the District Collector to co-ordinate the activities of the official and non-official agencies in the field.

Storms, Cyclone etc.

In addition to the above natural calamities, the hurricane of 1848 and the cyclone of 1925 have also brought some havoc in certain localities of this District. As a result of the hurricane of 1848, the Cannanore Customs House was destroyed. The cyclone of 1925 blew along the coast from Mahe to Cannanore. On the coast a number of trees were uprooted or smashed and thatched roofs were blown away. Tellicherry

was the worst suffer, where fallen frees completely disorganised traffic and interrupted telegraph communication for two days. In the inland, plantain cultivation suffered serious damage and communication with Coorg was interrupted by the washing away of the temporary bridge at Iritty. At sea the effect was more serious and the storm centre was some where off the port of Tellicherry extended up to Cannanore. The force of the wind was terrific at sea and the survivors from wrecks reported that their boats were bodily lifted from the water and then dashed against the waves.

Sea Erosion and Tidal Overflow

A constant danger which the coastal areas have to face is sea erosion. But there has been no devastating sea erosion in this District resulting in serious loss of life and property. Another problem connected with the sea is tidal overflow. The high tidal waves breaking against the beach with great velocity overflow the breach crest and spread over the low-lying lands in the interior, destroying paddy lands and other cultivated lands. Large areas in Cannanore, Tellicherry and Hosdurg were subjected to sea erosion during the recent past.

In Cannanore Taluk the Public Works Department has already initiated action for construction of sea-walls and groynes in the unprotected areas except at Burnacheri and Mattool. In Tellicherry Taluk sea-walls have been constructed at almost all vulnerable places and the work in the remaining cases is in progress.

APPENDIX I

District	Surveyed area of the District (Acres)	Area under				
		All wastes (Acres)	*Current fallow (Acres)*	*Other fallow (Acres)*	*Cultivable waste (Acres)*	*Uncultivable waste (Acres)*
Trivandrum	540,147	27,209	6,704	8,119	6,772	5,614
%		2.44	8·17	11.23	1.27	1.32
Quilon	1,169,421	174,136	1,368	2,572	12,021	158,175
%	15 61	1.67	3.56	2.25		37.17
Alleppey	453,171	7,494	1,685	292	3,377	2,140
%		0.67	2.05	0.40	0.63	0.05
Kottayam	545,231	27,415	6,960	3,364	8,561	8,440
%	(Area covered by the survey)	2.46	8.49	4.65	1.62	1.99
Ernakulam	825,210	47,950	12,384	3,960	24,102	7,649
%		4.30	15.10	5.40	4.50	1.80
Trichur	727,654	41,006	3,700	2,828	21,983	12,495
%		3.68	4.51	3.91	4.10	2.94
Palghat	1,266,867	191,490	29,703	11,964	61,480	88,343
%		17.18	36.22	16.55	11.50	20.76
Kozhikode	1,644,883	259,606	12,152	15,558	183,275	48,621
%		23.30	14.82	21.52	34.27	11.42
Cannanore	1,402,400	338,261	7,356	23,699	213,174	94,032
%		30.35	8.97	32.78	39.86	22.10
State*	8,574,984	1,114,567	82,012	72,301	534,745	425,509
%	(Area covered by the survey)	100.00	100.00	100.00	100.00	100.00

* Survey was not conducted in the Peermade, Devicolam and Udumbanchola Taluks and hence these are not included in the above Table.

APPENDIX II

Scientific name	English name	Local name	Percentage of damage	Preventive measures adopted by Government and private persons
(1)	(2)	(3)	(4)	(5)
Paddy				
A. Pests :				
1 Tryporyza (schonobius) incertulas	The paddy stem borer	Thanduthurappan	3	Prophylatic spray of Endrin 0.03% one week before transplanting and Endrin 0.05% spray two weeks after transplanting
2 Leptocorsia acuta	The paddy Earhead bug	Chazhi	4	Dusting of BHC 10% is done when pests are noted.
3 Spodoptera mauritia	The swarming catterpillar	Karakkotti or Padappuzhua	5	A prophylatic spray of D.D.T. 0.1% i given 3 or 4 weeks after sowing and spraying of D.D.T. 0.2% or parath in 0.05% or dusting D.D.T. 10% or BHC 10% is done when pests are noticed.
4 Cnaphalocrocis medinalis	The leaf roller	..	2	Dusting of BHC 10% or D.D.T. 10% or spraying of 0.2% of BHC or D.D.T. when pests are noted. (BHC 10%—16.50 BHC 50%—30 Kg.)
5 Nymphula depunctails	The rice case worm	..	2	do.
6 Dicladispa (Hipa) armigera	The spring beetle or Rice hispa	..	2	D.D.T. 0.2% spray is more preferable (BHC 10%—1.594 T)

(1)	(2)	(3)	(4)	(5)
7 Leptispa Pygemaea	The blue beetle	Neela vandu	2	(BHC 10% =2T)
8 Hieroglyphus banian	Grass hopper	Vittil or Pulpoth	3	(BHC 10% is more preferable (BH C 10% 1.175 kg.)
9 Pachydiplosis oryzae	The paddy gall fly		3	Do. Spraying Endrine 0.03% is mor e preferable (Endrine 55 L. D.D.T. 50% 25 kg')
B Diseases :				
1 Piricularia oryzae	Blast		2	Spray 1% Bordeaux mixture wherever the diseases are noted. In areas where usually this disease occurs a prophylatic spraying is given one or two weeks after transplanting
2 Cochliobolus miyabeanus	Blight or Leaf spot		2	do.
Coconut				
A Pests :				
1 Oryetes rhinoceros	Rhinoceros beetle	Cheli	2	Keep the plantations free of dead and decaying coconut and other trees. Spray manure heaps with BHC 0.2% to prevent breeding of beetles. Use breeding traps to attract and kill beetles and grubs. Keep cowdung and decomposing organic matter of convenient sizes at various places in the coconut garden. Spray these heaps once in three months with BHC 0.2%. Extract beetle from the crown with the beetle hook. Fill holes with mixture of 10% BHC and sand. Fill the inner leaf axils with mixture of BHC 10%, Chlordane 5% and clay.

2	Nephantis serinopa	The black beaded cater pillar	Thenkolapuzhu	3	The affected leaflets are removed and burnt. Spraying of D.D.T. 0.2% is done. In the regions where this pest occurs regularly parasites are released.
	Rhyncophorus ferrugineus	Red Palm Weevil	Chuvanna Chelli	2	Pyrocone. E 0.1% is injected Pyrocon-E—100 ML.
3.	Diseases				
1	Phytophthora palmivora	Bud rot	Kumbucheeyal	3	Cut and remove the affected parts. 1% Bordeaux is sprayed on the affected part and also in the neighbouring plants as a preventive measure.
2	Helminthosporium halodes	Leaf rot	Elacheeyal	3	Spraying of 1% Bordeaux mixture is done.
3	Thielaviopsis paradox	Stem bleading	..	2	All the affected tissues are removed with a chisel and Bordean paste or coaltar applied on it. Proper cultural and manurial operations undertaken.
	Pepper				
A	Pests :				
1	Longitarsus nigripennis	Pollu beetle	.	4	Prophylatic spray of D.D.T. 0.2% is given when the berries are formed and another spray is given after one month.
B.	Diseases :				
1	Phytopthora	Wilt		..	The leaves of the affected vines turn yellow. They withen and drop off. The infection starts on the stem at the soil level and roots get rooted and gradually the vines wilt. As a prophylatic measure 1% Bordeaux mixture is sprayed before the beginning of monsoons and wettable ceresau.

(1)	(2)	(3)	(4)	(5)
Arecanut				
A. Pests :				
1 Raocella indica	Mite	.	3	Wet sulphur 1 oz. in 2 to 3 gallons of water is sprayed wherever the pests are noted. (Wet sulphur —112 kg.)
2 Pihnnaspis aspidistrac Chionaspis dilatata Pseududococcus	Scales and mealy bugs		2	Spraying of Parathion 0.05% doses when pest are noted (Parathion—600 ML)
3 Carvathoia acrcae	spindle bug	.	..	Spraying of leaves with BHC 0.2% or Endrine 0.05% is done.
B Diseases :				
1 Phytophhora palmivora	Mehali	..	5	Prophylatic spraying of 1% Bordeaux mixture or copper sulphide is done before the advent of S.W. monsoons and another spraying after one month. (Tytollan 294 kg., Copper sulphide 5.272 T)
2 Fungal origin	Leaf rot	.	2	Spray of 1% Bordeaux mixture or Copper Sulphide given as prophylatic measure (Copper Sulphdie—625 kg.)
Rubber				
A. Diseases				
1 Phytophthora palmivora	Secondary leaf fall	.	5	1% Bordeaux mixture or copper sulphide spray is given before monsoon as prophylatic measure. - Fytolar 182 kg. Copper sulphide 3.690 T).

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Ginger and Turmeric				
A. Pests				
1 Dichocrosis punctiferalia	Shoot borer	..	5	Spraying of BHC 0.2% is done during the younger stages of the crop once in a week.
B. Diseases				
1 Phythium	Soft rot of ginger	..	5	Infected plants are removed. Dusting of cerasan wet 1 oz. in 6 gallons of water is done.
2 Colletobichum capsici	Leaf spot of turmeric	..	2	Spraying of 1% Bordeaux mixture is done wherever the disease is noted.
Tomato				
A. Pest				
1 Prodenia litura	Tobacco caterpillar		3	Spray D.D.T. 0.2%.
B. Disease				
1 Fusarium bulbigenum	Wilt	.	5	Dusting of Cerasan wet is done.
Tapioca				
A. Pest				
1 Aonidomytilus albus	Scale	..	3	Spray parthion 0.05%
2 Pseudococcus	Mealy bug	..	3	Spray parthion 0.05%
3 Rathin	Rat	..	5	Poison Baiting with Zinc Phosphide.
Chillies				
1 Scritothrips dorsalis	Thrips	..	3	Dust BHC 10% or parathion 0.025%
Mango				
A. Pest				
1 Idiocerus niveosparsus	Mango hopper	..	5	Dust BHC 10%

(1)	(2)	(9)	(4)	(5)
B Disease.				
1 Corticium salmonicolor	Dieback or Pink Disease	..	4	Affected parts to be removed and Bordeaux paste applied.
Cashew				
A Pest.				
1 Plocoderus ferrugineus	Stem borer	..	3	Injecting of petrole is done.
B. Disease				
1 Pellicularia Salmonicolor	Die back	..	3	Affected part removed and Bordeaux paste applied.
Tea				
A. Pests				
1 Helopeltis antonni	Tea mosquitos	..	3	Spraying of parathion 0.05% is done in young plants.
B. Disease				
1 Exobasidium Vexans	Blister Blight	..	4	Prophylatic spray of 1% Bordeaux mixture is given at the advent of monsoon and in each month during monsoon season.
Coffee				
A. Pests				
1 Xylotrechus quadrips	Coffee white borer	..	3	Periodical spraying of Parathion 0.05% in every month is done in the infected areas.
2 Lecanium Viridae	Green and red bugs	..	3	Spray Parathion 0.025%.
B. Disease				
1 Hemilia vastatrix	Leaf disease	..	3	1% Bordeaux mixture is sprayed in each month when the disease is noted.

Appendix III

Wells, Roads and Buildings under the control of the Wynad Forest Division

Wells

Kasargod Range

1 Parappa Rest House Well at Parappa
2 Forester's Quarters Well at Parappa
3 Well attached to the Range Officer's quarters at Kasaragod

Bengur Range

1 Botanical garden at Manantoddy
2 Do.
3 New Forest Guards, line at Bengur
4 Kaimaran
5 Tholpatty
6 Padiri
7 Tirunelli
8 Mysore depot
9 Nanjangode

Kannoth Range

1 Near Kannoth Clerk's quarters
2 Near Kannoth Range quarters
3 Kakki

ROADS

Kasaragod Range

1 Kiriani-Muliyar coupe Road
2 Coupe road in Parappa Compartment 8 and 9
3 Coupe road in Parappa Compartmet 10 Parappa
4 Approach road to Parappa Rest House

Bengur Range

1 Approach road to Divisional Forest Officer's lodge
2 Tirunelli-Brahmagiri path
3 Begur-Alathur path
4 Begur Gonipara Road
5 Begur-Chambal Begur Bavali Road
6 Thopatty Kaimaram
7 Begur camp road
8 Begur Alathur Cart track
9 Allotti Tirunelli
10 Approach Road to Begur Range Officer's quarters Manantoddy
11 New Gonipara road
12 Boothakkal Dasankattai path
13 Bajakotti Dasankattia path
14 Masal path

15 Tirunelli Moolapadi path
16 Approach road to Divisional Forest Office
17 Approach road to Forest Guard's quarters Tholpatty
18 Approach road to Divisional Forest Officer's Assistants, quarters
19 Boothakkal camp road
20 Moolapari Kottiyoor path
21 Old cart track in Shamangalam R.F.
22 Bavali-Naickal Road

BUILDINGS

1 Divisional Forest Officer's quarters
2 Divisional Forest Office
3 Begur Range Office & Record Room
4 Range Officer's quarters at Manantoddy
5 Assistant Conservator of Forests, quarters
6 Manager's quarters
7 Clerk's quarter No. I
8 Clerk's quarter No. II.
9 Clerk's quarters No. III
10 Combined Clerk's quarters IV & V
11 Rest House at Begur
12 Forest Guards line 4 units
13 Elephant kraal
14 Forest Guard's quarters
15 Combined Forest Guards quarters
16 Granery at Begur
17 Forester's shed (Research)
18 Forest Guard's Type quarters for Forester's No.I
19 Forest Guard's Type quarters for Forester's No.II
20 Elephant Kraal
21 Forester's quarters at Bavali
22 Forest Guards quarters
23 Assistant Range Officers, quarters
24 Granery bin
25 Forest Guard's quarters No. III
26 Forest Guard's quarters No. II
27 Forest Guard's quarters No. I
28 Forester's quarters No. II
29 Forester's quarters No. I
30 Serambi at Tholpatty
31 Rest House at Thirunelly
32 Forest Guards quarters
33 Range Officers quarters
34 Range Officer
35 Combined quarters for Forest Guard's and foresters
36 Clerk's quarters No. I
37 Clerk's quarters No. II
38 Rest House

39 Double quarters for foresters and forest guards
40 Serambi
41 Combined quarters (Foresters and forest guards)
42 Mysore, D.R.O.'s quarters and office at Mysore
43 Foresters quarters and depot office
44 Forest Range Office
45 Range Officer's quarters
46 Clerk's quarters No. I
47 B Class Rest House
48 C Class Rest House
49 Forester's quarters
50 New Forester's quarters

CHAPTER V

INDUSTRIES

Old Time Industries

The Cannanore District has had its industrial importance from very early days. Among the old-time industries of the District may be mentioned oil pressing, Coir-making, timber industry, weaving, fishing, toddy-drawing, manufacture of jaggery, basket-making, bell-metal work, beedi making etc. Most of these industries continue to exist even now, though several of them have been eclipsed in their importance by new industries that have sprung up in the wake of the rapid industrialisation of the District. The toddy-drawing industry has appeared again as a result of the scrapping of Prohibition.

POWER

The Cannanore District receives its power requirements from the Pykara Electricity system in Madras State under an arrangement that was in existence prior to the formation of Kerala State. The details regarding the sub-stations and Transmission lines existing, under construction and proposed to be taken up in the District are given below:—

Sub-stations

Cannanore (Chovva) 66/11 KV Sub-station (Existing).

Cannanore (Mundayad) 110/66/11/KV Sub-station (under construction).

Manantoddy 66 KV/11 KV Sub-station (Existing).

Transmission Lines

Cannanore to Manantoddy Single Circuit 66 kV Line (Existing).

Cannanore to Kasaragod 110 kV Single Circuit line (under construction) (to be initially operated at 66 kV).

Cannanore to Kozhikode 110 kV Single Circuit Line (under construction) (Line in Kozhikode and Cannanore Districts).

Manantoddy to Kuthumunda 66 kV Single Circuit Line. Existing—(Lines in Kozhikode and Cannanore Districts).

There has been steady progress in the electrification of towns and villages in the Cannanore District in recent years. The particulars of the number of consumers, the number of towns and villages electrified and the number of street lights in the District as on March 1, 1961 and May 1, 1964 given below would show the steady progress in the introduction of electricity.

		As on March 1, 1961	As on May 1, 1964
1	No. of consumers	14,406	23,763
2	No. of towns and villages electrified	98	129
3	No. of street light	4,955	6,409

1. Manantoddy H.E. Project

The Manantoddy river in Wynad is a tributary of the Kabani river (East flowing), a major tributary of the river Cauvery. The Kabani drains an area of 762 sq. miles in Kerala State before crossing into the State of Mysore. It is proposed to divert about 10% of the total yield of Kabani catchment lying within Kerala westwards for power generation under the Manantoddy H.E. Project.

2. Barapole H.E. Project

The Barapole river is an inter-State one having its source from Coorg Plateau in Mysore State. After flowing for a few miles through the Mysore State the river enters Cannanore District and finally empties into the Arabian sea. The scheme contemplated by Kerala across this river is wholly dependent on the tail-waters of the upper Barapole H.E. Scheme proposed by the Government of Mysore.

As proposed, a small dam will be constructed across the Barapole river within Kerala State, at about bed level+450 ft. near the point where the State boundary line crosses the river. The tailwaters of the upper Barapole Scheme of Mysore will be picked up at this weir and led through a power tunnel about 4.5 miles long and penstocks 1,000 ft. long to a Power Station located on the bank of the same river. The available firm power draft of 710 cusecs when dropped over a head of 365 ft. will generate firm power to the extent of 17,300 kV at 100% L.F. Preliminary estimates indicate a cost of about Rs. 350 lakhs for the scheme.

Mining and Heavy Industries

There are no Mining and Heavy industries in this District.

Organised Industries

The most important large scale industries of the District are Handloom, and Cotton Textiles, Timber and Plywood, Fibre Foam, Splints and Veneers. Bricks and Tiles, Beedi and Cigar

etc. Though there are a few major registered factories in each of these industries, the vast majority of the concerns are small units. The general distribution of factories in Cannanore District as on December 31, 1964 is given below in order to convey a general picture of the industrial economy of the District.

Distribution of Factories as on December 31, 1964.

	Industry	*No. of factories*	*No. of workers*
	Total	345	13,757
1	Rice and flour mills	4	36
2	Oil mills	9	48
3	Tea factories	6	171
4	Cashew factories	4	1402
5	Other food articles except beverage	3	337
6	Beedi and cigar	18	520
7	Cotton textiles (mill cloth)	194	7603
8	Knitting	9	272
9	Saw mills	27	607
10	Plywood	4	820
11	Other timber industries	16	535
12	Paper mills	1	17
13	Paper board, straw board & paper products	2	196
14	Printing and binding	11	119
15	Rubber and rubber products	2	8
16	Other chemicals	1	9
17	Bricks and tiles	7	566
18	Pottery, china and earthernware	1	37
19	Basic metal industries	1	17
20	Metal products except machinery and transport equipments	3	37
21	General and jobbing engineering	2	50
22	Other machinery except electrical machinery	1	15
23	Electrical machinery	2	58
24	Repair of motor vehicles	9	147
25	Other industries not classified above	8	130

Handloom Industry

Handloom Industry is the most important industry in the Cannanore District. With over 30,000 looms spread over 600 factories within a radius of about 12 miles from Cannanore town the District has almost a monopoly of the handloom industry in Kerala. The total estimated capital invested in the industry comes to about Rs. 10 to 12 crores and the average per unit to about Rs. 20,000 including buildings etc. The industry employs over 60,000 people directly and produces over 200.000 yards of different varieties of cloth every day. It is run on

factory lines. Most of the factories house 10 to 50 looms while there are some with over 300 looms. The value of the average annual output of Handloom fabrics in the District is estimated at Rs. 25 to 30 crores and this is perhaps the second major source of income to the people of this District. About 80% of the Handloom fabrics produced are marketed outside the State. The traditional market has been Assam and other border States.

It is not clear as to when exactly the Handloom industry began but it would be right to presume that it had its origin during the period when clothing became a vital necessity in human life. Handloom weaving has been the hereditary occupation of certain castes. The cotton handloom weavers are chiefly Chaliyans whose colonies may be seen in almost all Taluks. Each *amsom* has its group of weavers while large colonies of them may be seen in such places as Taliparamba. Tellicherry and Chirakkal. The Handloom industry in the District was in the past confined to the production of coarse varieties of Dhoties and the like and the production of quality and exportable varieties of handloom fabrics was started about a centuary ago when the Basal Evangelical Mission entered the field. The industry recorded rapid progress during this period.

The Handloom Industry which was once the monopoly of the private enterprise has in recent years been organised on co-operative lines. In 1964 there were 35 Primary Weavers Co-operatives and 5 Factory Weavers Industrial Co-operatives in this District. Their details are given below:—

Name of Taluk	*No. of Societies*	*Membership*	*Share capital (Rs.)*
Total	40	6,002	5,16,663
Tellicherry	11	1,771	1,28,042
North Wynad	..	..	..
Cannanore	19	2,590	1,59,338
Taliparamba	3	584	53,663
Hosdurg	2	438	55,463
Kasaragod	5	619	1,00,157

As already stated the industry is carried on mainly in two ways—one by private individuals by establishing small factories of their own and also by the establishment of big factories on a limited liability basis and the other by the establishment of Weavers Co-operatives in the co-operative sector. The oldest factories were established by the Basel Mission at Cannanore and Nettur in this District. The important items of raw materials required by the handloom industry are cotton yarn of different varieties and dyes and chemicals. There are two notable Cotton Spinning Mills in the District producing yarn, viz., the Western India Cotton Mills Ltd., and the Cannanore

Spinning Mills. They supply the major quantity of yarn required by the industry, the balance being brought down from other areas outside the State, eg., Madurai, and Tirunelveli. A Spinning Mill in the co-operative sector was formally opened on April 30, 1964 and it started production in October 1964. The dyes and chemicals are being imported from outside the State.

The production of handlooms in this District was till recently made in pit looms but now a major portion of the looms have been converted into frame looms, though in the Taii paramba area pit looms still present on a small scale. For the production of furnishings etc. looms with road width up to 120 inches are commonly used. To ensure quality improved appliances like Jacquard, take-up motion equipment, dobbies etc., are also used. The quality, texture and design are the three factors which distinguish the Cannanore handloom products in the market and special and inherent skill is required for achieving perfection in these fields. In large producing concerns, there are capable weaving masters, expert weavers and dyeing masters to keep the standard high in consonance with the market conditions. The distinctive feature of the Handloom industry in Cannanore is that the factory owners and the labourers generally maintain close relations to the best advantage of the industry. The weavers produce good quality shirtings and lungies of the cheapest varieties as well as high class varieties, bed spreads, window curtains and turkish towels at reasonable prices.

The finished products are generally got calendered, packed on modern lines and sent to the market. One of the chief problems confronting the industry is marketing. There is no proper arrangement for the easy and steady marketing of handloom fabrics. Mainly the concerns engage their own travelling agents for the purpose. There is a central organisation in the co-operative sector, viz., the Bombay Handloom Co-operative Fabrics Society which purchases a large quantity of finished goods from this area.

The wage rates of the weavers engaged in the Handloom Industry differ according to the nature of work as also according to the quality of the fabrics produced. The average wages may be said to be as follows.

Men	Rs. 3 to Rs. 5 per day.
Women	Re. 1 to Rs. 1.50 per day.
Children	Re. 1 to Rs. 1.50 per day.

Before the formation of the Co-operatives in the Handloom industry the weavers were neither assured regular or reasonable wages nor security of tenure. The co-operative effort has helped them to get regular and reasonable wages and security

of employment in all the sectors. Government have also sponsored various schemes to be implemented through the Co-operatives for the betterment of the actual weavers in the industry. Share capital loans are given to produce the required shares in the societies. A rebate of 5 nP. in the Rupee is allowed by Government on all retail sales and nP. 3 in the Rupee on all wholesale sales by the Societies in order to give an impetus to the consumers who are enjoying the ultimate benefit in the rebate system. Grants and loans are given by the Government for the purchase of improved appliances by the weaver members of the Societies and for the conversion of their pit looms into frame looms. Housing colonies for weavers are also being set up under the auspices of the Societies with Government aid. The Societies are also given grants and loans for running dye houses and sales depots. Government are extending liberal assistance also by carrying on publicity and propaganda in regard to Handloom fabrics. The Reserve Bank of India is financing the Weavers Societies at the rate of Rs. 500 per loom. In order to give employment to the loomless weavers thrown out of employment due to the closure of factories in the private sector, Government are providing finances for the establishment of Weavers Industrial Societies on a factory basis. Moreover, Government have come forward with funds to establish Spinning Mills, Bleaching and Calendering Units and the like to help the poor weavers.

Brief accounts of some of the leading Spinning and Weaving Mills are given below:—

The Cannanore Spinning & Weaving Mills, Ltd.

A leading textile concern of the District is the Cannanore Spinning and Weaving Mills, Ltd. This is a public limited company, started in 1945. In 1964-65 the fixed capital of the company was Rs. 98.11 lakhs and the working capital Rs. 35.07 lakhs. The mill has 20,000 spindles, and the main business of the company is the manufacture of cotton yarn. In 1963-64 it manufactured 15 lakhs kgs. of cotton yarn valued at Rs. 86 lakhs. The company has plans to add another 6,000 spindles to the existing mill. A new mill of 20,000 spindles has also set up in Mahe.

Umayal Weaving Establishment

A notable concern engaged in the manufacture of Handloom clothes is the Umayal Weaving Establishment. It was started in 1941. There are two factories of which one is situated near Narayana Park, Cannanore and the other in the Kakkad Road, Cannanore. The factory is managed by the 'Asoka Charitable Trust". Karaikudy, a trust founded by late Dr. Rm. Alagappa Chettiar for the promotion of Education. The capital invested comes to Rs. 3,60,000. 350 workers are employed in both the factories together. The wages and other benefits paid per year come to Rs. 1,10,000. The raw materials

used are yarn, dyes, caustic soda, bleaching powder and other textile chemicals. Yarn is received from Madura Mills Co., Ltd., and from Bombay. Dyes requirements are met from available Indian products and others from imported dyes of Ciba and I.C.I. Bleaching Powder and Caustic soda are available in India. Hydro sulphate is met from mostly imported items. The principal products are bed spreads, furnishing materials turkish towels, sports shirtings etc. They are sold mostly in Northern Indian markets.

Excelsior Handloom Factory

This factory established in 1955 is located in Kulapuram in Cheruthazham Village of Cannanore Taluk. It is managed by the Kulapuram Spinning and Weaving Mills Ltd. There were 135 male workers and 18 female workers in the factory in 1963-64 and a total amount of Rs. 2,20,578.15 was paid during the years as wages and other benefits. The chief raw materials used are yarn, dyes and chemicals. They are purchased mainly from local markets while certain dyes are imported through Export promotion scheme. The details of the products manufactured by the company in 1963 are given below:—

	Kg.	*Yds.*
Total	50,202	225,909
Furnishings	17,682	73,677
Bed Spreads	18,500	48,218
Others	14,020	104,014

The value of the above products comes to Rs. 11,26,278.00. The goods are sold through out India and in foreign markets.

Hosiery Industry

An industry allied to the Handloom and Cotton Textile industry is the Hosiery industry. In 1963 there were five registered factories manufacturing Hosiery goods in this District. They provided employment to a maximum of 410 workers. The main centres of the industry are Cannanore, Baliapatam and Kuthuparamba. The most important unit in the field is the Aysha Hosiery Factory (Private) Ltd., Kuthuparamba. Started in 1936, the Company has a fixed capital of Rs. 2,55,620 and a working capital of Rs. 2,78,577. In 1963-64 it employed 148 workers and paid a sum of Rs. 1,17,678 as wages. The main products manufactured by the unit are cotton hosiery goods which are marketed in all parts of Kerala State and also exported to Madras, Bombay, Delhi, Mysore and Andhra Pradesh.

Timber Industry

The Cannanore District is noted for its forest wealth and wood industry. There are many wood working units in the

District such as saw mills, splints and veneers factories, plywood factories etc. Extraction of timber and its conversion to several of its products on an industrial scale can be said to have started only with the erection of saw mills. Baliapatam is the most important centre of the timber industry in this District. Large quantities of timber are floated down the Valarpattanam river to the port of Baliapatam. At one time hand-sawing of timber was the method resorted to by the industry. The First World War gave a fillip to the timber industry. To cope with the increased demand for cut timber for various purposes many saw mills were started. The Second World War gave a further fillip to the industry. Between 1939 and 1945 the existing mills expanded their output and new units came to be started. In the post-war days the demand for timber was sustained as a result of the programmes for rapid industrialisation of the country as envisaged in the Five Year Plans. In 1964 there were 27 saw mills in the District providing employment to 607 persons. Government have fixed minimum wages in the timber industry as follows:—

Category	*Basic wages*	*D. A.*
Man or woman doing identical works	Rs. 1	87 nP.
Man (for work done exclusively by adult males)	Rs. 1	87 nP.
Woman (for work done exclusively by adult females)	80 nP.	60 nP.

Adolescents employed are to be paid 75% of the wage rates.

Furniture making

An industry allied to the timber industry is the furniture making industry. The articles of furniture made in the Cannanore District find their way to all parts of India. An important unit in the field is the Modern Wood Crafts, Tellicherry. Established in 1957 it is a proprietory concern with a fixed capital of Rs. 3,62,000 and a working capital of Rs. 4,33,000. It employs 81 workers. The annual wage bill comes to Rs. 89,070. The unit consumes annually about 5,055 cft. of timber valued at Rs. 1,13,460. The source of supply of timber is Maharashtra State and Mysore as well as the Wynad area of Kerala State. Items of furniture for the use of house holds, offices, banks, theatres and restaurants valued at Rs. 3,35,000 were produced in 1963. The concern has its own selling agents in Madras, Bangalore, Cochin, Calicut and Tellicherry and its products are sold throughout India, especially in South India.

Plywood and Hard Board

The plywood industry is of relatively recent origin. With the increased use of timber for various purposes, it became necessary to find out the means of conserving it as much as possible. Exporters of goods like tea wanted packing cases or chests of lighter weight but of sufficient strength for the



Western India Plywoods, Baliapatam

purpose. Plywood solved both these problems admirably. For a long time, it was the import of Plywood from Japan and some European countries which catered to the needs of the Indian exporter. During the Second World War, however, all such imports ceased and plywood began to be manufactured in India for the first time. Because of the very large demand for plywood, very many factories, most of them very small, entered the field. After the War when imports were received and more attention was paid to quality, the bulk of these smaller units went out of business. The remaining factories were brought under some sort of control by the Government. Plywood for different purposes has to be made to the very exacting standards set up by the Government. The industry enjoys protection at the hands of the Government and, as such, it has a very good future. Government have enforced the following minimum wages in the Plywood industry.

	Rs.
Skilled labourers	2.36
Semi-skilled labourers	2.18
Unskilled labourers	2.00

There are four registered Plywood factories in this District providing employment to more than 830 persons. The main units are the Western India Plywoods, Ltd., Baliapatam and the Bharat Plywood and Timber Products, Ltd.

The Western India Plywood, Ltd.

A public limited company set up with its office at Baliapatam, the Western India Plywoods Ltd., operate two separate factories—one for the manufacture of plywood and the other for the manufacture of hard board. The former was set up in 1945 and the latter in 1960. The total fixed assets of the company like land, buildings, machinery etc., came to Rs. 1,01,30,305 (Rs. 52,52,678 in the plywood factory and Rs. 48,50,627 in the Hard board factory) and the working capital to Rs. 44,00,596 on March 31, 1964.

The business of the company is the manufacture and sale of plywood of all descriptions and hard board and allied products. The total output of plywood in 1961 and 1962 was 1,10,72,399 sq. ft. and 92,03,585 sq. ft., respectively, and that of hard board in 1961 and 1962 was 57,12,660 sq. ft., 87,17,304 sq. ft., respectively. The total annual value of the products of the company exceeded 1.20 crores of Rupees in 1963-64. Timber, which is the main raw material for the factory is obtained from the forests of Coorg and Wynad. Fire-wood is the raw material for hard board. The company sells its products all over India, and some portion is also exported to Europe, U. K., U.S.A. and the Middle East. The company has

Depots in all important cities in India. It employs 683 workers in the plywood side and 255 in the hard board factory. The total amount paid annually by way of wages comes to about Rs 15 lakhs. In view of the unique importance of the hard board factory a separate account of the same is given below:—

Hard board Factory, Baliapatam

This plant which was set up in March 1960 is located on the banks of the Valapattanam river. It is unique that it is the only one in the country capable of producing hard boards out of the mixture of both hard and soft woods. It can also give coloured finishes to hard board and thus cater to a variety of needs. Moreover, instead of utilising solid timber which can be used otherwise, the factory has part of its raw material drawn from timber-waste. As the factory is attached to the Western India Plywoods Ltd., there is no dearth of raw material for the production of hard boards. In the manufacture of plywood, only 50 per cent of solid timber is utilised and the balance wasted. This new plant will utilise part of this waste and convert it into a useful and profitable product.

Hard board may be produced by a variety of different techniques depending upon the raw material, local conditions. type of products to be fabricated, etc. The most popular process by which all insulation and most hard board is made is the wet-felting process. In this process, the solid wood is first of all reduced to a chip form. These chips are then softened by steaming or mild chemical cooking. The softened chips are ground and refined to a pulp form. The pulp is sized with appropriate chemicals. These have profound influence on the rigidity, water resistance, colour and performance of the finished boards. The sized pulp is next passed over the sheet formation machine. The wet sheet, cut to proper sizes, is subjected to hot pressing, which operation compresses the pulp strongly. The compressed sheet can further be improved by subjecting it to heat treatment and further moistening.

Hard board, in view of its multifarious uses, is rightly named a product of 1,001 applications. One of the most important applications is in the housing industry. Hard boards are also used in furniture, railway coach, shipping, house decoration, in radio cabinets, toys, drums and numerous other industries. The production of this plant is envisaged to include besides the standard hard board, semi-hard board variety, double surfaced board, oil-tempered type, coloured boards and other suitable varieties for Indian climate and also for purposes of export. The plant is equipped by a West German firm and incorporates in it all the latest techniques. The daily production capacity of the plant is now 12½ tons with provision to increase it to 18 tons later. The setting up of the factory denotes an important landmark in the process of industrialisation of Kerala State.

The Bharat Plywood and Timber Products (Private) Ltd.

This is a private limited concern, which has it office at Cannanore and factory at Baliapatam. Started in 1944, a sum of Rs. 26 lakhs is invested in this company as share capital, reserves and loan capital. The company's main business is manufacture of plywood and chip boards. The annual output is estimated at 5,00,000 square meters of plywood valued at Rs. 25,00,000 and 24,000 square meters of chip boards valued at Rs. 3,00,000. Timber is available in plenty for the work of the factory in the Kerala and Mysore forests. Urea formaldohyde is obtained partly from indigenous sources and partly from outside. The concern has 230 employees and a sum of Rs. 3,00,000 is paid annually as wages and benefits to them.

Fibre Foam Factory, Baliapatam

The Fibre Foam Factory is located at Vivek Nagar, Baliapatam, four miles from Cannanore, on the Cape Comorin—Bombay National Highway. Coir and latex. the main raw materials for the industry, are locally available in plenty. The factory started production in October 1965 with a total capital of about 20 lakhs of Rupees. It is ultra modern and has the largest and completely automated plant in the whole of India for the manufacture of rubberised coir. The plant was set up under the technical supervision of Messers DOA, Austria and is capable of turning out 1800 metric tonnes of rubberised coir per annum. The products of the industry are: (1) Mattresses, (2) Cushions, (3) Pillows, (4) Travel Kits, (5) Furniture racks, (6) Backrests of Car, Bus, Railway seats and (7) Insulating materials, (8) Air filler for air-conditioning and for refrigerators, (9) Packaging materials for precision and fragile instruments etc.

Match Industry

The Match industry consists of two distinct groups of enterprises:—(1) the splints and veneers factories which turn out the basic ingredients of the match, the stick and the box components and (2) the dipping factories which treat these ingredients chemically and assemble them as finished products. The splints and veneers factories from the major component of the Match industry. The availability of soft timber from the forests of Wynaad has helped the location of match factories at such places as Kunhimangalam, Cannanore, Baliapatam, Dharmadam, Kuthuparamba, Pappinisseri, Tellicherry, Muzhappilangad, Taliparamba and Puzhathy in this District. In 1964 there were 16 splints and veneers and other wood industries registered in this District which provided employment to 535 persons. In addition, there was also one dipping factory providing employment to 17 persons.

Beedi Industry

The Beedi industry in the district is about a century old. It is scattered all over the District and provides employment to

about 15,000 workers. The rapid growth of this industry has been facilitated both by the availability of raw materials, viz., tobacco and wrapper leaves and the abundant supply of labour capable of learning quickly this simple craft of beedi making.

The manufacture of beedies is a simple process which can be learnt within a short period of time. It consists of six processes, viz., (1) the preparation and blending of tobacco, (2) cutting of wrapper leaves, (3) rolling of beedies and tying up, (4) closing the ends, (5) warming, and (6) labelling and packing. In certain places in the District the closing of ends of the beedies and tying up are done by children under 14 years who are called helpers, and who are employed and paid by the workers themselves.

The raw materials used for beedi making are processed tobacco and wrapper leaves. The more popular and widely used tobacco is brought down from Gujarat and Nepani. Sometimes inferior tobacco from places like Guntur is also mixed with this variety to reduce the cost of production. The leaves of *'diosporos melanoxylon'* used for wrapping the tobacco are brought down from Hyderabad and Madhya Pradesh as they are not locally available. These leaves are cut to the required size. On an average a leaf yields two to three beedi wrappers. The implements required are a pair of scissors and bamboo trays. The cut leaves are roughly rectangular in shape and of various dimensions depending upon the size of beedi manufactured. In some places the leaves are cut first and then soaked. The cutting of leaves includes the minor operation of smoothening the surface of the leaves by scratching away with the knife the thicker veins of the leaves. Generally the workers cut the required quantity of wrappers for the day in the first place. An average worker will take about 2 to 2½ hours for cutting 1,000 wrappers. The workers sit in rows with a quantity of tobacco mixture in a bamboo tray and a number of cut pieces of leaves by their site.

The rolling of the beedies is a skilled job. The wrapper is held by the workman in his left hand and the tobacco mixture is placed on it and evenly spread along the length. The wrapper is then rolled between the fingers and palms of hand or by a quick movement of fingers into a conical shape. Then the closing of the mouth at the fire end is done. In some places both the ends are closed. The other end is then tied with a piece of cotton thread or jute fibre. Generally the manufacturers use threads of different colours to distinguish different brands. The whole thing is done in a few seconds. A worker of average ability will roll about 125 to 150 beedies in an hour. The employer then inspects the bundles, rejects the badly rolled beedies, if any, and pays for the accepted ones, at the stipulated piece rates. The bundles of different numbers are then kept in rows, in trays

and dried in air ovens. At the final stage these bundles are wrapped in paper with trade mark lables and made larger packages of 20 bundles each. In some other places ring labels with trade marks are put round each beedi before the packing is done.

In this District the industry is organised on factory basis to a certain extent. The *Dinesh* Beedi industry is organised on Co-operative basis. *Sadhu* Beedi industry is another major industry of the kind in the District. There were 18 beedi and cigar factories registered under the Factories Act as on December 31, 1964 employing 520 workers. Next to the Palghat District Cannanore has the largest number of units in this field. Among the notable units may be mentioned the Mangalore Ganesh Beedi Works with branches at Cannanore, Chalat, Tellicherry, Kasaragod etc., the P.V.S. Factory with branches at Cannanore, Mundaloor and Payyannur and the Great Durbar Beedi Works with branches at Tellicherry and Palayad. There are two systems prevailing in the area viz., direct and indirect employment of labour. But the former is fast dying out. Under direct employment, the employer engages hired labour under his direct control and supervision. The workers are directly paid by him. In some parts the manufacturer runs smaller workshops called branches, at different places under the supervision of paid agents. The employer supplies the raw materials and pays the wages direct. Under the indirect employment system which is mostly adopted by the bigger manufacturers, now, there are three different forms. The managerial functions like the provision of work places, employment of workers, supervision, payment of wages etc., are all transferred to middlemen contractors. The bigger manufacturer who is also a particular trade mark holder has no direct dealings with the labourers as he acts as a vendor of raw materials to the middlemen contractors and buyer of finished beedies and sells them under their respective trade marks. In the second form of indirect employment the middlemen act on a pure and simple commission basis. The contractor is responsible for the payment of wages to the workers and other incidental charges. The third is the outwork system which does not involve expenses on account of rent for workplaces, supervision and other incidental charges. The raw materials are obtained from the manufacturer and distributed by the middle men to a number of home workers. A few women workers are also employed in home work. The finished beedies are collected and sold to the manufacturer at a stipulated rate. The first two systems are more popular while the outwork system is confined to very few places.

The conditions of the beedi industry are different in this District from what they are in the Travancore-Cochin area. The main difficulty that the beedi manufacturers face is the competition from the import of cheap beedies from the neighbouring States of Madras and Mysore. The Governments of these neighbouring States have not fixed minimum wages for

beedi industry while the Kerala Government have fixed a minimum wage of Rs. 1.87 for manufacturing 1,000 beedies. Coupled with this the fact that the industry is run on a cottage basis, tends to reduce the manufactiuring cost of beedies in those States. Employers in the District are not able to compete successfully in the market with the importers of beedies from Madras and Mysore States because of the comparatively high cost of production involved. A good quantity of beedi manufactured in the District is still being sold in the neighbouring States of Mysore and Madras and exported to Ceylon notwithstanding the keen competition the local industry has to face from businessmen in Madras and Mysore.

Cigar Industry

The Cigar industry in Kerala is confined to the Cannanore and Kozhikode Districts. The number of workers engaged in the industry will be roughly 2,500. In some places cigar is produced in factories and in others in small establishments. For making cigars invariably two workers are required, one to prepare the fillers and the other for rolling and finishing. One-third of the wages goes to the worker who makes the fillers and rest to the other worker. The chief unit in the field is the Zubaida Cigar Factory, Cannanore, which is registered under the Factories Act.

Machinery is not used in the manufacture of cigars. The process consists of six main stages, viz., (1) stripping the tobacco, (2) cutting of the binder, (3) making of the filler, (4) rolling of Cigars, (5) finishing and (6) packing. The tobacco is moistened with water first and kept throughout the night and taken up for manufacture in the next morning. The first, third and final statges of production are less skilled, and the first and third processes are generally done by children. The wet tobacco is stripped of its stump and the leaves are scissored out into narrow strips to make the binders, and then rolled into convenient bundles. The inner filler is made out of inferior tobacco of a definite length and thickness. Then the binder leaf is wound round the filler, pasted and rolled over a wooden plank. The Cigar is then given a final shape by using some more wrapper leaves in such a way that it is made thicker at certain points and thinner at certain other points. The ends are sometimes closed or sometimes left open. Then the cigars are assembled in twenty-five and packed in neat plywood boxes. Government have fixed the minimum wages in this industry as follows:—

Expert or Melal	1.75	for making 1,000	cigars.
Helper or Keezhal	87 np	,,	,,

Tile Industry

Kerala is the home of the Tile Industry in India. Though the industry has its main centres in the Kozhikode, Ernakulam,

Trichur and Quilon Districts, there are seven registered Bricks and Tiles factories in the Cannanore District. In 1964 they provided employment to 566 persons. The industry sprang up in this District owing to the pioneering efforts of the Basel Evangelical Mission. The Tile factories are located at Pappinisseri, Pinari, Taliparamba, Kasaragod and Narath. The most important unit is the Baliapatam Tile Works, Pappinisseri, which provides employment to a maximum of 1,050 workers. The primary factor which has influnced the location of the Title industry in the centres referred to above is the availability of clay in the surrounding areas. Pugging is the simplest process in a Tile factory. Hence a pug mill is an essential feature of every Tile factory. In most factories the slabs are cut to an approximate length and taken away while in some a cutting device is installed at the proper length which can be easily operated and will give slabs of the required length without waste of labour or clay. Moreover, the slabs come directly from the pug mill to the presses while the oil used for smoothening the slabs is generally a mixture of crude oil and certain inferior types of vegetable oils. In the Cannanore District fish oil forms an integral part of this mixture.

Tea and Coffee Factories

The District is noted for its Tea manufacturing and Coffee curing industries. All the Tea manufacturing concerns are located in the North Wynad Taluk where there are many Tea Estates. In 1964 there were 6 registered concerns engaged in the Tea industry. They provided employment to 171 workers. The most important unit was the Talapoya Tea Factory, North Wynad. The Coffee curing concerns are owned by the Volkart Brothers. There are only two registered factories, viz., Maracoon Coffee Curing Works and Garbling Shed, Tellicherry and (2) Volkart Brothers Coffee and Pepper Curing Works, Tellicherry. Together they provide employment to a maximum of 500 workers.

Cashew Industry

The District has also four registered Cashew Factories which together provided employment to a maximum of 1402 workers in 1964. The more important of these is the Chonadam Cashew Factory, Eranholi, Tellicherry. Established in 1949 this unit forms part of M/s. Peirce Leslie & Co., Ltd., which is a Sterling Company with its Head Office in Londan. It employed more than 800 workers and a sum of Rs. 4,37,466 is paid annually as wages and other benefits. Raw nut, which is the main raw material for the industry is obtained locally and also imported from Africa. The volume and value of turn-over in 1963-64 are given below:—

Cashew Kernels	*Cashew Shell Liquid*	*Value*
Tonnes	*Tonnes*	*Rs.*
615.110	426.345	21,00,000

The products are chiefly exported to U. S. A., Canada, U. K., Europe U. S. S. R., East Germany, Australia, New-Zealand, Japan as well as several Middle East and Far East Countries. This factory is the largest single unit employing women labour in the District.

Printing

According to the Report of the Minimum wages Committee for Printing Presses (1958) there were 46 printing presses in Cannanore District. All of them were small units employing 5 to 25 workers at a time. In 1964 there were 11 printing presses in this District registered under the Factories Act and they provided employment to 119 persons. A printing press has been opened in the Central Jail, Cannanore, in 1967.

Coir Industry

The Coir industry has not developed on proper lines in this District. There were only 26 Coir Primary Societies on March 31, 1966 with a membership of 3869. The total paid-up share capital of these Societies was Rs. 39, 682. There are two Coir Inspectorates in this District under the Industries Department, viz., Cannanore and Kanhangad. Even though measures had been taken by the Department to develop the industry, it has not made satisfactory progress. The workers and small producers are not much interested in the development of the industry on co-operative lines and this is mainly due to their ignorance in regard to the advantages of co-operation. The natural facilities available in this District are not properly utilised.

Other Industries

Among the other industries may be mentioned Rice Mills, Automobile Repairing and General Engineering, Knife Manufacturing, Ceramic Works etc. In 1964 there were 91 licenced rice Mills in the District. Most of them were small units. There were only four concerns of fairly big size covered by the Factories Act and they provided employment to 40 persons. These were located at Azhikode, Kasaragod and Manantoddy. There were 9 units under Automobile Repairing and 5 under General and Electrical Engineering and they provided employment to 147 and 123 persons respectively. The most notable of the Automobile Repairing concerns is the New Kerala Bus Transport, Cannanore. Among the General Engineering concerns may be mentioned the Thakkar Engineering Corporation Mundayad, Cannore, which is engaged in the manufacture of Iron and Steel castings and forgings etc., Teekoy Automobiles and General Engineering Concern, Cannanore, which is engaged in making electric motors, welding transformer sets etc. The Taliparamba Model Works, Taliparamba, is a small unit engaged in cutlery while the Canara Ceramics, Ltd., Taliparamba, is engaged in the manufacture of Ceramic works

on a small scale. The Hindustan Clay Factory is engaged in carrying out china clay mining in Pappinisseri and Madayi areas.

Khadi and Village Industries

The Khadi and Village Industries have achieved considerable progress in this District. The Khadi (spinning) industry, both Ambar and traditional, has its units in almost all Taluks. There are 25 units in the field of Ambar Khadi and 18 in the field of traditional Khadi. The former provides employment to 565 persons and the latter to 500 persons. Payyannur in this District is the most important centre of the Khadi industry in Kerala. A Taluk-wise distribution of establishments is given below:—

Taluk	*Ambar Khadi*	*Traditional Khadi*
Kasaragod	4	..
Hosdurg	5	4
Taliparamba	4	4
Tellicherry	4	2
Cannanore	6	8
North Wynad	2	..

Cotton, the most important raw material for this industry, is obtained from Tamilnad. It has been roughly estimated that a total capital of Rs. 75,000 has been invested in the Ambar Khadi industry and Rs. 2 lakhs in the traditional Khadi industry in this District. The industry has also been organised on co-operative lines. There are three Co-operatives in the field of traditional Khadi, one in Hosdurg and two in Cannanore. At the same time there are seven Co-operatives in the field of the Ambar Khadi industry. The Taluk-wise statement of the number of Societies with particulars of their membership and share capital is given below:—

Taluk	*Number of Societies*	*Membership*	*Share Capital Rs.*
Kasaragod	..	..	..
Hosdurg	2	94	484
Taliparamba	1	60	250
Tellicherry	1	182	280
Cannanore	2	162	564
North Wynad	1	40	125

Khadi Clothes of different varieties manufactured in this District are sold to the public through Sales Depots run by Co-operative Societies and the Khadi Gramodyog Bhavans run by the Kerala Khadi and Village Industries Board. The products of Payyannur are sent to all parts of Kerala. The average earnings in this industry are Rs. 1.50 by men, Rs. 1.25 by women and 0.75 by children.

The Village oil industry, another important Village industry, has 28 establishments in this District. Of these one is in Kasaragod. 4 are in Hosdurg, 5 in Taliparanmba, 8 in Tellicherry and 10 in Cannanore. The industry provides employment to 850 persons. It is estimated that a total amount of Rs. 70,000 is invested in this industry. The industry has also been organised on co-operative basis. The Taluk-wise details of the number of co-operative societies, their membership and share capital are furnished below:—

Taluks	*Number of Societies*	*Number of Members*	*Share Capital Rs.*
Kasaragod	1	26	282
Hosdurg	4	82	937
Taliparamba	5	115	1,500
Tellicherry	8	246	2,050
Cannanore	10	291	3,800

The average daily wages in this industry are Rs. 2 for men Rs. 1.50 for women and Re 1 for children.

Hand-pounding of paddy is another important village industry in the District. There are altogether 27 establishments of which one each is in Kasaragod, Hosdurg and Tellicherry Taluks and two each are in Taliparamba and Cannanore. A total amount of Rs. 80,000 is estimated to have been invested in this industry. 240 persons are employed in it and almost all of them are women. This industry too has been organised to some extent on co-operative lines, though more than 80% of those engaged in it have yet to be brought within the co-operative fold.

The average daily wages in his industry are Rs. 2 for men, 1.50 for women and 0.70 for children.

Village Pottery, yet another traditional cottage industry of the District, has recently been developed by the use of improved wheels . There are 10 units in the field. Of these 2 each are in Kasaragod, Hosdurg, Taliparamba and Cannanore Taluks and one each is in Tellicherry and North Wynad. About 900 persons are engaged in this industry. Clay which is the most important raw material for the industry is locally available. This industry has also been organised on co-operative lines to a certain extend. The Taluk-wise particulars of the number of co-operative societies and their membership and share capital are given below:—

	Number of Societies	*Member ship*	*Share Capital Rs.*
Kasaragod	2	140	450
Hosdurg	3	156	420
Taliparamba	2	192	420
Tellicherry	1	80	150
Cannanore	2	210	540
Wynad	1	70	210

In addition to the industries mentioned above there are also others like Palmgur, Non-edible Oils and Soap, Hand-made Paper industry. Ghur Ghansari, Village Leather etc., which are being encouraged by the Khadi and Village Industries Board. Of these the most important is the Palmgur industry. It provides employment to about 10,000 villagers and is carried out as a cottage industry. The vast majority of the persons engaged in it have been brought within the co-operative fold. The Taluk-wise details of the number of co-operative societies, their membership and share capital are given below:—

Taluk	*Number of Societies*	*Membership*	*Share Capital Rs.*
Kasaragod	13	420	2,100
Hosdurg	15	431	2,155
Taliparamba	20	528	2,640
Cannanore	19	640	2,300

The average earnings in this industry are Rs. 2.50 in the case of men, Rs. 1.50 in the case of women and 70 np. in the case of children.

There is a notable Hand made paper Centre at Pappinisseri which is run under the auspices of the Gramodaya Khadi Sangh, Chirakkal. It employs 23 workers and produces paper valued annually at Rs. 20,000. The annual wage bill of the Centre comes to Rs. 12,600. A skilled labourer gets Rs. 2.75 a day.

Ceramic Service Centre, Mangattuparamba

A scheme for the establishment of a Ceramic Service Centre at Mangattuparamba, about 10 miles from Cannanore is being implemented. Its object is to be of service to small scale and cottage industrialists by supplying prepared raw materials such as ceramic bodies, glazes etc., and by providing firing facilities to those who may need such facilities. It is also proposed to carry on production of ceramic articles without interfering with the service facilities. The scheme is expected to cost about 3,08,375.00 (non-recurring) and Rs. 1,28,850.00 (recurring) expenditure exclusive of expenditure on staff. It will provide employment for about 50 people including supervisory and administrative staff. The Centre is under the control of the Kerala State Small Industries Corporation Ltd., with effect from the June, 1, 1964.

Industrial Estates

There is an Industrial Estate at Palayad in this District. It is managed by the Kerala State Small Scale Industries Corporation, Ltd. There are 11 sheds in this Estate. The following are among the occupants of this Estate:—1. M/s Nishat Industries, 2. Malabar Wire Industries, 3. Departmental Foundary Unit and 4. Elixir Foundaries.

A second Industrial Estate sanctioned for the Cannanore District is being set up at Vidyanagar in Kasaragod.

INDUSTRIAL ARTS

Cannanore District has also its own characteristic industrial arts. The most important of these are described in this section*. Buffaloe horn and wood carvings exist in Kasaragod and Pariyaram respectively. A Co-operative society of horn carvers is functioning at Kasaragod. The horn and wood carving work is undertaken in nine establishments in these centres and they provide employment to about 40 workers. The total annual value of the produce would come to about Rs. 35,000.

Manufacture of bell metal articles is undertaken in about 51 establishments located in such centres as Kasaragod, Hosdurg, Nileswaram, Payyannur and Kunhimangalam. The best bell metal work in erstwhile Malabar came from Kunhimangalam in Tellicherry Taluk. The industry provides employment to about 172 persons and the total annual value of materials manufactured would come to about Rs. 1,70,000. The vast majority of the units engaged in bell metal casting are cottage establishments. The industry is almost completely in the private sector.

Lace and embroidery work is an important handicraft of the women folk and it is undertaken in two establishments at Kasaragod and Pappinissery respectively. Of these one is a proprietary concern and the other a Co-operative Society. Together they provide employment to 36 persons, and produce goods valued at Rs. 1,575 annually. The Mahila Samajams have increasingly taken to this work in recent years and girls are given training.

Manufacture of cane and rattan articles is undertaken in nine establishments in this District. They are located at Manjeswar, Alacode, Taliparamba and Tellicherry. These establishments produce chairs, teapoys, waste paper baskets shopping bags etc. The industry provides employment to 41 persons. The total annual value of the output in this industry is estimated at Rs. 20,480. Indian Cane Craft is an important establishment among this working at Tellicherry.

Bamboo reed weaving is another important cottage indutry of this District. There are dozens of establishments engaged in this industry but not all of them produce attractive articles. Highly artistic items are, however, produced by the Harijans in Cannanore and Tellicherry. There are 82 establishments engaged in this industry in this District. They provide employment to 257 persons. The total value of the output is estimated at Rs. 17,181.

* The details given are taken from the Report on *Census of Handicrafts (1960)* issued from the Directorate of Industries and Commerce, Kerala State.

A handicraft peculiar to this District is the textile cap making industry. It is concentrated in the Talengara village of Kasaragod Panchayat and is the most important cottage industry of the region. It forms the main and subsidiary occupation of a large number of Muslim women in Talengara and the neighbouring coastal villages. There is a steady export of caps to centres such as Aden and Zanzibar. According to a local tradition the cap making industry owes its existence to an accidental meeting between one of the merchants at Talengara and a Zanzibar cotton cap merchant at Bombay in the year 1920. A small export trade was then going on through Bombay between India and Africa. As a result of this meeting, the Talengara merchant manufactured some caps locally and sent them to an agent at Bombay for export to Zanzibar. As these caps were superior to those made in Bombay and also cheaper, they grew in popularity. Within two or three years, nearly 20 persons had taken to this industry. In 1924 as some of them came into contact with exporters at Kozhikode, the export trade was diverted from Bombay to that centre. The year 1927 witnessed the beginning of direct export trade from Kasaragod.* Till sometime back a Cap Manufacturers' Export Association had been functioning at Kasaragod, but it failed due to lack of co-operation from the local producers.

Two kinds of caps are made at Talengara, one of ordinary variety and the other known as picture caps. The ordinary variety of cap is made of inferior cotton cloth and coloured thread. It contains plain designs and hundreds of stitched holes. The 'picture' cap is made of finer cloth and art silk thread and involves elaborate designs. These caps do not contain any holes as in the case of ordinary caps. Outside labour is employed by both types of establishments for carrying out certain operations. Cottage units generally attend to all operations connected with picture cap, but for the making and stitching of holes in the case of ordinary caps, outside labour is employed. In the workshop establishments the proprietor or his assistant attends to cutting the cloth and drawing designs on them and all other operations are attended to by outside labour. Agents are also employed at times to distribute the unfinished products to the women workers for making holes and stitching them and return the stitched cap to the producers.

There are 23 establishments engaged in this industry and they provided employment to about a 100 persons. The total capital invested is estimated at Rs. 56,500. Local market for the caps manufactured is very meagre. As stated earlier, the products of the industry are exported to African and Middle Eastern countries. The brisk season of textile cap manufacturing is found to be the four months of June, July, August and September. The traditional nature of this craft is revealed by the

*Page 243, *Report on Cottage Industries in Select Firkas in Madras State, 1956.*

fact that out of the 23 establishments only 3 had their origin two years later than 1950. Cap manufacture is done by hand with occasional use of sewing machines. The industry is completely monopolised by the private sector.

Hand printing of textile pieces is undertaken on a cottage basis in one establishment in this District. It is located at Pappinisseri and provides employment to 16 persons while the annual value of the output is estimated at Rs. 9,500. It may be noted that there are major handloom factories engaged in dyeing and printing like Umayal Textiles, Cannanore.

Manufacture of the crown, neck-ware and arm-wear used for *Theyyam keltal* is carried on in Taliparamba. The net capital invested in this handicraft is practically nil. Only one person is engaged in it as a part-time occupation and the value of the accessories produced by him comes only to about Rs. 200 annually.

Papier mache articles are produced at Tellicherry. Two establishments employing four persons are engaged in this craft. The annual value of the papier mache articles is estimated at Rs. 650.

The Glass Bangles and Beads Training institution at Kasaragod gives training to students in making bangles, beads and other articles like hand bags etc., with beads.

The peculiar kind of Umbrella used by Circus artists for their feats is manufactured in one establishment at Tellicherry. the land of the Circus. The frame of this umbrella is made of bamboo and *etta* in an attractive pattern. Many beautiful designs are made on the cloth by spraying colour paints. This type of folding umbrella is used only for Circus and the single establishment at Tellicherry is undertaking production for the Circus companies all over India. On an average, the production is at the rate of 50 umbrellas per year and the cost of one umbrella is Rs. 50. Net productive capital of this establishment is Rs. 1,900 of which Rs. 1,000 is invested as working capital. The number of craftsmen engaged in this craft is 3 and they are at family workers. The scope for expansion of this handicraft is very limited as there is only little demand for these umbrellas.

A list of important handicraft industries in this District with particulars of the products manufactured is given below:—

Handicraft Centres in the District

	Name of Centre	Name of Craft	Materials used	Particulars of products
1	Tellicherry	Lace and embroidery, cane work and bamboo work	Cotton coloured thread, cane, rattan, bamboo and reed	Articles like cases, cushion covers, table and bedspreads, etc., Chairs, tables, Teapoys, settees, car seats, cots, cradles, bags, baskets, flowervases etc.
2	Kadirur	Papier mache	Waste paper and paint	Paper toys
3	Chovva	Toys making	Softwood and paint	Wooden toys
4	Cannanore town	Bamboo and cane work, hand-printing	Cane and rattan, dyes clothes	Chairns, tables, baskets, etc., Hand-printed articles like tables spreads, pillow cases, etc.
5	Taliparamba	Cane work, bamboo work, palm leaf work	Cane and rattan, bamboo, reed, palm leaf	Chairns, tables, baskets, etc., of cane, mats and baskets of bamboo, country unbrellas, etc.
6	Pariyaram	Carving	Wood (jack tree)	Wood carving for temples such as figures of deities, temple cars, representation of mythological stories, etc.
7 8	Kunhimangalam Payyannur	Bell-metal casting	Copper, tin, Zinc	Lamps (hanging and standing) urulies, varpu, kindi, tumblers, iron box, fancy articles, images of deities and animals, etc.
9	Alacode	Cane and bamboo work	Cane, rattan, bamboo, reed	Chairns, tables, teapoys, cradles, settees, baskets, etc.
10	Ankalari (Hosdurg Taluk)	Cane work	Cane and rattan	..
1	Kasaragod	Horn work, cap manufacture	Buffalow horn, cloth and thread	Combs, caps (used by Muslims.)
12	Manjeswar	Bell-metal work	Bell metal	Bell-metal articles
13	North Wynad (Manantoddy)	Bamboo weaving	Bamboo and reed	Mats and baskets

Industrial Potential and Plans for Future Development

The industrial potential of the District is rich. The report of the All India Manufacturers Organisation (A.I.M.O.) that visited Kerala in January 1962 throws light on the industrial potential and plans for the future development of Cannanore. The delegation has suggested that a medium sized factory for the manufacture of wrapping paper and craft paper utilising the arecanut waste can be set up in the private sector at Cannanore. It is noteworthy that experiments carried out by Dalmia's paper factory in Bihar at the request of some entrepreneurs in South Canara have shown the possibility of making wrapping and craft paper from arecanut waste. It has also been recommended that a wood seasoning and wood joinery plant may be set up at Baliapattam. Setting up of veneering plants at the Plywood Factories of the District involving Rs. 5 to 10 lakhs from an export angle is another suggestion. The waste products of the present forest or wood based industries such as chips, silvers etc. of the large number of Saw mills and Plywood Factories can be utilised in setting up a chip board factory of ten to fifteen tonnes per day at Baliapatam. Further there is no dairy or dairy products manufacturing industry in the District at present and a factory in Cannanore district for the purpose is worth considering.

Apart from the above suggestions made by the A.I.M.O. delegation the Report of the Techno-Economic Survey of Kerala conducted by the National Council of Applied Economic Research in 1960-61 contains the following schemes for the industrial development of the District:—(1) Expansion of existing textile spinning factories and establishment of new ones in Cannanore with a view to meeting the shortage of yarn for the handloom industry. (2) A particle board plant at Baliapatam utilising the Saw Mill and Plywood waste as well as inferior wood from the forest. (3) A new Hard Board factory at Baliapatam. (4) Essential oil industry at Anjerakandi utilising Lemon Grass, Cinnamon and Vettiver roots available in the area.

The Small Industries Service Institute, Trichur, maintained by the Government of India, has also undertaken a comprehensive survey of the industrial possibilities of Cannanore District. The main recommendations of the survey are summarised below.

(a) Timber Seasoning Plant

There is good scope for starting a wood seasoning plant at Baliapatam. At present wood is being seasoned by natural process. A small seasoning plant, if set up, can utilise the forest resources of the Wynad Forest Division and a part of the resources available in Kozhikode District. The felling in Wynad Division alone comes to about 3 lakhs cu. ft. per annum. The seasoned wood can be sent to the factories or exported to other consuming centres.

(b) Manufacture of Radio Cabinets, Wooden Sports Goods, and Picture Frames

There is good scope for starting one small-scale wood working unit to manufacture radio cabinets in plywood, sports goods such as carrom boards, table tennis bats, cricket stumps, L.T.P. Boards etc., toys and picture frames. The unit mav advantageously be located at Cannanore. The cabinets manufactured can find a good market in the States of Madras, Mysore and Kerala. The prospects for wooden sports items are very bright. There is no such unit at present in the whole of Kerala State and the requirements of the State are met out of supplies from Madras and Calcutta. Toys and picture frames have also a promising market. The raw materials required are plywood, rose wood, teak wood, etc. which are available in the District.

(c) Metric Measures and Weights

One unit for the manufacture of Metric Weights and Measures may confidently be started in the District, preferably at Cannanore. The change-over to metric system has created a huge demand for metric measures and weights in the countrv. There are at present no units in Kerala and the new unit will have excellent prospects. The chief raw materials required are pig iron, cast iron scrap, M.S. Rods and brass ingots.

(d) Foundry

More foundries may be set up both in the Tellicherry and Cannanore towns. The existing foundry at Tellicherry cannot cope up with the increased demand for cast products. The foundry may work as a jobbing unit and during off time undertake production of pipe fittings, manhole covers, junction oxes for conduit pipes, automobile parts such as far belt pulleys gun metal brushes, white metal bearings. piston rings etc., which are in very high demand.

(e) G. I. Buckets

There are no units manufacturing G.I. buckets and other G.I. products in Cannanore District or surrounding areas. At present the demand for these items is met out of supplies from Calcutta. One unit for the manufacture of G.I. Buckets etc., may be started in Cannanore town where alone, there are 6 dealers whose turn-over is about 250 doz. buckets per mensem. Prospects of sales at Tellicherry and other areas in the District are also very bright. The buckets manufactured here will have a competitive advantage over the Calcutta buckets in view of the inter-State sales tax imposed on the latter. The unit can also take up production of allied items like G.I. drums, bath tubs, containers, doles etc.. for supplies in the near markets.

(f) Fruit Preservation

Mattannur in Kuthuparamba N.E.S. Block offers excellent scope for a small-scale unit manufacturing fruit products such

as jam, jellies, squash, syrups, pickles and canned fruits. Pine apples are available in plenty in this locality where there are pine apple plantations covering about 500 acres. Other fruits like mangoes, cashew, bananas etc., are also available in abundance. There are no such units in Cannanore District and the current consumption requirements are met by supplies from outside, particularly Bangalore. Hence there will be good demand for the products of this Unit and they can be easily sold.

(g) Fish Canning

There is a good scope for a fish canning unit which may advantageously be located at Thayyil. The District has a long coastal strip with profuse catches of Sardines and Mackerels, in the District are approximately 75,000 tons and 50,000 tons respectively. There are at present no canning units in the district. The canned sardines and mackerels can find market throughout the country. With some additional equipment not involving much cost, the unit can, if desired, usefully engage itself in the manufacture of fruit products during the off season.

(h) Manufacture of Fire Bricks

A small-scale unit manufacturing fire bricks can be profitably started at Keecheri near Pappinisseri. The reported availability of suitable clay gives a locational advantage. Fire bricks are used in the lining of Cupolas, kilns etc., and it has an increasing demand from industrial consumers. There is very good export demand for fire bricks to industrial centres all over India.

(i) Polythene Film and Tubes

There is scope for one unit at Cannanore manufacturing polythene films and tubes. Textile units are the main consumers and they now get their requirements mostly from Bombay. Packing in Polythene bags has become a must not only in textile line but also in packing many other consumer items. Polythene granules from which polythene films or tubes are made are now available in India. Equipment used for converting polythene granules into films or tubes, viz. Thermoplastic Extruders are also available in the country.

(j) Automobile Servicing and Parts Manufacture

With a large number of vehicles on road there is need for a good automobile servicing plant on modern lines at Cannanore. The demand for automobile parts is also increasing at a rapid rate and the new unit can profitably undertake production of these items if the unit is also equipped with a machine shop.

Apart from the plans for industrial development mentioned above, it may be pointed out that there are large deposits of China Clay in the Payyannur-Nileswar areas which are yet to be exploited.

LABOUR AND EMPLOYERS' ORGANISATIONS

Industrial labour in this District is well organised in Trade Unions. According to the information furnished by the Registrar of Trade Unions the earliest Trade Union in the Cannanore District was the Commonwealth Labour Union, Cannanore. It was registered on November 19, 1936 in the Madras State. In 1957 this union changed its name into the Commonwealth Textile Labour Union. In 1960-61 it had a membership of 382. The union is not in the register now as its registration was cancelled on March 30, 1964.

The Trade Union movement in this District made giant strides during the period since 1957. Instead of Taluk-wise and locality wise Unions, a number of Unions were formed on a district-wise basis with a total membership of 16,164. An industry-wise statement of these Unions is given at Appendix I to this Chapter. The major sources of income of the Trade Unions are subscriptions by members and donations by well-wishers. The main items of expenditure are Post and Telegraph charges, office rent, expenditure connected with meetings and conciliation of industrial disputes, salaries of office-bearers, stationery and printing etc. Some of the Trade Unions also spend their funds to provide welfare amenities to their members as well as for such activities as annual celebrations.

Industrial relations in the District have on the whole been satisfactory. Whenever an industrial dispute arises every efforts are made by the District Labour Officer and Assistant Labour Officers to settle the dispute by conciliation. In the majority of cases these efforts prove fruitful. If a dispute cannot be settled by conciliation, it is referred for adjudication to the Industrial Tribunal, Kozhikode. In case of major disputes, a high level conference is arranged with the Labour Commissioner and sometimes with the Labour Minister participating in it.

There are special Committees also to settle the disputes such as Industrial Relations Committee, Works Committee, Production Committee etc., in major industries. The Works Committees have been formed in industrial establishments under the provisions of the Industrial Disputes Act and the Rules framed thereunder, with a view to promoting measures to secure and preserve unity and good relations among the employers and workmen. The Production Committees are generally constituted to bring about amicable relationship between the employers and employees and to give impetus to workers to achieve increased production. The Industrial Relations Committee is in existence now in the Plywood Industry in this area. This was constituted by Government in August 1958. This is not, however, a statutory committee like the Works Committee.

A detailed statement furnishing particulars of industrial disputes in the Cannanore District for each of the years 1958-59 to 1963-64 is given below:—

Particulars of Industrial Disputes

Year	No. of disputes arose	Settled	No. referred for adjudication	Rejected for reference	No. of strikes	Man-days lost due to strike	No. of lock-out	Man-days lost due to lock out
	1,215	1,046	119 arbitration	14	86	71,689	5	2,863
1958-59	393	330	26 arbitration 1	.	9	1,302	..	..
1959-60	382	300	21	2	2	451	..	..
1960-61	161	166	20 arbitration 1	1	13	7,035	..	..
1961-62	94	119	19	5	25	12,991	..	..
1962-63	106	68	13	1	11	28,639	2	1,560
1963-64	79	63	20	5	26	18,271	3	1,303

Reference has already been made to the Industrial Tribunal functioning at Calicut. It was set up on April 12, 1958. It deals with cases arising from the industrial disputes in the Cannanore District. A statement showing the number of such cases received and disposed off by the Tribunal for each of the years from 1958 to 1963 is furnished in the following table:—

Cases pertaining to the Cannanore District handled by the Industrial Tribunal, Kozhikode (1958-1963)

Particulars of cases	*Year*	*Balance cases carried forward from the previous year*	*Number of cases received during the year*	*Number of cases disposed of*	*Number of cases pending*
(From 12-4-1958)	1958	Nil	15	6	9
	1959	9	35	21	23
	1960	23	26	26	23
Industrial Disputes	1961	23	20	34	9
	1962	9	15	18	6
	1963	6	12	6	12
Prosecution Cases Under Various Labour Laws	1959	Nil	61	27	34
	1960	34	53	66	21
	1961	21	23	16	28
	1962	28	72	84	16
	1963	16	59	70	5
Minimum Wages Petitions	1959	Nil	Nil	Nil	Nil
	1960	Nil	Nil	Nil	Nil
	1961	Nil	2	2	Nil
	1962	Nil	..	..	..
Payment of Wages Petitions	1959	..	2	..	2
	1960	2	4	3	3
	1961	3	4	5	2
	1962	2	6	5	3
Employees' Insurance Cases	1961	..	1	..	1
	1962	1	..	..	1
	1963	1	1	2	..

Measures to ensure welfare of Industrial Labour

The subject has been dealt with in detail in the section on "Labour Welfare" in Chapter XVII.

APPENDIX

Statement showing Industrial Classification of Trade Unions in Cannanore District (1962)

	Industry	*Number of Unions*	*Membership 1961-62*
	Total	108	16,164
1	Agriculture and Livestock Production		
	(a) Production of agricultural production etc.	1	20
	(b) Plantation		
	1. Coffee	8	2,376
	2. Rubber	2	1,187
2	Fishing	1	211
3	Bakery Products	1	15
4	Miscellaneous Food Preparation	1	30
5	Tobacco	1	1,557
6	Tobacco Manufacture		
	(a) Beedi Industry	6	1,857
	(b) Cigar	2	58
7	Textiles	9	1,080
8	Spinning, Weaving etc. (Cotton Mills)	14	1,821
9	Coir Factory	1	275
10	Saw Mills	8	311
11	Plywood	10	1,222
12	Furniture	1	190
13	Paper	1	..
14	Printing, Publishing etc.	2	102
15	Medical and Pharmaceutical products	1	52
16	Matches	8	289
17	Structural clay products		
	1. Tiles	4	473
	2. Others	4	359
18	Repair and Service Work shops	2	23
19	Equipment for power generation	1	201
20	Construction Highways, Roads etc	1	187
21	Generation, supply and distribution others	1	17
22	Wholesale and Retail trade-shop employees	6	408
23	Banks	2	210
24	Motor Transport	3	844
25	Non-Motor Transport	1	135
26	Water Transport	2	86
27	Service of local bodies	3	349
28	Miscellaneous	2	199

CHAPTER VI

BANKING, TRADE AND COMMERCE

History of Indigenous Banking

Banking is not as well developed in this District as in other parts of Kerala. According to the Census of 1961 there were 199 persons employed as directors, managers and working proprietors in financial institutions in this District while the number of money lenders and pawn-brokers was only two. In the past the bulk of the credit required by the people was supplied by indigenous bankers and private money lenders. Most of them levied usurious rates of interest. The interest rate went up to even 50% of the amount lent. The private money lenders gave loans mainly on crop security and personal security. Money lending has been resorted to by all sections of the people, but the members of the Muslim community who are generally businessmen have been more active in the field. The indigenous bankers and private money-lenders have come to play a relatively unimportant role in recent times in view of the introduction of regulations governing money lending and debt relief.

One of the indigenous credit institutions prevailing in the District from very early days is the *kuri* or *chitti*. It provides credit facilities for a variety of activities like agricultural marketing, small scales industries etc. A credit institution peculiar to the District is the "*Kuripayattu*" which means the collection of money from friends and relatives on a particular day after giving a feast or tea party. The amount collected is generally utilised for conducting marriages and other ceremonies. It is returned with some additional amount on similar occasions which might arise in future. This practice is still prevalent in various parts of the District.

Indebtedness—Rural and Urban

Indebtedness has been for long a chronic economic problem in this District as in other parts of the State. The earliest enquiry in the field of rural indebtedness was conducted by Sir Frederick Nicholson in 1895. A pioneer in the field Sir Frederick produced a report which is considered a classic. Two or more surveys of a similar nature were conducted in 1930 by the Madras State Provisional Banking Enquiry Committee and in 1935 by W.R.S. Sathianathan. Malabar was one of the Districts specially chosen for the survey on both occasions. In 1945 Dr. B. V. Narayanaswami Naidu conducted another detailed enquiry into rural indebtedness in Malabar, among other Districts of Madras State. Unlike his predecessors

Dr. Naidu performed the double task of estimating the debt position in two different years, viz., 1939 and 1945 and also went into the question of the distribution of debt among five well-defined economic divisions, viz., (1) big land holders owning 25 acres of land and above, (2) medium land holders owning between 5 and under 25 acres, (3) small land holders owning below 5 acres, (4) tenants and (5) landless labourers. The latest survey in the series is the All India Rural Credit Survey conducted by the Reserve Bank of India in 1951-52. Malabar was one of the 75 Districts chosen for the Survey and among the villages chosen was Ezhome in the present Cannanore District.

We may briefly sum up the findings of the surveys referred to above. They reveal the striking fact that with occasional ups and downs there has been a steady increase in the volume of rural indebtedness since the turn of the century. While in 1930 the debt per family in the erstwhile Malabar District was Rs. 173, it had come down to Rs. 111 in 1935 in the wake of the Economic Depression. The Report of the Enquiry into Rural Indebtedness (1945) by B. V. Narayanaswami Naidu throws considerable light on the incidence of debt in the West Coast region comprising the erstwhile Malabar and South Kanara Districts during the years 1939 and 1945. It is seen that the debt per family in 1939 and 1945 was Rs. 256.8 and Rs. 307.6 respectively and the per capita debt Rs. 49.3 and Rs. 42.5 respectively. The figures for 1945 represent a decrease of 49.2 per cent in the case of debt per family and 6.8 per cent in the case of debt per capita over the figures of 1939. It was also noted that there was a considerable reduction in the debt burden between 1939 and 1945 in the case of the more affluent economic classes while the debt had increased in the case of tenants and landless agricultural labourers. The statement of debt per family and debt per head for each of the five economic classes in the West Coast for the years 1939 and 1945 is given below:

Statement of debt per family and per capita 1939 and 1945

Class	*Per family debt*		*Difference*	*Per capita debt*		*Difference*
	1939 Rs.	1945 Rs.		1939 Rs.	1945 Rs.	
Big land holders	2,927.5	2,577.2	—350.3	298.7	263.0	—35.7
Medium land holders	804.3	542.1	—261.9	95.5	63.9	—31.6
Small land holders	318.1	288.2	—29.9	44.5	40.4	—4.1
Tenants	144.2	175.4	+31.2	18.9	23.1	+4.2
Landless labourers	21.3	31.8	+10.5	4.5	6.7	+2.2

The findings of the Rural Credit Survey (1951-52) are also of considerable interest. A comparison of the data on debt collected by this survey with the data available in the reports

of the earlier surveys indicates a general and large increase in debt in the erstwhile Malabar District during the decades 1930 to 1950. The extent and incidence of debt according to the enquiries of 1930 and 1935 and the Rural Credit Survey of 1951-52 are given below.

Enquiry	*Year of enquiry*	*Debt per family*	*Percentage increase or decrease shown by R. C. S. Data over earlier enquiry data*	*Debt per indebted families*	*Proportion of indebted families*
		Rs.		Rs.	
		+			
P. B. E. C.	1930	173	+206.9	..	..
Sri Sathyanathan	1935	111	+378.4	..	..
R. C. S.	1951-52	531	..	624	85.1

The Report of the All India Rural Credit Survey gives detailed data regarding the measure of the outstanding debt of the rural families and of different classes of rural families, viz., cultivators of the different strata and the non-cultivators in the Malabar District. The proportion of indebted families among cultivating, non-cultivating and all families was 90.3 per cent, 59.3 per cent and 85.1 per cent respectively. Malabar was one among the first ten Districts with the highest proportion of indebted families among cultivating families and all families. The proportion of indebted families among the big, large. medium and small cultivators in the District was as shown below.

Class	*Percentage*
Big cultivators	82.6
Large cultivators	88.6
Medium cultivators	92 1
Small cultivators	89.6

Malabar was also one among the first ten Districts with the highest proportion of indebted families among large, medium and small cultivators. The average amount of debt of cultivating, non-cultivating and all families was Rs. 625, Rs. 63 and Rs. 531 respectively. The average debt per family among the four classes of cultivators was as follows.

Class	*Average debt per family in Rs.*
Big cultivators	2,212
Large cultivators	1,317
Medium cultivators	418
Small cultivators	196

The average debt per indebted cultivating, non-cultivating and rural family in the District was Rs. 692, Rs. 107 and Rs. 624 respectively while the average debt per indebted family among the four classes of cultivators was as follows.

Class	*Average debt per indebted family in Rs.*
Big cultivators	2,679
Large cultivators	1,487
Medium cultivators	453
Small cultivators	219

A significant fact revealed by the Survey was that Malabar was one of the Districts with very low level of debt per indebted non-cultivating family, though it was a fairly high-debt District as far as cultivators were concerned.

The Report of the All India Rural Credit Survey also gives us data regarding the number of rural families who borrowed, the amount they borrowed, the purposes for which they borrowed and the agencies from whom they borrowed. Borrowing was resorted to by 85.7 per cent of the families among cultivators, 56.9 per cent of the families among non-cultivators and 80.9 per cent among all families. The proportion of borrowing families among big cultivators was 75.6, among large cultivators 83.1, among medium cultivators 89.0 and small cultivators 84.1. The average amount borrowed per family among cultivators was Rs. 406, among non-cultivators Rs. 52 and among all families Rs. 347 and that per borrowing family among these three classes Rs. 473, Rs. 91 and Rs. 429 respectively. The average amount borrowed per family among the four classes of cultivators and the average amount borrowed per borrowing family among these four classes was as follows.

Class	*Average amount borrowed per family* Rs.	*Average amount borrowed per borrowing family* Rs.
Big cultivators	1,473	1,948
Large cultivators	829	998
Medium cultivators	280	315
Small cultivators	141	168

The Rural Credit Survey specifies the purposes of borrowing into five categories, viz., (1) Capital expenditure on farm, (2) Current expenditure on farm, (3) Non-farm business expenditure, (4) Family expenditure and (5) Other expenditure. In Malabar 26.9 per cent of the borrowings was for capital expenditure on farm, 7.1 per cent for current expenditure on farm, 10.2 per cent for non-farm business expenditure, 48 per cent for family expenditure and 7.8 for other expenditure. The borrowing for each purpose as the percentage of total borrowing for each purpose as the percentage of total borrowings in

respect of all families, non-cultivators and cultivators is given below.

	Percentage to total borrowings		
	All families	Non-cultivators	Cultivators
Capital expenditure on farm	26.9	3.5	27.5
Current expenditure on farm	7.1	2.5	7.2
Non-farm business expenditure	10.2	3.7	10.4
Family expenditure	48.0	85.8	47.0
Other expenditure	7.8	4.5	7.9

It may be seen from the foregoing figures that family expenditure was by far the most important purpose of borrowing among all classes while capital and current expenditure on farm were not important purposes of borrowing among non-cultivators. The importance of family expenditure as a purpose of borrowing may be seen from the following figures of borrowings for family expenditure as a percentage of total borrowings among the cultivators of the four classes.

Class	*Percentage*
Big cultivators	32.5
Large cultivators	39.0
Medium cultivators	55.9
Small cultivators	72.0

We may also refer to the findings of the survey in regard to indebtedness in Ezhome village (Madayi Firka) which was covered by the survey. The following Table gives the proportion of indebted families and average debt per indebted family in the village.

		Proportion (Percentage)	*Amount (Rs.)*
1.	Big cultivators	57.1	7,097
2.	Large cultivators	76.0	2,708
3.	Medium cultivators	89.7	411
4.	Small cultivators	86.5	307
5.	All cultivators	84.6	1,002
6.	Non-cultivators	82.5	224
7.	All Families	83.50	731

Causes of Increase and Reduction in debt

It might be pertinent in this context to analyse the factors that have influenced the volume of rural indebtedness over the decades. There are two different sets of causes, one which

tends to make the volume of indebtedness grow and the other which helps it to shrink. The first set of causes had been on the increase for several decades in the past and debt had been growing steadily. They were active particularly during and after the slump. W.R.S. Sathianathan's enquiry (1935) which took place in the immediate post-slump period draws attention to these causes of increase in rural indebtedness. Borrowings for the repayment of prior debts, expenses on religious and social ceremonies, costly litigation, borrowings from money-lenders for payment of arrears of land revenue, and relief of distress and agricultural expenses were among the most important causes of rural indebtedness during this period. At the same time peasants had to struggle hard against the declining prices of their produce by undertaking improvements to land with the object of augmenting the yield and making a profit and they contracted additional debt on this account also. Interest payments also fell into arrears and swelled up the volume of debt. While the above factors were typical of slump conditions losses due to failure of harvests, cyclone havoc, death of cattle on account of pestilence etc. have been the primary causes of indebtedness which operated during the war period. A steep rise in the cost of living and cost of cultivation, productive investments such as improvements to land, sinking of wells and fencing coupled with purchase of new landed property also contributed to the increase in debt during the War years.

The second set of causes inducing a decline in indebtedness exerted a preponderant influence during the War period. Debt relief legislation, sale of land, supplementary income due to war-time causes and wartime high prices for agricultural produce acted individually as well as collectively on the entire volume of debt and brought about its reduction between 1939 and 1945. Legislative measures to protect the indebted agriculturists from the oppression of money lenders as well as to redeem them from the heavy burden of debt had been in vogue long before the Great Depression set in. The Land Improvement and Agriculturists' Loans Acts, the Co-operative Societies Acts, the Land Mortgage Banks Act, the Insolvency Act, the Debtors' Protection Act and the Usurious Loans Act, were enacted with a view to achieving these twin objects. The post-depression period saw the enactment of further legislation in the field. The Agriculturists' Loan Amendment Act of 1935 liberalised the provisions of the earlier Act The Debt Conciliation Act of 1936 set up machinery for conciliation, and relief in those cases where an application was made either by a creditor or a debtor. But the measure lacked realism as creditors seldom resorted to the Debt Conciliation Board and even resented their being dragged before it by the debtors. The agency set up by the Act was not vested with any coercive power either. Moreover the Act contained no provision for enabling the debtor to pay immediately the scaled down debts, and hence no creditor submitted willingly to the decisions of the Board. After about 7 years

of working the Debt Conciliation Boards were abolished. In 1938 was passed the Madras Agriculturists' Debt Relief Act which incorporated for the first time in the annals of debt legislation the principle of compulsion. The object of the Act was to rehabilitate agriculture, by relieving the producers of good from the burden of indebtedness. It applied the principle of *damdupat* to pre-depression debts contracted before the 1st October 1932, wiped off all arrears of interest outstanding on such debts on the 1st October 1937, prescribed the rate of interest at 5 per cent for all debts incurred between 1st October 1932 and 1st October 1937 (defined as post-depression debts) and fixed for the future a maximum rate of interest of 6¼ per cent of agriculturists' debts. An important piece of legislation passed since the formation of Kerala State with a view to providing relief to agriculturist debtors is the Kerala Agriculturists' Debt Relief Act (1958) which provided for repayment of debts in 17 half-yearly instalments as well as for the scaling down of debts incurred prior to June 1940.

Credit facilities

The All India Rural credit Survey has classified credit agencies into nine categories viz., (1) Government, (2) Co-operatives, (3) Relatives. (4) Landlords, (5) Agriculturist Money-lenders, (6) Professional Money-lenders, (7) Traders and Commission Agents, (8) Commercial Banks and (9) Others. The relative importance of these various agencies in the credit system of Malabar may be seen from the following figures of borrowings from each agency as percentage of total borrowings in the District:

Agency	*Percentage*
Government	0.1
Co-operatives	0.7
Relatives	2.8
Landlords (to tenants only)	0.1
Agriculturist money lenders	25.0
Professional money lenders	8.2
Traders and commission agents	57.2
Commercial banks	0.6
Others	5.4

It may be seen from the foregoing figures that the agriculturist money lenders and traders supplied the major part of the total credit. Borrowings from Government, Co-operatives and Commercial banks accounted only for a very small portion of the total borrowings. However, the professional money lenders and relatives occupied a relatively important place in the whole system. It may be noted that the borrowings from relatives were generally interest-free.

Joint Stock Banks

Till recently the only important commercial banks registered in the District were the Tellicherry Bank, Tellicherry and the Taliparamba Bank, Taliparamba. The particulars such as the paid-up share capital, reserves, total deposit, investments, number of offices, dividend declared, etc., in respect of these two banks as per their balance sheet as at December 31, 1963 were as follows:

Sl. No.	*Particulars*	*Tellicherry Bank*	*Taliparamba Bank*
		(Figures in thousands of Rupees)	
1	Paid-up capital	106	34
2	Reserves	126	30
3	Deposits	1,076	182
4	Investments:		
	(a) Government Securities	456	25
	(b) Others	17	50
5	No. of offices	3	1
6	Dividend declared (%)	5	3

The Vijaya Bank, Mangalore, took over the assets and liabilities of the Tellicherry Bank on December 26, 1964 and of the Taliparamba Bank on December 24, 1964. In addition, there are in this District a number of Sub-Offices and Branch Offices of banks registered outside the District. The towns of Cannanore, Tellicherry and Kasaragod have the largest number of banks among the towns of the District. There are also banks at Badiadka, Kanhangad, Kumbla, Kuthuparamba, Manantoddy, Manjeswar and Payyannur. A detailed list of banks and their Branch Offices and Sub-Offices in the Cannanore District is given in the Table at Appendix I. Moreover, there are also some minor banks located in different parts of the District. Some of the notable ones among them are the following:—the Urban Bank, Taliparamba, the Urban Bank, Payyannur, the Shanmugha Bank, the Perumal Bank, the Town Bank, Nileswaram, the Urban Bank, Manantoddy, etc. Of these the oldest is the Urban Bank, Taliparamba which was established in 1914. The Shanmugha Bank started in 1957 and the Perumal Bank started in 1958 are being run under the Pawn-Broker's Licenses. They lend money in cash after accepting securities in gold and produce.

CO-OPERATIVE BANKS AND CREDIT SOCIETIES

Rise of the Co-operative Movement

The first co-operative credit institution started in the Cannanore District was what at present known as "The Kasaragod Co-operative Town Bank", Kasaragod. It was registered on May 31, 1912 and started functioning on October 17, 1912. Originally set up as a Co-operative Credit Society

it was subsequently converted into a Co-operative Town Bank. The institution made steady progress year after year and it is today the premier Co-operative Town Bank in the District with a working capital of Rs. 8,78,392.00. The particulars of its membership, share capital etc., as on June 30, 1964 are given below.

No. of members		1,703
Paid up share capital	Rs.	68,099.00
Total reserves	Rs.	64,941.00
Total deposits	Rs.	7,45,352.00
Total loans advanced	Rs.	11,34,201.00
Total loans recovered	Rs.	10,12,933.00

Though the Co-operative movement had its start in this District as early as 1912, the movement was not able to make such headway upto the year 1940. The abject poverty of the agriculturists and the great depression which resulted in slump in prices in the early thirties were the main factors which prevented the progress of the movement. During these years societies could not function well and many of them went into liquidation. After the Second World War prices began to rise and Consumer Co-operatives and Producers-cum-Consumers Societies came into existence. The Producers-cum-Consumers Societies in Malabar area had monopoly in the procurement and distribution of food grains and generally they functioned satisfactorily and earned substantial share capital and reserves. After the War and with the restoration of normal conditions one P.C.C. Society in this District was converted into a Co-operative Spinning Mill and the remaining ones into Rural Banks.

With the advent of Independence the Co-operative Movement got great impetus from the National Government. The important landmarks in the progress of the movement during the post-Independence period are the starting of special type Societies, Milk Supply Societies and the conversion of Agricultural Credit Societies with unlimited liability into multi-purpose Co-operatve Credit Societies, and then into Service Co-operative Societies with limited liabilities and wider spheres of activities. As on June 30, 1964 there were 100 Service Co-operative Societies in the District which were engaged in multifarious activities like distribution of manure, seeds and consumer articles in addition to the distribution of loans. Government participation in the share capital of almost all service Societies had enhanced the borrowing capacity of the societies and thereby the transactions in them had also increased considerably.

Banking and Credit

As on June 30, 1964 Cannanore District had 1 Co-operative Central Bank, 3 Land Mortgage Bank, 10 Rural Banks, 11 Large

Sized Service Co-operative Banks, 3 Urban Banks, 89 Service Co-operative Societies, 66 Multi-purpose Co-operative Societies and 50 other Agricultural Credit Societies. The Malabar Co-operative Central Bank with its area of operation extending to the whole of the erstwhile Malabar District was trifurcated and the Cannanore District Co-operative Central Bank came into existence on June 30, 1963. The particulars regarding the Cannanore District Co-operative Central Bank, as on June 30, 1964 are given below.

No. of members:		
(a) Co-operative Societies		440
(b) Individuals		24
Paid up share capital	Rs.	19,53,400.00
Total reserves	Rs.	6,12,928.00
Total deposits	Rs.	32,07,348.00
Total advances made during 1963-64	Rs.	1,57,42,916.00
Total recoveries made during 1963-64	Rs.	1,33,91,087.00

The 3 Land Mortgage Banks had 3,908 members on their rolls with a paid-up share capital of Rs.1,94,954.00. During the year 1963-64 they advanced loans totalling Rs. 9,12,966.00 and the total amount of loans outstanding as on June 30, 1964 was Rs. 25,28,372.00.

The 10 Rural Banks had 46,537 members and their paid up share capital as on June 30, 1964 was Rs. 6,45,570.00. In addition to banking transactions the Rural Banks make available to their members credit facilities for agricultural purposes. During 1963-64, they issued loans to the tune of Rs. 34,45,395.00 and the amount of loans outstanding as on June 30, 1964 was Rs. 23,08,543.00. Of late all the Rural Banks have undertaken the distribution of rice through ration shops.

The large Sized Service Co-operative Banks, eleven in number, had a membership of 10,904 and their paid-up share Capital amounted to Rs. 5,37,656.00 of which Rs. 1,10,000.00 was Government contribution. They undertake some of the banking transactions, make available to the agriculturists short-term and medium-term credit for agricultural purposes and undertake the distribution of fertilizers, seeds, agricultural implements and consumer articles. During 1963-64 they issued Rs. 15,09,656.00 towards short-term and medium-term loans and the total amount of loan outstanding as on June 30, 1964 was Rs. 16,84,870.00. Articles like fertilizers, seeds, pesticides and consumer goods worth Rs. 3,83,855.00 were distributed by the 11 Large Sized Service Co-operative Banks.

The 3 Urban Co-operative Banks which are situated in Cannanore, Tellicherry and Kasaragod undertake all kinds of banking transactions and advance loans mainly for non-agricultural purposes. The share capital of these three Banks

comes to Rs. 1,70,289.00 They had issued loans to the tune of Rs. 19,27,117.00 towards short-term and medium-term loans and the amount of loans outstanding as on June 30, 1964 came to Rs. 12,16,808.00.

The Service Co-operative Societies Multipurpose Co-operative Societies and other Agricultural credit Societies advance loans mainly to agriculturists and undertake activities such as the distribution of seeds, fertilizers, agricultural implements and consumer articles. Details regarding the membership, share capital, activities, etc., of those societies as on June 30, 1964 are given in the tabular form below.

Type of Society	*Number of members*	*Share Capital*	*Total reserves*	*Deposits*	*Loans Issued*	*Loans Outstanding*	*Value of goods Distributed*
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Service Co-operative Societies	72067	1740213	724030	2419675	8324521	7422724	1540864.00
Multi-purpose Co-operative Societies	11415	166310	57021	770	286891	449973	127370.00
Others	7625	118990	50953	11801	217216	359792	67256.00

The progress so far achieved by the Co-operative movement in this district is not insignificant. The agricultural and non-agricultural Credit Societies together cover almost the entire area of the District except a few pockets in the eastern parts which have been recently inhabited by immigrants from Travancore Cochin area. Therefore there is not much scope for further expansion in the number of co-operatives. Of the total population exceeding 17 lakhs. 1,76,911 are members of Co-operatives. The movement has still to go a long way before it can meet in full the credit and other agricultural requirements of the population of this District. However the Service Co-operative Societies have just begun to make their impact felt over a small percentage of the rural people by providing them with their credit and other requirements and if this tempo is accelerated the desired objectives could be achieved in the not too distant future.

INSURANCE

The Life Insurance Corporation of India has two Branch Offices in the District, viz., at Cannanore and Tellicherry. The

Tellicherry and North Wynad Taluks are under the Tellicherry Branch Office and the remaining four Taluks under the Cannanore Branch Office. Both these offices are under the jurisdiction of the Coimbatore Division. In addition, the Corporation has a Sub-Office at Kasaragod and a Development Centre at Payyannur. There were 857 insurance agents working for the Corporaton in this District as on March 31, 1966. A statement of the number of policies issued, sum assured and amount of premium collected by the Life Insurance Corporation in this District from 1957 to 1965 is given below.

Year	*No. of Policies*	*Sum Assured*	*Premium collected*
1957	5,953	1,14,14,100	2,60,042.65
1958	7,498	1,68,91,700	8,93,757.28
1959	8,163	1,92,05,100	13,35,694.41
1960	10,685	2,30,79,700	15,19,547.65
1961	14,590	3,46,74,650	27,10,848.09
1962-63	13,924	3,52,25,350	37,96,675.88
1963-64	11,777	3,15,62,250	37,58,622.33
1964-65	11,046	3,25,40,750	NA

National Savings Scheme

The Cannanore District has made its contribution to the success of the various National Savings Schemes such as Postal Certificates, Treasury Savings Deposit Certificates, Post Office Savings Bank Accounts, Cumulative Time Deposits, Prize Bonds, etc. A detailed statement of the total sums collected under each of the above schemes from 1959-60 to 1963-64 is given in the following table:

Collections under National Savings Scheme—1959-64

(Rs. in thousands)

Name of security	1959-60		1960-61		1961-62		1962-63		1963-64	
	Gross	*Net*	*Gross*	*Net*	*Gross*	*Net*	*Gross*	*Net*	*Gross*	*Net*
Total	66,54	14,07	78,06	23,66	78.84	13,51	72,69	5.05	81,31	19,85
P.C.	15,84	9,95	13,92	7,92	9,43	2.54	7.47	1,42	10,08	5,14
T.S.D.C./D.D.Cs.	88	75	85	68	2,26	2,06	1.47	1,36	54	51
15-Year A.Cs.		(—)6	7	(—)5	..	(—)13	..	(—)20	13	2
P.O.S.B.	51,32	2,93	58,14	10,04	63.87	6.03	59,82	(—)1,05	65,68	9.86
C.T.D.	50	50	1.43	1,42	2.34	2.17	3 59	3.18	4,32	3,76
P.B./P.P. Bds.	..	.	3.65	3,65	84	84	34	34	56	56

P.C.—Postal Certificate.

T.S.D.C./D.D.Cs—Treasury Savings Deposit Certificates/D.D.Cs.

A.Cs.—Annuity Certificates.

P.O.S.B.—Post Office Savings Bank.

C.T.D.—Cumulative Time Deposit.

P.B.—Prize Bonds.

AID TO INDUSTRIAL DEVELOPMENT

The Kerala Financial Corporation which functions with its headquarters at Trivandrum has played its part in the industrial development of the Cannanore District. From the time of the formation of Kerala State till March 31, 1964 it had disbursed Rs. 13,55,000 out of the Corporation's funds and Rs. 2,77,000 from the Government funds under Agency agreements with a view to helping the industrial development of the District. Detailed Industry-wise Statements showing the number of applications received and sanctioned and the amount disbursed out of the Corporation funds and Government funds as per agency agreement till March 31 1964 are given below:

Statement of loans granted by the Kerala Financial Corporation out of its funds till March 31, 1964

	Type of Industry	*Applied for*		*Sanctioned*		*Disbursed*	
		No.	*Amount*	*No.*	*Amount*	*No.*	*Amount*
			Rs.		*Rs.*		*Rs.*
	Total	11	42,10,000	6	16,35,000	4	13,55,00
1	Stone Quarrying Clay & Sand pits	1	3,00 000	1	3,00,000	1	3,00,000
2	Cotton Textiles	5	24,90,000	2	2,00,000	1	1,00,00
3	Saw Milling	1	1 50,000	1	1,50,000	..	..
4	Plywood	1	10,00,000	1	9,00,000	1	9,00,00
5	Tiles	1	1,55,000	.	..	..	..
6	Manufacture of Edible oils (other than hydrogenated oils)	2	1,15,000	1	85,000	1	55,000

Statement of loans granted by the Kerala Financial Corporation out of Government Funds under Agency Agreement till March 31, 1964

	Type of Industry	*No. of concern*	*Amounts*		
			Applied for Rs.	*Sanctioned Rs.*	*Disbursed Rs.*
	Total	15	5,34,000	2,06,500	1,36,500
1	Tyre Retreading	1	15,000	..	..
2	Textile Miscellaneous	1	99,000	49,500	49,500
3	Brass & Metal	2	89,500	35,000	..
4	Manufacture of Paints & Varnishes	1	50,000	30,000	25,000
5	Manufacture of Wire nails	1	15,000	..	..
6	Saw Mills	1	49,000	..	..
7	Plastic	1	20,000	..	..
8	Printing	1	12,000	..	..
9	Manufacture of Ayurvedic Medicines	1	30,000	..	..
10	Confectionery Manufacture	1	25,000	..	..
11	Hosiery	3	80,000	55,000	25,000
12	Manufacture of Splints & Veneers	1	49,500	37,000	37,000

Before the formation of Kerala State the Madras Industrial Investment Corporation Ltd., was attending to the credit needs of the industrialists in this District. Out of a total sum of Rs. 29 lakhs sanctioned by the Corporation for the erstwhile District 3 loans totalling Rs. 19,50,000 benefited this District. The loans were granted to two Spinning and Weaving Mills in the area.

Kerala State Small Industries Corporation

The Kerala State Small Industries Corporation has also helped in the industrial development of the District. Apart from managing the Industrial Estate at Palayad, the Corporation has opened a Raw Material Depot in the Estate. It is also running the Ceramic Service Centre at Mangattupara with effect from June 1, 1964. This is a Common Facility Centre. The Corporation has also taken steps to set up the second Industrial Estate sanctioned for the District.

Kerala State Industrial Development Corporation

The Kerala State Industrial Development Corporation has purchased shares to the value of Rs. 2 lakhs in the Cannanore Spinning and Weaving Mills, Ltd. Cannanore which has set up, a Spinning Mills at Mahe at a total cost of Rs. 80.41 lakhs.

Government Loans

Loans are given by the Government to industrialists under the State Aid to Industries Act as well as under the Small Scale Industries Aid Scheme. Loans under both schemes are granted for construction of factory building, purchase of machinery, towards working capital, etc. The details of the loans granted under both the schemes in the Cannanore District upto March 31, 1964 are given below.

Loans granted under Small Scale Industries Aid Scheme upto March 31, 1964

	Name of Industry	*Amount sanctioned Rs.*
	Total	1,70,350.00
1	Wood works	39,950.00
2	Ice Plant	5,000.00
3	Radio Assembling and repairs	5,000.00
4	Agricultural implements manufacturing	2,000.00
5	Lime industry	[illegible],300.00

	Name of Industry	Amount sanctioned Rs.
6	Printing	18,500.00
7	Soap industry	6,000.00
8	Book Binding	5,000.00
9	Ayurvedic Medicine Preparations	4,500.00
10	Automobile and Engineering industry	15,000.00
11	Ready made garment making industry	2,900.00
12	Umbrella Manufacturing	9,000.00
13	Manufacture of Mirrors and glass framing	2,000.00
14	Areated Water industry	2,000.00
15	Manufacture of copper vessels	2,000.00
16	Manufacture of steel trunks, buckets, etc	5,000.00
17	Leather industry	5,000.00
18	Iron Articles	5,000.00
19	Paraffin candle industry	1,000.00
20	Paints and Plastics	13,000.00
21	Manufacture of electric lamp stands and switch boards	5,000.00
22	Beedi industry	12,500.00

Loans under State Aid to Industries Act

	Total	1,19,300.00
1	Flour Mill	6,300.00
2	Match Factory	25,000.00
3	Powerloom weaving	88,000.00

Aid to Handloom Industry

The Handloom Industry which is the most important industry in the District has received special financial assistance from the Government. The following types of loans are granted to Industrial Weavers' Co-operative Societies:—(1) Share capital loans, (2) Working capital loans, (3) Loan for the purchase of land and construction of buildings, (4) Loans for the purchase of looms and accessories (5) Loans for the purchase of furniture and (6) Loans for the expansion of dye-houses. The particulars of loans granted under each of these heads from 1955-56 to 1965-66 are given below:—

Loans to Handloom Co-operatives 1955-56

Year	*Share Capital loan*	*Working capital loan*	*For purchase of land and construction of buildings*	*For purchase of looms and accessories*	*Purchase of furniture*	*Expanding Dye-house*
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1955-56	6,562.50	60,800	46,050	..	..	..
1956-57	Nil	Nil	..	..	..	..
1957-58	Nil	Nil	..	8,890	.	..
1958-59	4,300	40,000	91,500	Nil	..	..
1959-60	Nil	Nil	..	..	..	..
1960-61	5,925	70,000	.	8,813.73	..	..
1961-62	2,775	34,000	39,640	9.93,500	..	..
1962-63	19,903	23,000	1,30,685 50	26,900.00	2,600	5,000
1963-64	10,500	Nil.	41,000	11,000.00	30,000	—
1964-65	21,777.45	80,000	73,000	19,000.00	5,00,000	..
1965-66	9,000	15,000	45,500	7,000.00	1,000	..

In addition, sum of Rs. 25,600 was granted in 1962-63 as loan to Handloom Co-operatives for setting up of housing colonies, Rs. 13,492.25 in 1964-65 for providing power connections and Rs. 28,000 in 1965-66 for setting up preparatory and processing units.

TRADE AND COMMERCE

Imports and Exports

The most important imports into the District according to Railway statistics are coal and coke, raw cotton, dyes and tans, grains and pulses, metals and manganese, provisions, oils, salt and sugar while the most important exports are manufactured cotton, oil seeds, spices, agricultural products and unwrought wood. The District is deficit in rice and therefore, it has to be imported on a large scale. In fact, rice is the most important of the grains imported into the District. It comes mainly from Palghat District of Kerala and Tanjore and Tirunelveli Districts of Madras State. The main centres to which rice is imported are Tellicherry, Cannanore, Kasaragod, Kanhangad, Baliapatam and Nileswar. The movement of rice takes place either through railways or lorries. Among the agricultural products exported the most important items are oranges, coconuts, pepper, ginger, lemon grass oil, tapioca, cashewnut, arecanut and tobacco. The main orange producing area is Wynad and from here oranges are brought to Tellicherry and sent to distant markets like Madras, Coimbatore, etc. Coconuts are grown everywhere in the District and they are exported mainly to Bombay. Saurashtra and other North Indian markets through ships or lorries. Pepper which is grown throughout the District is exported in large quantities to New York, Russia and Germany and other places through the ports of Tellicherry and Cannanore as well as through ports outside the District like Calicut and Cochin. Among the most important of the non-agricultural products exported from the District may be mentioned tiles and plywood. These are transported by road, rail and water way.

The four minor ports of the District, viz., Tellicherry Cannanore. Azhikkal and Kasaragod handle a part of the import and export trade of the District. They carry on mainly coastal trade. Only Tellicherry port carries on foreign trade on a small scale. A statement of the main items of import and export handled in the ports of the District is given below:--

Items of Imports and Exports at the Ports

	Name of Port		*Imports*		*Exports*
1	Tellicherry	1	Canes	1	Timber
		2	Salt	2	Canes
		3	Seeds	3	Tapioca chips
		4	Onions	4	Coffee
		5	Wheat flour	5	Coconut
		6	Iron materials		
		7	Lubricating oil		
		8	Dhall		
		9	Oil cake		

	Name of port	*Imports*	*Exports*
2	Cannanore	1 Cotton bales	1 Coconut
		2 Coir yarn	2 Tapioca chips
		3 Grains	3 Timber
		4 Flour	4 Tiles
		5 Mass fish	
		6 Salt	
		7 Sugar	
3	Azhikkal	1 Salt	1 Coconut
		2 Timber	2 Timber
		3 Tiles	3 Tapioca chips
			4 Tiles
4	Kasargod	1 Tiles	1 Coconut shells
			2 Timber

A detailed statement showing the total tonnage of imports and exports that passed through each of the four Ports of the District from 1960-61 to 1964-65 and the value of such trade is given below:—

Volume and value of Imports and Exports at the Ports—1960-65

Year	*Imports*		*Exports*	
	Volume	*Value Rs.*	*Volume*	*Value Rs.*
		TELLICHERRY		
1960-61	8,372	17,41,655	17,199	68,87,117
1961-62	9,205	NA	19,678	NA
1962-63	7,910	21,59,938	5,489	42,89,089
1963-64	79,43	15,81,631	5,188	57,67,640
1964-65	8,522	3,06,691	10,929	45,20,011
		CANNANORE		
1960-61	7,835	36,53,268	959	19,14,560
1961-62	6,238	NA	1,321	NA
1962-63	4,503	35,74,736	381	5,55,656
1963-64	5,380	27,07,963	1,520	4,01,661
1964-65	8,694	4,78,470	589	4,54,414
		AZHIKAL		
1960-61	5,899	2,72,239	20,830	36,11,538
1961-62	6,396	NA	23,185	NA
1962-63	5,268	4,80,509	20,551	28,74,668
1963-64	4,835	3,55,259	21,666	26,99,156
1964-65	7,024	39,62,670	18,572	3,48,887
		KASARGODE		
1960-61	1,803	37,694	407	41,736
1961-62	2,001	NA	107	NA
1962-63	2,515	54,885	51	13,772
1963-64	1,476	31,444	71	1,811
1964-65	1,348	4,005	79	6,825

Figures of the volume of export and import trade carried on via rail route in this District are given in the table given at Appendix II to this Chapter. The table shows that the volume of imports exceeded the volume of exports cosiderably. While the total volume of inward goods traffic came to 38,87,058 maunds, that of outward goods traffic came to 14,66,369 maunds only.

A considerable volume of the trade of the District is carried through roads and waterways. While detailed statistics regarding the volume of trade carried on through roads are not available, those of the volume of trade carried through the waterways from the principal landing places in the District, viz., Nileswaram and Pazhayangadi-Azhikkal are given below.

Statement of Traffic carried by the Waterways from each of the Principal landing places to the other

Centre		*Commodity*	*Tons*
Total			33,52
Nileswaram	North Bound	Nil.	Nil.
	South Bound		
	Pazhayangadi-Azhikkal	Tapioca	8
		Coconut & its products	4,450
		Provisions	460
		Fish & Prawns	1,780
		Coir & its products	61
		Cashew	17
		Tiles, Bricks & Clay	670
		Pepper	45
		Arecanut	23
		China clay	40
		Sand & Stone	7,200
		Bamboo, Firewood & Timber	17,000
		Kerosene	600
		Vegetables	328
		Others	420
Total			4,075
Pazhayangadi Azhikkal	North Bound Nileswaram	Tapioca	1,40
		Coconut & its products	820
		Sand & Stone	800
		Bamboo, Firewood & Timber	40
		Kerosene	250
		Salt	550
		Others	210

An analysis of the over-all traffic by waterways, road and rail from the above landing places is given in the following table.

Analysis of the over-all traffic from the landing places at Nileswar, Pazhayangadi and Azhikkal

Commodity	Total productions Tons	Local consumption Tons	Surplus available	Transported by waterways S. B.	Transported by waterways N. B.	Transported by waterways Total	Transported by road	Transported by railway	Total of Col. 6 to 8
Total	218463	82533	135930						
Coconut	75858	34753	41105						
Arecanut	1574	450	1124						
Cashewnut	1541	480	1061						
Pepper	3140	100	3040						
Tapioca	17000	15000	2000						
Other agricultural products	850	850	—	33522	4075	37597	52833	45500	135930
Fish	5500	2900	2600						
China clay	45000	..	45000						
Timber, tiles etc.	68000	28000	40000						

It may be seen that the bulk of the trade in these places was carried on through roads.

Regulated Markets

There are no regulated markets in this District.

Wholesale Trade Centres

The most important trade centres for agricultural products in the District are Tellicherry, Dharmadom, Cannanore, Kuthuparamba, Baliapatam, Taliparamba, Manantoddy, Kasaragod, Hosdurg and Nileswaram. The main commodities handled at the various trade centres are fish, mutton, banana, plantain, orange, rice, vegetables, coconut, pepper, ginger, tapioca and hill produce.

A Taluk-wise list of trade centres including rural markets with details of the chief commodities dealt with and the annual turn-over in quantity and value of each of the commodities handled at the centres is given in the table at Appendix III.

A general idea of the diversity of trade interests and the volume of business in the District can be had from the table at Appendix IV which shows the number of registered dealers and their total turn-over for the period 1963 64.

Fairs and Melas

The District has its own fairs and *melas*. A notable fair held in the North Wynad Taluk is the Valliyoorkavu cattle fair in Vemom Amsom held on the 14th and 15th Meenam (March-April) every year. Thousands of people attend the fair at which 200 to 500 cattle are sold. A general fair is also held in connection with the festival in the temple during the same season. It is attended by enormous crowds, particularly the Hill Tribes like the Paniyas and the Kurumbars. The major fair in Tellicherry Taluk is held in connection with the Jaganath festival in the Jagannath Temple Gate in the month Kumbham (February-March) and it is attended by about a lakh of people. The other notable fairs in this Taluk which are well attended are the one held in connection with the festival in the Sri Ramaswamy Temple, Tiruvangad between April 14 and 19 and the other in connection with the Andalurkavu festival in Dharmadom in the month of March. The fairs held in connection with the Trichambaram temple festival in March and the Parassinikadavu Muthappan festival in December are among the major fairs held in Taliparamba Taluk. In Hosdurg Taluk fairs are held in connection with the Bharani festival at Palakkunnu and the *Arat* at Thrikkanyavu in Pallikere village in the month of Kumbham (February-March), the Madiankoolam *Pattulsavam* in the month of Dhanu (December-January) and Edavam (May-June) in the Ajanur village, Madikaimodan *Utsavam* in Madikai village on 10th Medam (April-May) and *Mahanadkam Kaliattam* in Panathady village in the month of Kumbham (February-March). These are all local fairs and the main commodities transacted are sweet meats and toys.

Co-operation in Wholesale and Retail trade.

As on June 30, 1964 there were 27 Primary consumers' Co-operative Stores and one Wholesale Co-operative Store in the District. During the year 1963-64, the Primary Stores purchased commodities worth Rs. 58,43,844.00 and sold for Rs. 61,76,206.00. The commodities handled by the stores consist of food stuffs, grocery, clothing, fruits and vegetables and medicines and drugs.

The Cannanore Co-operative Primary Stores was converted into a District Wholesale Consumers' Co-operative Stores in July 1963. The Wholesale Co-operative Stores handled goods worth Rs. 17,90,221.00 during 1963-64. Consequent on the introduction of informal rationing in November 1964 the Cannanore District Wholesale Co-operative Stores deals in rice on a wholesale basis as well as on retail basis through its 22 ration shops which are lying scattered throughout the Cannanore town.

Fair Price Shops

Fair price shops have been set up in all parts of the District for the sale of rice, wheat, sugar, maida, sooji, kerosene oil and grains to the common people at controlled prices. The rice and other commodities required for distribution through fair price shops are allotted to the State by the Government of India and made available from the Central Storage Depots of which one is located at Cannanore. Retailers take delivery of stocks direct from the Central Storage Depot and issue them to the card holders under a system of statutory rationing introduced in October 1965. The Taluk Supply Officers assisted by their staff supervise the working of the fair price shops in the respective Taluks. The work at the District level is supervised by the District Supply Officer. The District Collector exercises overall supervision and control over the arrangements in the District.

The particulars of wholesale Depots and retail fair price shops functioning in Cannanore District in June 1966 are furnished below.

Taluk	*No. of Wholesale shops*	*No. of retail shops*
Total	25	1,035
Kasaragod	4	114
Hosdurg	3	143
Taliparamba	4	185
Cannanore	7	245
Tellicherry	5	301
North Wynad	2	47

Out of the above 5 wholesale distribution depots and 757 retail shops were manned by Co-operatives and the remain ing by private individuals. In June 1966 there were 3,62,303

family cards registered in the retail shops. Each adult is given two units of foodgrains (1 unit represents 80 grams of rice and 60 grams of wheat) per day and children one unit each. The wholesalers as well as retailers usually keep with them 2 weeks requirements at all times so that there would be no break-down in the supply of rationed articles.

The following orders issued under the provisions of the Essential Commodities Act and Defence of India Rules are in force:—

1 The Kerala Foodstuffs (Distribution) Control Order, 1960,
2 The Kerala Sugar Dealers' Licensing Order, 1963,
3 The Kerala Paddy and Rice (Declaration and Requisitioning of Stocks) Order 1964,
4 The Kerala Paddy (Price Control) Order, 1964,
5 The Kerala Rice (Maximum Price Control) Order, 1964,
6 The Kerala Rice and Paddy (Procurement by Levy) Order, 1964,
7 The Kerala Paddy (Minimum and Maximum Prices) Order, 1964,
8 The Kerala Sale of Foodgrains by Licensees (Restriction) Order, 1964,
9 The Southern States (Regulation and Export of Rice) Order, 1964,
10 The Kerala Tapioca (Export Control) Order, 1964,
11 The Kerala Rice (Regulation of Movement) Order, 1965,
12 The Kerala Foodgrains Dealers (Licensing) Order, 1964, &
13 The Rice Milling Industry (Regulation) Act, 1958.

Merchants' and Trade Associations

The important Merchants' and Trade associations in the District are following:—

1 North Malabar Chamber of Commerce, Cannanore,
2 Handloom Owners' Association, Cannanore,
3 Malabar Bus Owners' Association, Tellicherry,
4 The Merchants' Association, Kanhangad,
5 The Merchants' Association, Kasaragod,
6 Kasaragod Maruthuva Sangham, Kasaragod,
7 Chamber of Commerce, Tellicherry and
8 Food grain Dealers' Association, Tellicherry.

Of these the North Malabar Chamber of Commerce is the most important Trade Association in the District. It had 204 members on its rolls in 1963. It issues a Monthly Bulletin which is supplied free to its members and other bodies also. The Chamber is also maintaining a Library for the use of its members. The North Malabar Chamber of Commerce is a member of the Federation of Indian Chamber of Commerce and Industry, New Delhi.

Weights and Measures

Different systems of weights and measures have been in vogue in the erstwhile Malabar and South Canara areas of the

District. In the Malabar area pound weights and tola weights were in use. The weights in the tola series consisted of denominations ranging from 1¼ tolas to 160 tolas. Forty *tolas* were expressed as one '*rathal*" and 10 totals as one "*palam*". Higher quantities were expressed in terms of "*thulams*", one *thulam* being equal to 30 rathals in some parts and 32 rathals in other parts. For measuring food-grains and other solid articles 'seer' measures were being used, one seer being equal to 4 *nazhies*. These were heap measures and not struck ones. *Para* measures (struck measures) equivalent to 10 seers were also in use. For measuring liquids, *kutti* (കുററി) and *nazhi* measures one *kutti* being equal to 4 *nazhies*. The weights and measures used in the Malabar area were not subjected to verification or stamping by any authorities.

In the Hosdurg and Kasaragod Taluks, viz., the erstwhile South Canara area, maund and seer weights were being used. One maund was equal to 28 lbs. and 1 seer was equal to 24 tolas. Two maunds were generally known as one *thulam*. In addition to these weights, pound weights (lb. weights) were also being used. As far as capacity measures were concerned, *Mura, Kalasige* or *para* and seer measures were used for the measurement of food grains. One *para* or *kalasige* contained 14 seers and one *mura* contained three *kalasiges*. One seer is approximately equal to 1,200 ml. The dry measures used in these Taluks were struck measures. For measuring liquids *kutti* and *konda* or *kudtha* measures were used. One *kutti* was equal to 9 *kondas* or *kudthas* and one *konda* is approximately equal to 180.75 ml. Bottles of 24 oz. and gallon measures were, however, used for measuring kerosene. Though the weights and measures in these Taluks were subject to verification and stamping by the Revenue authorities once in a period of three years, the work was generally left to the care stamping smiths and repairers. Consequently, the verification work was not systematic or effective nor was it done on scientific methods.

The Metric system of weights and measures was introduced in this District in three different stages. Metric system in the unit of mass became compulsory on 1st October 1961, metric line or measures on 1st October 1962 and metric capacity measures on 1st April 1963. Metric system in the unit of area is yet to become compulsory. Intensive propaganda measures were organised to popularise the system among the public and the traders by organising public meetings. distribution of conversion tables, brochures, calendars and posters, advertisements and press releases and by exhibition of Cinema slides. In addition a quarterly magazine by name "*Metric Deepika*" is also being published by the Weights and Measures Department to educate the public on matters connected with metric system. The response from the public and the traders has been encouraging. The exclusive use of metric weights has become

an accomplished fact both in the urban and rural areas. Non-metric weights have practically disappeared from the market. Metric length measures have also come into exclusive use in all trades except timber trade. Timber traders are using metric length measures simultaneously with old length measures. The exclusive use of metric liner measures in timber trade is expected to be achieved in due course. Metric capacity measures have also come into exclusive use in all the urban areas. There are however, a few pockets in the rural areas where the old measures are also being used along with metric measures. These pockets are being raided by the Inspectors and the old measures are being ceased and gradually eliminated from the market.

Prosecutions under the Weights and Measures (Enforcement) Act 1958 have not so far been launched against any of the offenders. Mild punishments such as seizure of obsolete weights and measures from trade premises are being rigorously and frequently resorted to in the District. About two tons of old weights 3,000 numbers of old measures, 400 faulty weighing instruments and 200 obsolete length measures were seized from the traders till September 1964.

APPENDIX I

Banks and their Branches and Sub-Offices in the Cannanore District as on December, 31, 1964

BADIADKA

Syndicate Bank (B)

CANNANORE

Canara Bank (B)
Canara Banking Corporation (B)
Cannanore District Co-operative Central Bank (B)
Central Bank of India (P)
Indian Bank (B)
Indian Overseas Bank (B)
Jaya Laxmi Bank (B)
Nedungadi Bank (B)
State Bank of India (B)
Syndicate Bank (B)

HOSDURG

Canara Banking Corporation (B)

KANHANGAD

Cannanore District Co-operative Bank (B)
Pangal Nayak Bank (B)
Syndicate Bank (B)
Vijaya Bank (B)

KASARAGOD

Canara Bank (B)
Jaya Laxmi Bank (B)
Kasaragod Co-operative Town Bank (H. O.)
Pangal Nayak Bank (B)
State Bank of Travancore (B)
Syndicate Bank (B)
Vijaya Bank (B)

KUMBLA

Jaya Laxmi Bank (B)
Syndicate Bank (B)

KUTHUPARAMBA

Vijaya Bank (B)

MANANTODDY

Catholic Syrian Bank (B)

MANJESWAR

Jaya Laxmi Bank (B)

PAYYANNUR

Canara Bank (B)
Syndicate Bank (Ltd.) (B)

TALIPARAMBA

Syndicate Bank (B)
Vijaya Bank (B)

TELLICHERRY

Canara Bank (B)
Canara Banking Corporation (B)
Indian Bank (B)
Nedungadi Bank (B)
South Indian Bank (B)
State Bank of India (B)
Syndicate Bank (B)
Vijaya Bank (B)

APPENDIX II

TABLE A

Volume of Export trade carried on via rail-route in Cannanore District—1959-60 (*In Maunds*)

Stations	*Coal & Coke*	*Cotton raw*	*Cotton manufactured*	*Dyes & tans*	*Grains & Pulses*	*Hides & Skins*	*Ground nuts*	*Metals & Manganeses*
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Mahe	..	..	14	..	31	..	..	543
Jagannath Temple Gate	..	..	..	..	..	..	..	..
Tellicherry	..	22	1453	714	119495	1126	2	3654
Dharmadom	..	..	2	..	1336	..	50	..
Etakkot	..	..	16	..	..	..	..	84
Chala Halt	..	..	..	..	..	..	..	..
Cannanore South	..	455	55	..	..	15	..	71
Cannanore West	381	11	26202	219	9293	525	8	6568
Chirakkal	..	..	..	..	..	..	..	..
Valapattanam	..	100	716	..	2701	2535	..	1383
Pappinisseri	..	..	52	..	3381	146	..	1303
Kannapuram	..	..	..	..	..	..	..	16
Cherukunnu Halt	..	..	..	..	..	..	..	..
Pazhayangadi	..	..	60	150	1572	2	..	1274
Elimala	..	..	7	..	172	..	..	11
Payyannur	..	130	109	70	4970	..	4	3288
Trikarpur	..	..	..	..	1835	14	..	96
Chandera Halt	..	..	—	..	..	..	..	..

APPENDIX II

TABLE A—(Contd.)

Stations	*Provisions*	*Oils*	*Oil seeds*	*Salt*	*Spices*	*Sugar*	*Wood unwrought*	*Other commodities*	*Total*
(1)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
Mahe	498	11	..	.	416	..	806	19374	20893
Jagannath Temple Gate	..	..	..	..	..	..	—	—	—
Tellicherry	57276	5285	4820	1058	53635	374	136993	149791	535698
Dharmadom	..	..	..	..	36	..	..	14374	15798
Etakkot	1100	212	..	..	.	..	1397	10409	13218
Chala Halt	..	..	..	..	..	..	..	..	—
Cannanore South	13	56	—	..	40	..	—	1893	2598
Cannanore West	62885	8221	219	4876	8071	1671	225216	109889	464255
Chirakkal	—	—	—	—	—	—	—	—	—
Valapattanam	2892	3659	2090	53	71514	..	441283	41439	570365
Pappinisseri	769	18	424	..	5379	11	24088	42328	77899
Kannapuram	18	..	..	..	..	28	12	967	1041
Cherukunnu Halt	..	..	..	..	..	..	—	—	—
Pazhayangadi	6820	4961	107	..	5863	1088	4053	76931	102881
Elimala	73	683	15	..	731	..	782	1033	3507
Payyannur	38523	953	3472	..	7727	1099	10801	54642	125788
Trikarpur	163	6252	277	..	630	..	..	25161	32428
Chandera Halt	—	..	..	..	..	..	..	—	—

TABLE B

Volume of Import trade carried on via rail-route in Cannanore District—1959-60

(*in Maunds*)

Stations	*Coal & Coke*	*Cotton raw*	*Cotton Manufactured*	*Dyes & Tans*	*Grains & Pulses*	*Hides & Skins*	*Ground nuts*	*Metals & Manganese*
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Mahe	—	2	36	—	18190	—	—	135
Jagannath Temple Gat	—	—	—	—	—	—	..	..
Tellicherry	—	634	4881	438	798239	2505	126	16614
Dharmadom	—	—	1	—	85	...	..	76
Etakkot	—	—	21	5	187	—	..	31
Chala Halt	—	—	—	—	—	—	..	..
Cannanore South	—	—	160	2	712	—	..	5
Cannanore West	35376	12929	7027	2190	592889	1252	29	25548
Chirakkal	—	—	—	—	—	—	..	...
Valapattanam	—	31	24	89	1321	1	..	22228
Pappinisseri	21064	11166	112	19	12766	74	2	1118
Kannapuram	—	—	—	—	1650	—	7	74
Cherukunnu Halt	—	—	—	—	—	—	—	—
Pazhayangadi	22867	—	1	6	97218	6	..	1144
Elimala	—	190	22	—	5406	30	9	125
Payyannur	—	62	2951	191	213101	13	166	3201
Trikarpur	—	—	5	—	26344	—	4	387
Chandera Halt	—	—	—	—	—	—	—	—

TABLE B—(*Concld.*)

Stations	*Provisions*	*Oils*	*Oil seeds*	*Salt*	*Spices*	*Sugar*	*Wood un-wrought*	*Other commodities*	*Total*
(1)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
Mahe	360	63	..	.	2	2208	806	8602	30404
Jagannath Temple Gate	.		..	.	..	..	..	..	..
Tellicherry	11688	148242	1421	1726	15989	46534	8072	388521	1445650
Dharmadom	151	.	..	..	34	..	83	1780	2210
Etakkot	45	9	..	560	6	..	..	6153	7017
Chala Halt	..	..	.		..	..	..	..	..
Cannanore South	150	3	4	.	2	..	11	844	1893
Cannanore West	18079	191907	4006	30	7338	29904	692	584610	1513806
Chirakkal	..	.	..	..	..	..	..	..	..
Valapattanam	630	1394	.	286	3992	16	162415	35593	227970
Pappinisseri	2937	4267	310	..	429	96	201	27893	82398
Kannapuram	260	20	..		8	22	..	850	2891
Cherukunnu Halt	..	..	..	..	..	..	..	..	..
Pazhayangadi	1635	5905	361	184	573	4760	1453	17115	153188
Elimala	52	35	1	182	94	640	320	1569	8575
Payyannur	9527	16072	1920	14435	3006	26587	804	55745	347721
Trikarpur	1723	2462	508	4378	411	4597	6083	16483	73345
Chandera Halt	.	..	..	..	..	..	..	..	..

APPENDIX III

Statement of Trade Centres, Commodities handled etc.

	Name of Trade Centre	*Commodities*	*Approximate No. of merchants*
	TELLICHERRY TALUK		
1	Jubilee Market	1 Fish 2 Mutton 3 Banana 4 Plantain 5 Oranges 6 Rice 7 Vegetables	18
2	Pilacool Chanda	1 Fish 2 Beaf 3 Mutton	4
3	Chirakkara Chanda	1 Fish	3
4	Dharmadom Market	1 Coconut 2 Fish	7
5	Palayad Chanda	1 Fish	3
6	Meloor Chanda	1 Fish	5
7	Kadivoor Chanda	1 Fish	2
8	Ponnium Market	1 Coconut 2 Fish	6
9	Pannur	1 Fish 2 Vegetables	3
10	Chembad	1 Fish	3
11	Kuthuparamba	1 Fish 2 Vegetables 3 Mutton	7
	NORTH WYNAD		
1	Manantoddy Chanda	1 Fish 2 Vegetables 3 Mutton	6
2	Kuthupuzha	1 Fish	3
3	Vellamunda	1 Fish	2
4	Panamaram	1 Fish	3
	KASARAGOD		
1	Manjeswar	1 Fish	3
2	Panathady	1 Fish	4
3	Bonkara	1 Vegetables 2 Fish	4
4	Kasaragod	1 Vegetables 2 Fish 3 Rice	4
5	Badiadka	1 Fish	2
6	Kumbala	1 Fish	3
7	Uppala	1 Fish	4

	Name of Trade	*Commodities*	*Approximate No. of merchants*
		HOSDURG	
1	Hosdurg Weekly Market	1 Fish 2 Vegetables 3 Pepper 4 Ginger	8
2	Arangode	1 Fish	3
3	Arargoth	1 Fish	3
4	Kottacherry	1 Fish 2 Rice]	3
5	Veerancherry	1 Fish	3
6	Manikoth	1 Fish	2
7	Cheruvathur	1 Fish	3
8	Nileswar	1 Vegetables 2 Fish 3 Pepper 4 Rice	7
9	Nileswar Fish Market	1 Fish	2
10	Pallikkara	1 Vegetables 2 Fish	5
11	Thimakole	1 Fish 2 Vegetables	4
12	Elambachi	1 Fish	2
13	Udma	1 Vegetables	2
14	Koolai	Not functioning	..
		CANNANORE	
1	Kurusimoola	1 Vegetables 2 Fish	5
2	Poothapara	1 Fish	3
3	Baliapatam	1 Fish 2 Vegetables 3 Hill Produces 4 Tapioca 5 Coconut	13
4	Kunhimangalam	1 Fish	3
5	Mundur	1 Fish	3
6	Puthia tharai	1 Fish	5
7	Kadamboor	1 Fish	3
8	Maday	1 Fish 2 Vegetables	6
9	Udayakunnu	1 Fish	3
10	Kakkad	1 Fish	3
11	Edakkad	1 Fish	3
12	Muzhappilangad	1 Fish	3
		TALIPARAMBA	
1	Pappinisseri	1 Fish	3
2	Peruvamba chanda	1 Fish	3
3	Taliparamba	1 Vegetables 2 Fish 3 Rice	7
4	Taliparamba Fish Market	1 Fish	3
5	Chandapura	1 Fish	2
6	Payyannur Chanda	1 Vegetables 2 Fish	6

APPENDIX IV

Number of registered dealers and their total turn-over for the period 1963-64

(Figures of Gross Turn-over in thousands)

Area	Food stuffs & Hotels		Clothing & other consume goods		Building materials		Transport & vehicle goods	
	No.	Gross T.O.	No	Gross T.O.	No.	Gross T.O.	No.	Gross T.O.
(1)		(2)		(3)		(4)		(5)
Cannanore (T)	47	2322000	218	4841000	69	4139000	10	385000
Cannanore (R)	27	1315000	43	981000	18	293000	..	..
Manantoddy	22	287000	102	4575000	..	..	..	...
Taliparamba	15	545000	45	2100000	20	200000	15	100000
Tellicherry (T)	11	185000	97	664000	..	..	6	360000
Tellicherry (R)	1	17000	12	179000	..	..	..	..
Kasargod	3	67000	43	1351000	6	173000	..	..
Hosdurg	12	180000	42	750000	5	262000	2	56000
Spl. Cir. Cannanore	..	276000	1	754000	5	1604000	3	920000

APPENDIX IV—(*Concld.*)

Area	*Machinery capital goods*		*Fuel & Power*		*Industrial commodities*		*Miscellaneous*		*Total*	
	No.	*Gross T.O.*	*No.*	*Gross T.O.*	*No.*	*Gross T.O.*	*No.*	*Gross T.O.*	*No.*	*Gross T.O.*
(1)		(6)		(7)		(8)		(9)		(10)
Cannanore (T)	7	170000	1	14000	25	251000	61	3511000	438	15633000
Cannanore (R)	..	..	..	..	..	..	271	4731000	359	7120000
Manantoddy	..	..	1	10000	29	635000	103	1235000	257	6742000
Taliparamba	..	..	..	.	6	300000	309	30000000	410	33225000
Tellicherry (T)	..	..			1	78000	261	7700000	376	16687000
Tellicherry (R)	..	..	..	..	..	..	203	1300000	..	1300000
Kasargod	..	..	3	14130000	26	1306000	668	22007000	749	26317000
Hosdurg	..	..	2	10000	7	7000	488	22046000	558	23311000
Spl. Cir. Cannanore	4	339000	..	..	3	441000	204	2759000	221	30289000

CHAPTER VII

COMMUNICATIONS

Old time Highways and Roads.

Till recent times the chief traffic of the District was carried on by water and not by land. This was mainly due to the fact that the climate and physical character of the country were unfavourable to road building. It was only during the Mysorean invasion that the construction of broad roads was taken up as a matter of necessity. Tipu was the pioneer of the roads in Malabar. To quote the Minute by Colonel Dow on the state of roads in Malabar in 1796, "Tipu projected and in a great part finished an extensive chain of roads that connected all the principal places in Malabar and pervaded the wildest parts of the country. The grand termination of all these inter-communications was Seringapatam and as the route necessarily led over the ghats, neither labour nor expense was spared in rendering it practicable for artillery."* Very little information is however available about the roads in the Cannanore District at this time except that the majority of them started from Mount Deli and had for "their general direction" the Tamarassei and Periyaghats. Tipu's roads were so hastily improvised that they were neither well-made nor properly drained and consequently they soon fell into disrepair. In the meantime the rebellion of the Pazhassi Raja in the early part of the 19th century gave a new impetus to road building and the interior of the Tellicherry-Wynad region was opened up by military roads which still exist. In course of time the condition of the roads in the District deteriorated as the Maramath (Public Works) Department which was in charge of their maintenance had neither professional skill nor adequate funds. However, between 1810 and 1830 some companies of the "Madras Poineers" worked in the District and constructed a few roads, the most important being the road from Cannanore to Nedumpoyil via Kottayam and Kuthuparamba and the Peria Ghat Road. Moreover, the construction of the road from Cannanore to Coorg by way of the Perambadi ghat was also sanctioned in 1848 and completed three years later.

The period since 1850 witnessed a remarkable extension of roads and changes in their relative importance. The maintenance of the roads received special attention from Collector Connolly. The highway from Tellicherry to Coorg

*Quoted from *Malabar Manual* by Logan Vol. I P. 62.

and Mysore was particularly kept in good condition. Attempts were also made during the period to connect South Cannara with the District. One of the most important roads in the Kasaragod-Hosdurg area towards the end of the 19th century was the Calicut-Panamangalore road which passed through Hosdurg and Vittal. The extension of the railway line upto Mangalore in 1907, however, deprived the coast road from Calicut to Cannanore of much of its former importance. Almost all the roads with the exception of the Perambadi ghat road became mere feeders to the railway. Inspite of the good condition of the roads one of the factors which hampered communications in the District was the existing rivers. It may also be noted that the majority of the roads were maintained by the local boards and municipal councils, the Government meeting only a portion of the expenditure arising therefrom.

Present system of Roads

The Cannanore Division of the Public Works Department (Building and Roads) was formed on 12th July 1957. While the total length of the roads under the Department in this District at the time of the formation of the Division was only 435 miles, 3 furlongs and 649 feet it had risen to 706 miles and 2 furlongs on March 31, 1964. The details are given below:—

		Length of roads as on July 12, 1957			*Length of roads as on March 31, 1964*		
		Miles	*Furlongs*	*Ft.*	*Miles*	*Furlongs*	*Ft.*
	Total	435	3	659	706	2	0
1	National Highways	Nil			Nil		
2	Provincial Highways	132	4	0	134	2	0
3	Major District roads	284	1	616	292	0	0
4	Other District roads	18	3	43	280	0	0

		As on July 12, 1957			*As on March 31, 1964*		
		Miles	*Furlongs*	*Ft.*	*Miles*	*Furlongs*	*Ft.*
	Total	435	3	659	706	2	0
1	Cement concrete	1	5	466	1	5	466
2	Bituminous or Tarred	108	0	109	215	1	0
3	Water Bound Macadam	309	1	628	380	5	194
4	Other types	16	4	116	108	6	0

West Coast Road

There is no National Highway in this District. The most important Provincial Highway is the Coast Road which consists of the following roads:—

1 Mangalore-Cheruvathur Coast Road
2 Kalladka-Kanhangad Road
3 Vellur-Karivellur Road
4 Perumbai-Vellur Road
5 Cheruthayam-Perumbai Road
6 Taliparamba-Cheruthayam Road
7 Baliapatam-Taliparamba Road
8 Cannanore-Baliapatam Road
9 Calicut-Cannanore Road

There is a separate West Coast Roads Division to attend to the execution of the West Coast Road works including all bridges and culverts en-route. The total length of the road under the West Coast Road Division is 103 miles 2 furlongs. The road as it runs from the northern border connects the important towns such as Uppala, Kasaragod, Kanhangad, Nileswar, Cheruvathur, Payyannur, Taliparamba, Cannanore and Tellicherry. The details of road length according to the nature of the surface of roads are given below:—

	Length of Roads	
	Miles	*Furlongs*
Total	103	2
1 Bituminous or tarred	87	6
2 Metalled	4	1
3 Unmetalled (diversion road)	11	3

Brief descriptions of the roads are furnished below:—

1. *M. C. C. Road M. 7/7 to 28/4*

The Mangalore-Cheruvathur Coast Road starts from Mangalore and crosses the State boundary at the Talapady ferry at M. 7/7. In its route in Kasaragod Taluk, it passes through Manjeswar town. As this road forms part of the West Coast Road, new diversions are being formed between mile 10/4 to 14/4 and then again between 18/2 and 21/5. This has been provided to avoid the Railway level crossings and congested areas. Another inter-state road takes off from this road at mile 12/5 and it leads to a place called Ukkada in Mysore State. This road is not open for thorough traffic as six rivers are to be bridged between this reach from Thalapady to Kasaragod All the bridges are under construction and thorough traffic will soon be possible. This road passes through thickly populated coastal villages.

Before it reaches Kasaragod at 29/0, it passes through another small town Kumbla at mile 21/6 and from this point Kumbla-Badiadka road takes off towards east.

2. *Kasaragod-Jalsoor Road, M. 0/0 to 5/3.*

This road starts from the centre of the Kasaragod town and from the junction at 29/1 of M. C. C. road. It is also an inter-state road joining the Manglore-Mercara road at 48th mile The Kalladka-Kanhangad road crosses this at mile 51/3.

3. *Kalladka-Kanhangad Road, M. 51/3 to 69/3.*

The Kasaragod-Jalsoor road crosses this road at mile 51/3. The Thekkil bridge is at 52/8. The distance from mile 51/3 to 68/6 forms part of the West Coast Road and joins the M. C. C. road at 45/6 at Kanhangad.

4. *Mangalore-Cheruvathur Coastal Road, M. 45/6 to 57/2.*

This road also forms part of the West Coast Road. The major bridge crossings are at mile 55/1 over Matalai river, at mile 52/8 over Kariangote river and at mile 50/2 over Nileswar river. All these bridges are already completed. There is one unmanned level crossing at mile 52/1 and one manned level crossing at mile 48/3

5. *Vellur-Karivellur Road, M. 0/0 to 5/4*

This road forms part of the Payyannur-Nileswar section of the West Coast Road. It passes through Vellur and Karivellur towns There are two bridges at mile 2/5 and 5/4 and these have been completed.

6. *Payyannur-Vellur Road, M. 0/0 to 1/5*

This road is from Payyannur side of Perumbai bridge and ends at the commencement of Vellur-Karivellur road and is part of West Coast Road.

7. *Cheruthayam-Payyannur Road, M. 73/0 to 76/0*

This is also part of Taliparamba-Payyannur section of the West Coast Road The only bridged crossing in this road is at M. 75/8 over Perumbai river and the bridge and improvement works are already over

8 *Cheruthayam-Taliparamba Road, M/0 to 8/0*

This road forms part of the West Coast Road connecting Taliparamba and Payyannur towns. There is one major bridge at mile 6/6 across the Kuppam river.

9. *Baliapatam-Taliparamba Road, M. 0/0 to 8/5*

The Pappinisseri side of the Baliapatam-Rail cum Road bridge approach overlops the Baliapatam Madayi road beyond

1750' length and joins at 0/1+70' of the Baliapatam-Taliparamba road and runs northward upto 8/5 to join the Cheruthyam-Taliparamba road at Taliparamba. This road touches Pappiniseri at mile 0/4, Kallissery at M 2/5, Kuttikole at M. 5/8 and Trichambaram at M. 7/7. At M. 5/8 of this road the Taliparamba bye-pass commences and ends at mile 7/6 of Cheruthayam-Taliparamba road having a total length of 3990'. In this bye pass there is one minor bridge of 30' span at Chainage 2610'. The Baliapatam-Charuthayam road takes off from mile 0/1 of this road. The road to Pappinisseri Railway station crosses this road at mile 0/4. The road from Kannapuram to Parassinikkadavu crosses this road at mile 4/3.

10. *Calicut-Cannanore Road, M. 53/0 to 60/0*

This reach passes through Cannanore town It touches Chovva at mile 53/6 and the Cannanore-Mattannur road takes off from this point towards east. At 54/6 the Cannanore-Kakkat road takes off from this road. At mile 58/3 the road takes off to Kattampally and 58/0 to Alavil

11 *Cannanore-Calicut Road, M. 38/0 to 53/0*

This reach of the C. C. road is part of the West Coast Road. It starts from the northern side of Mahe bridge which is the limit of Cannanore District and passes through Tellicehrry town and ends at mile 53/0 of C.C. Road. It crosses Koduvally river at mile 44/2, Dharmadam river at mile 14/5, Moidu bridge at mile 45/6, Nadal river at mile 49/4 and Chovva river at mile 52/8 and all these crossings are bridged. There are three manned level crossings at mile 46/2, 49/1 and 52/6. The Cannanore-Kappad road takes off from mile 53/1 and Cannanore-Mambram road takes off from 53/3 of this road.

Another important Provincial Highway is the Tellicherry-Coorg Road 0/0 to 34/2 which is an inter State road and connects Kerala with Mysore via Kottupuzha.

On January 1, 1962 the Malabar District Board was abolished and all the O.D.Rs under the Board having a length of about 108 miles, 6 furlongs, 210 feet were taken over by the Public Works Department for maintenance. The remaining Village Roads of about 115 miles were handed over to the respective Panchayat Boards.

A classified list of roads maintained by the P.W.D. in the District is given at Appendix I

Municipal Roads

The Tellicherry and Cannanore Municipalities also maintain roads within their respectve municipal limits The total length of the portions of the two trunk roads lying within the Tellicherry Municipality viz Tellicherry-Coorg road and Calicut-Cannanore road is 5 miles 2 furlongs and 26/2 yards.

The Tellicherry-Coorg road has concrete surface and Calicut-Cannanore road tarred surface. These roads are maintained by the Public Works Department. The total length of the roads maintained by the Municipality of Tellicherry as on March 31, 1964 was 21 miles 2 furlongs and 39 1/3 yards. The classification of roads is shown below:—

	Classification	*Miles*	*Furlongs*	*Yards*
	Total	21	2	39 1/3
1	Dustless surface	9	6	75 1/2
2	Metalled surface	3	5	25 2/3
3	Gravel surface	7	6	158 1/3

The length of the trunk roads (Calicut-Cannanore) in the Cannanore Municipal limit is 4 miles 3 furlongs and 325 feet. This road is maintained by the Public Works Department. The total length of the roads maintained by the Municipality as on March 31 1964 was 29 miles 2 furlongs and 518 feet. The details are given below:

	Classification	*Miles*	*Furlongs*	*Ft.*
	Total	29	2	518
1	Dustless surface	10	0	523
2	Water Bound Macadam	2	2	335
3	Other Types	16	7	320

Panchayat Roads

In addition to the roads mentioned above, there are also roads maintained by the Panchayats in this District. The total mileage of roads maintained by the Panchayats is given below:—

Metalled Roads	94 miles 4 furlongs
Unmetalled Roads	2,483 miles 5 furlongs

Hill Highway

It may be relevant in this context to refer to the proposal for a new Hill Highway running from the northernmost end of the District. It will have an approximate length of 150 miles and will cut through all the Taluks of the District. The Executive Engineer (Minor Irrigation), Cannanore, the Executive Engineer (Buildings & Roads), Cannanore and their staff have commenced preliminary investigation works. The alignment of the Highway is still to be finalised.

VEHICLES AND CONVEYANCES

The total number of motor vehicles of different kinds registered in the District as on March 31, 1964 is furnished below:-

Classification	*Number*
Total	2,651
Goods Vehicles	670
Stage Carriages	303
Taxi Cabs	173
Cars	1,243
Motor Cycles	168
Auto Rickshaws	43
Tractor trailers	51

The following table gives the total number of non-motor vehicles and conveyances registered in the District by the Panchayats and Municipalities in 1964.

Item	*Panchayat Area*		*Municipal Area*	
	Rural	*Urban*	*Cannanore*	*Tellicherry*
Bicycles	2,571	559	764	336
Hand-carts	93	24	195	71
Judkas	Nil	1	2	Nil
Bullock-carts	515	56	9	4
Vallams	175	Nil	Nil	Nil

STATE TRANSPORT DEPARTMENT

The State Transport Department introduced services in Cannanore District by inaugurating the Trichur Cannanore Express Services on April 25, 1957. Subsequently, the Cannanore Taliparamba and Cannanore-Mysore Express services were introduced on April 1, 1958 and September 1, 1959 respectively. From February 19, 1959 onwards the Cannanore-Taliparamba Express services were converted into Ordinary Services as they proved to be unremunerative. On July 12, 1961 Fast Passenger Services commenced operation between Ernakulam and Cannanore. The Department also introduced Fast Passenger Services between Ernakulam and Payyannur on April 7, 1962 A more recent innovation is the Deluxe Service on the Trivandrum-Cannanore route which was introduced on August 15, 1962 with a view to providing more comfortable and speedy travel facilities to long distance passengers within the State. In the meantime the Trichur-Cannanore Express Services were converted into Fast Passenger Services with effect from September 17, 1963. On January 1, 1964 the Department also commenced operation of a Fast Passenger Service from Kozhikode to Kasaragod. On April 1, 1965 the State Transport

Department was reconstituted into the Kerala State Road Transport Corporation. The erstwhile State Transport services are since then being run by the Corporation

All services operated in the District are inter-District Services except the one on the Cannanore-Taliparamba route. The particulars of route distance of the various services and the number of trips under each service are given below:—

Service	*Distance in kms.*	*No. of trips*
Cannanore - Ernakulam	306	2
Cannanore - Trichur	233	6
Cannanore - Mysore	214	1
Cannanore - Trivandrum (Delux)*	532	4
Cannanore - Taliparamba	23	22
Payyannur - Ernakulam	350	10
Kasaragod - Kozhikode	205	2

The office of the Road Transport Corporation in the District is under the control of a District Transport Officer with headquarters at Cannanore He is assisted by an Assistant Transport Officer on the operational side, a Foreman in charge of the Mechanical wing a Head Clerk as head of the office establishment and a District Accountant in charge of cash, tickets etc

The basic rates of fares in force for the various services operated by the State Transport Department in 1965 are given below:—

Ordinary Services	3 p. per kilometre with a minimum charge of 10 p.
Fast Passenger Services	3 p. per kilometre with a minimum charge of 40 p.
Express and Delux Services	1.5 p. per km. with a minimum charge of Re. 1 for Delux and 50 p. for Express Services.

Passenger amenities such as booking facilities, reservation of seats, special services during festival periods etc. are provided in this District as elsewhere in the State.

Tellicherry Municipality is running its own Town Services within Tellicherry town limits. The Council started the service in 1961-62 but it is having only two routes and three buses. The Municipality is also maintaining a workshop of its own for the maintenance of its buses, lorries and tractors As in the opinion of the Council the economical operation of a Bus service requires at least 5 routes and 6 or 7 buses and a fully equipped workshop, steps are being taken to nationalise more routes and to equip the workshop properly. The total income for the Council from the bus transport during the year 1963-64 was Rs. 11,39,35 The Cannanore Municipality is not running any bus services. The town bus service in Cannanore town is being run by private operators.

Private Motor Service

Private motor transport plays a dominant role in the transport system of the District. There is a Regional Transport Officer at Cannanore with jurisdiction over the whole District. He has under him one Motor Vehicles Inspector and four Assistant Motor Vehicle Inspectors. The Regional Transport Officer performs the duties and functions assigned to him under the Motor Vehicles Act and the Vehicles Taxation Act and the Rules made thereunder. He also attends to the issue and renewal of insurance certificates for motor vehicles under the third party insurance scheme. There is also a Regional Transport Authority at the district level, consisting of 5 members—three officials and 2 non-officials with the District Collector, Cannanore, as the Chairman. The Regional Transport Officer functions as the Secretary of the Regional Transport Authority.

In 1964 private passenger services were in operation in 123 routes in this District. The total number of buses plying on these routes came to 215 and 1205 persons were employed in the private motor transport industry.

An analysis of permit holders for passenger service operations according to the size of the fleet in the Cannanore District during 1963-64 is given below:—

Size of the fleet	*Number of permit holders*
One bus	20
Two buses	10
Three buses	8
Four buses	5
Five buses	1
Above 5 and below 10	9
Above 10 and below 15	..
Above 15 and below 20	3
Above 20 and below 25	.
Above 25 and below 50	1
Above 50 and below 75	..
Above 75 and below 100	..
Above 100	..

The major private operators were the following:—

Name of the operator	*No. of buses owned*
New Kerala Bus Transport, Cannanore	42
Malabar Public Conveyance, Tellicherry	20
Malabar Roadways Service, Tellicherry	20
Sree Ram Bus Service, Tellicherry	20
Kasaragod Bus Transport, Kasaragod	10

The total tax realised by the Motor Vehicles Department in the District during 1963-64 came to Rs. 25,51,484.31.

RAILWAYS

The Shoranur-Mangalore Broad Guage line of the Southern Railway traverses this District along the cost line touching most of the important centres. It enters the District near Mahe Station and leaves it near Manjeswar. The railway line in this District was opened in between the following stations on the dates noted against each.

Badagara - Tellicherry	May 1, 1902
Tellicherry - Cannanore	May 20, 1903
Cannanore - Azhikkal (Valapattanam)	March 15, 1904
Azhikal - Kanhangad	Aug. 21, 1906
Kanhangad - Kasaragod	Oct. 1, 1906
Kasaragod - Kumbla	Nov. 17, 1906
Kumbla - Mangalore	July 3, 1907

The total length of the railway line in this District is 90 miles (144 Km.). and there are 29 stations on the route. The bridge, consisting of 12 spans of 100 ft each over the river at Baliapatam is one of the most important engineering works on this section of the Southern Railway The railway mileage of this bridge is 172/21 173/3 In addition, there are four other Bridges the details of which are furnished below:-

	Mileage	*No. of spans*	*Length of spans*
Cheruvathur	499/22-500/1	14	60 ft.
Payasavalı	531/1-5	12	100 ft.
Shiriya	531/1-5	12	40 ft.
Uppla	537/1-4	6 2	60 ft. 40 ft.

Leaving Kodikulam station and at the approach of Kasaragod station the railway track passes through a tunnel cutting through a hilly area. The length of the tunnel is 527 ft.

The Table given at Appendix II gives the names of the railway stations with such details as the distance between them and the number of passengers booked, tonnage of goods and amenities provided in each station. The most important of the stations in this District are Tellicherry, Cannanore, Baliapatam and Kasaragod. There are separate waiting rooms for gents and ladies in the Cannanore station. In addition, there are two catering establishments (vegetarian and non-vegetarian) and a tea stall There are also facilities for reservation at this station Waiting rooms for upper class passengers were provided at Tellicherry, Baliapatam, Kanhangad and Kasaragod. The Tellicherry and Kasaragod stations also provide arrangements for reservation of berths for Class I passengers and Class III sleeper coaches

The railway plays an important part in the socio-economic life of this District. The local products, particularly the garden

products like coconut, arecanuts, pepper etc., and forest products like timber, which are in great demand all over the country are transported by rail. Rail-road competition is acute in this District where the road and railway lines run almost parallel to each other and high rated goods escape by road, leaving the low rated ones for railway. Further adverse competition is expected when the road bridges across Cheruvathur river and Chandragiri river now under construction are completed and opened for traffic in the near future.

WATERWAYS

History of the Canal System

In this District as elsewhere in the erstwhile Malabar area the rivers and backwaters had been the easiest and cheapest means of communication till the days of the Mysorean invasion as wheeled traffic and pack bullock traffic were then unknown and roads had not yet been formed. Foreigners settled most thickly close to or on the rivers and selected sites for their factories to command as much as possible these arteries of traffic. The Portuguese (later the Dutch) factory at Cannanore with its outwork at Mount Deli point, commanded the river navigation of the whole of Kolathiri's northern domain reached by the Nileswar and other rivers. The English Factory at Tellicherry with its outwork on the Dharmapattanam island (Dharmadom) formed by the Anjarakandi river at its mouth into the sea secured the largest share of the trade in the excellent pepper produced in the Randathara Achannar's territory in the Kottayam Raja's domain and in that of the Iruvazhinad Nambiars' tapped by the rivers converging on Dharmadom The French factory at the mouth of the Mahe river did the same for the Kadathanad Raja's territory drained by that river.

During the monsoons no sailing vessels could approach these ports for four months in the year and the prices of food grains rose high. This caused great distress to the population and so the idea of linking up the natural waterways dawned even prior to the advent of British rule. The first definitely known excavation is the Sultan's Canal about 3.8 Km (2 3/8 miles) in length, undertaken and executed in 1766 by the Ali Raja of Cannanore while managing the Kolathiri domains for Haider Ali. This canal which has an average width of 60′ connects the Peruvamba and Taliparamba rivers. Though the construction of the canals on the Malabar coast may thus be said to have begun earlier real advance was made only after the advent of The British. Mr. Graeme, the Special Commissioner for Malabar in 1822, conceived the idea of extending the water communication from Kavvayi in this District to Chettuvai in erstwhile South Malabar (now in Trichur District) and Lt. Proby was deputed to investigate the project. It involved new excavations for a distance of 209.2 km (130 miles) and the canal was

to touch such important places as Kavvayi, Baliapatam, Cannanore, Tellicherry, Tanur, Ponnani and Chowghat. Estimates were prepared but the whole scheme was dropped till it was taken up in 1845 by Collector Conolly and executed in stages in subsequent years.

The West Coast Canal System

The West Coast Canal System starts from Hosdurg in this District and ends in the South at Trivandrum, the capital of the State. It is 558.4 km (347 miles) in length, including the uncut portion of 47.5 km. (29½ miles) from Azhikkal to Badagara. During its course, it runs parallel to the West Coast flanked by the Arabian sea at a distance varying from 11.3 km. (7 miles) to 402.3 (2 furlongs). It joins up a series of natural lagoons and backwaters which are fed by several streams and rivers originating in the Western Ghats, the gaps in between being connected by artificial canals. The Hosdurg-Azhikkal section of the West Coast System lies wholly within the District. It is 54.7 km. (34 miles) in length and extends from Hosdurg in the north near the Nileswar river in Hosdurg Taluk to Azhikkal in the south in the Cannanore Taluk. The width of the canal here varies from 18.3 to 21.3 m. (60′ to 70′), and the depth is not more than 0.6 m. (2) in normal times and 0.3 m to 0.5 m (1 to 1½ feet) at low tide. The important landing planes in the section and the traffic carried by the waterway from these are as shown below:-

Landing place	*Traffic carried*	
	North Bound	*South Bound*
Nileswar		33,522 tons
Palayangadi		
Azhikkal	1,075	..

There is no traffic from Nileswar north bound and from the other two, south bound, as this section is an isolated one and has no connecting waterway either to the north or to the south.

There are a number of passenger boat services in this section, the principal ones being:—

Route	*Distance in*	
	Kilometre	*Mile*
Kottapuram - Perumpatta (Peruvamba river)	29.0	18
Palayangadi - Keeveri (Taliparamba river)	35.4	22
Keeveri - Parassinikadavu (Taliparamba - Valapattanam river)	64.4	40
Valapattanam - Chenglai (Valapattanam river)	29.00	18

A statement of the passenger boat routes, their lengths, the number of boats operating, the number of trips they make, the

fare charged per head and the number of passengers carried daily is given in the table at Appendix III.

The Azhikkal-Badagara section of the West Coast Canal System also lies in this District. This is a land-locked portion partly in the Cannanore and partly in the Tellicherry Taluks and a canal is proposed to be cut to give connection to the north to the existing canal of the Hosdurg-Azhikkal section and to the south to the existing canal in the Badagara-Kadalundi section, thus providing a continuous waterway from Hosdurg in the north to Trivandrum in the south. This new cutting will have to pass through the villages of Chombra, Pallakkara and Mahe which are parts of the Union Territory of Pondicherry. It will serve Cannanore, Tellicherry, Mahe and Badagara.

The Anjarakandi river, after a course of 64.44 km. (40 Miles) divides into two branches and this forms the island of Dharmapattanam (present Dharmadom) at its junction with the sea. This river is navigable at all seasons up to a place called Venkat, the very heart of the finest pepper producing country in North Kerala, some distance above Anjerakandi. This is connected to the Tellicherry (Ponnayam) river at its infall into the sea which is navigable for a very short distance.

The Mahe river which is also in this section and empties into the sea is navigable for 24.1 km. (15 miles) upstream up to Poringalam.

Ferries

As the district has a large number of rivers, it has a considerable number of ferries. The ferries are a source of revenue to Government as they are farmed out every year. The system of framing was introduced in 1801-02. The list of ferries maintained by the Executive Engineer, Buildings and Roads Section, Cannanore with details of their bid amount for 1964-65 is given below:—

List of Ferries under Roads & Buildings Division, Cannanore

	Name of ferry	*Nature*	*Bid amount* Rs.
1	Pazhayangadi ferry	Full time	8,450
2	Mambaram ferry	„	3,035
3	Muttam ferry	„	510
4	Kattampally ferry	„	2,380
5	Chandragiri ferry	„	830
6	Shirea ferry	„	431
7	Uppala ferry	„	291
8	Mogral ferry	„	1,025
9	Kannipura ferry	„	1,655
10	Chittari ferry	„	1,100
11	Bekal ferry	„	500
12	Kallathukari ferry	„	1,025
13	Azhikkal ferry	„	100
14	Anjarakandi ferry	„	165
15	Payyannur ferry	„	220
16	Baliapatam ferry	„	9,500
17	Kuyyali ferry	Free of cost	..

BRIDGES

The lack of adequate number of bridges had been hampering communication in this District for long. Since the 19th century Government have been giving special attention to the construction of bridges. One of the earliest bridges is the fine iron girder bridge built in 1887 spanning one of the two branches of the Valarpattanam river at 26/4 of the Tellicherry-Coorg Road at Iritti. Mention may also be made of the bridges which span Mahe and Koodakadavu rivers on the Calicut-Cannanore road. For the bridge over the Mahe river the French Government contributed Rs. 25,000. The rail-cum-road bridge consisting of twelve spans of 100′ each over the river at Baliapatam is also an important bridge opened in 1904.

During the period after Independence construction of bridges has received a fillip. Several major bridges were constructed in this District during the Five Year Plan periods. Under the West Coast Road Scheme major bridges have been constructed along the West Coast Road and beyond Kasaragod many are now under construction. The construction of the following major bridges had already been completed by 1964 and they had been opened for traffic:

1. Bengara - Manjeswar bridge
2. Kudulu bridge
3. Payaswini or Thekkil bridge
4. Pullur bridge
5. Nileswar bridge
6. Kariangote bridge
7. Kalikkadavu bridge
8. Kavai bridge
9. Perumbai bridge
10. Kuppam bridge

The major bridges in progress beyond Kasaragod are:-

(1) Uppala bridge, (2) Kavyar thodu bridge, (3) Shiriya bridge, (4) Kumbla bridge, and (5) Mogral bridge. Bridges progressing towards the south of Kasaragod are: (1) A minor bridge under Taliparamba bye-pass and (2) Chovva Bridge at M. 52/8 of C.C. Road. There are also three weak bridges in this District which require immediate reconstruction, viz., (1) Nadal bridge at M. 49/4 of M.C.C. Road, (2) Dharmadom Bridge at M. 14/6 of C.C. Road, and (3) Moidu Bridge at M 45/6 of C.C Road. Traffic is now permitted on these bridges but they are very old and weak and are to be reconstructed in conformity to the West Coast Road standard. There is at present no independent road bridge across the Valarpattanam river at Baliapatam and traffic is permitted over the Rail-cum-Road bridge. Due to this, the free flow of traffic is being obstructed and it has been decided to construct a new road bridge at 1600′ upstream of the existing Rail Road bridge. The approximate cost of this bridge is



Rail-cum-Road Bridge, Baliapatam

estimated to be Rs. 48 lakhs and it is expected that the work of this bridge can be completed by the end of Fourth Plan.

Major bridges coming under the rural roads other than National Highway are also under execution. The work on some of the bridges not coming under West Coast Road has been completed and opened for traffic. They are the following:—(1) Karicherry bridge, (2) Vadavanthur bridge, (3) Cherupuzha bridge, (4) Alakode bridge, (5) Karuvanchal bridge, (6) Valakkai bridge, (7) Sreekantapuram bridge, (8) Mathamangalam bridge, (9) Ramapuram bridge, and (10) Manantoddy bridge.

The following are the bridges under execution:—

1 The bridge across Sultan's Canal
2 The bridge across Manakkadavu on Taliparamba - Alakode road
3 Anjarakandi bridge
4 Mambaram bridge
5 Chekkur bridge
6 Kuyyali bridge and
7 Koduvally bridge

A complete list of all the new bridges with details of their location, cost of construction, structural peculiarities, etc. is given at Appendix IV.

PORTS

There are five minor ports in this District, viz., Kallayi, Tellicherry, Cannanore, Azhikkal and Kasaragod. The details of their location and nature are given below:

1 *Kallayi Port*

The port of Kallayi is located in Latitude 11° 13′ N. and Longitude 75° 36′ E. and is about 5 miles south of Tellicherry on the right bank of the Mahe river. It is open to coasting trade only. Steamers do not call at the port. Sailing vessels anchor a mile away from the seashore as the bar is very narrow and shallow for loaded vessels to cross. The loading into the landing from these vessels is done by transhipment by means of small cargo boats from the wharf in front of the Port Office.

2 *Tellicherry Port*

The port of Tellicherry is in Latitude 11° 15′ N. and Longitude 75° 29′ E. and is about 43 miles north of Calicut. It is protected by a natural breakwater of rocks, in consequence of which during the greater part of the year, the port is sheltered from prevailing winds and swells. The port is an open-stead and is open to foreign trade. The steamer anchorage is in

4 to 5 fathoms of water, soft mud about one and a half miles from the shore on the following bearings:—

Lighthouse bearing	N 38° E
Green Island	N 21° N
Flagstaff	N 42° E

The Koduvalli and Anjerakandi rivers from an estuary and enter the sea about 1¼ mile to the north of the Port and this entrance has the usual sand bar and is about 2 feet deep at low tide. Sailing vessels enter this place for shipments of timber and coconuts

3 *Cannanore Port*

The Port is located at Latitude 11° 51′ N. and Longitude 75° 24′ E. and is about 13 miles to the north of Tellicherry. It is an open roadstead and affords good facilities for shipping and discharge of cargo as there is no bar and there is enough depth of water available at any time. It affords good shelter to sailing vessels. The best anchorage for big size steamers is in 5 fathoms of water with Lighthouse bearing N. 45°E. and for small steamers in 4 fathoms water with flagstaff bearing N. 40° E. south boundary pillar The port is open to foreign trade.

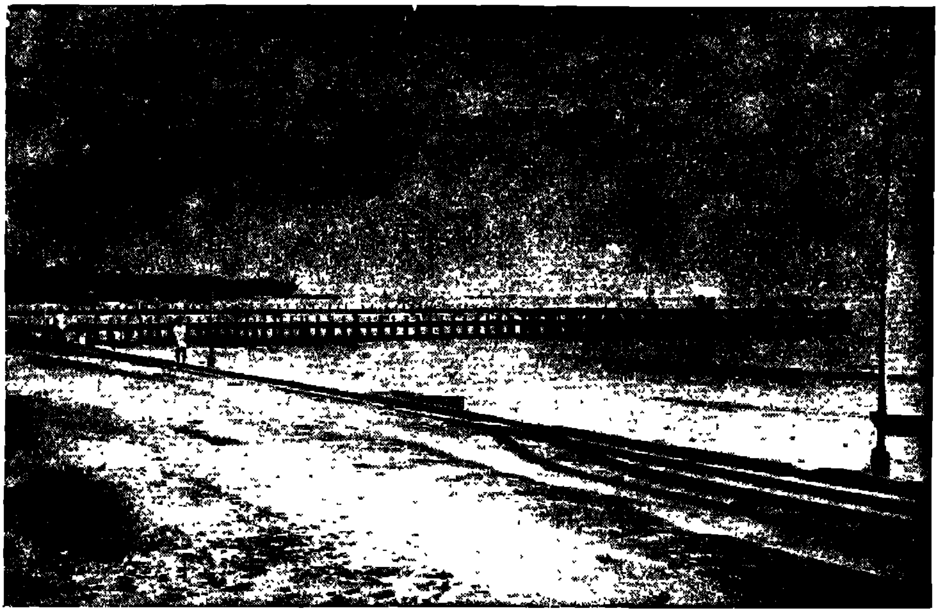
4 *Azhikkal Port*

The location of the port of Azhikkal is at Latitude 11° 56½′ N. and Longitude 75° 17¼′ E. and is situated at the mouth of the Baliapatam river, about 7 miles from Cannanore. It is connected by backwaters reaching upto Nileswar in Kasaragod Taluk in the north and is a tidal port with a bar and channer, the bar maintaining a depth of 5½ to 6 feet at low tide. The port has been declared open to foreign trade but steamers have not yet begun to call at the port The sailing vessels anchor in the Baliapatam river and Matoal creek where the depth is about 35 feet. The port is closed for traffic during the south-west monsoon period owing to the rough and dangerous conditions of the bar.

5 *Kasaragod Port*

The location of the port is at Latitude 12° 29′ N. and Longitude 75° 00′ E. It is situated on the eastern bank of the backwater formed by the Chandragiri river which is separated from the sea by a sand-spit about one mile in length and about one furlong in breadth. It is a tidal one and is closed for shipping during the south-west monsoon period. Steamers do not call at the port There is only sailing vessel traffic. Schooners and other big sailing vessels anchor outside the bar.

All the junior ports described above are under the control of the State Port Department. A statement showing the number and tonnage of vessels that called at four of these ports and the



Tellicherry Pier

total revenue collected therefrom during the period 1960-61 to 1964-65 is given below:—

Statement showing the number and tonnage of vessels called at the ports and the revenue collected (1960-61 to 64-65)

Ports/Year	*Steamers*		*Sailing vessels*		*Total*		*Revenue*
	No.	*Tonnage*	*No.*	*Tonnage*	*No.*	*Tonnage*	*Rs.*
Tellicherry							
1960-61	68	101,271	131	13,282	199	114,553	20,645.39
1961-62	51	107,807	133	14,004	184	121,811	53,153.00
1962-63	25	37,724	115	10,962	140	48,686	26,110.00
1963-64	17	43,628	110	11,680	127	55,308	28,237.00
1964-65	12	43,523	96	9,765	108	53,288	27,649.00
Cannanore							
1960-61	..	..	263	20,938	263	20,938	2,060.18
1961-62	..	..	108	9,950	108	9,950	9,482.00
1962-63	..	..	115	10,663	115	10,663	9,000.00
1963-64	..	..	87	8,804	87	8,804	8,372.00
1964-65	..	..	108	11,114	108	11,114	9,552.00
Azhikkal							
1960-61	.	..	400	31,498	400	31,498	3,784.16
1961-62	..	..	384	33,057	384	33,057	46,648.00
1962-63	..	..	358	28,947	358	28,947	47,603.00
1963-64	..	..	320	26,793	320	26,793	42,338.00
1964-65	1	1,256	309	26,012	310	27,268	50,727.00
Kasaragod							
1960-61	..	..	84	3,692	84	3,692	341.05
1961-62	..	..	66	2,344	66	2,344	477.00
1962-63	..	..	93	4,166	93	4,166	878.00
1963-64	..	..	71	3,354	71	3,354	661.00
1964-65	..	..	67	2,705	67	2,705	663.00

Travel and Tourist Facilities

Very little is known about the old time Rest Houses and Dharmasalas of the District. It may, however, be mentioned that there were in the past a large number of *Annadana Satroms* popularly known as *Oottupuras* or *Oottus*. Most of these endowments were purely charitable but some were quasi-religious. With the development of rail transport the *Oottupuras* lost their utility and died a natural death. However, there is a well-endowed public choultry with a temple attached *(Santhana Gopala)* in a place called Ane Kallu in Kodlamogaru village in Kasaragod Taluk, some ten miles from Manjeswar This choultry

was established in 1899 by one Venkata Shetty, one of the leaders of the Bunt Community and is still run by his son. Free meals are given to pilgrims and way-farers and a new building is now under construction.

Since the 19th century modern Travellers' Bungalows and Rest Houses have sprung up in all important centres. The Public Works Department is now maintaining 27 Travellers' Bungalows and Rest Houses in the interest of the travelling public. The District Collector, Cannanore is in charge of reservation of accommodation of all these Travellers' Bungalows and Rest Houses. In addition, the Tourist Department of the State is also maintaining a Tourist Bungalow in Cannanore town with all amenities. The Cannanore and Tellicherry Municipalities are also maintaining Rest Houses for the convenience of the public. A tourist cottage consisting of two blocks of rooms has also been constructed by the Tellicherry Municipality. The Tellicherry Municipal Council also manages the Moyan Oottu Brahmaswom endowed by a private philanthropist by name Moyan Kunhiraman Nair. Here the *Bairagis* and the *Sanyasis* are given free ration and Brahmins are fed free. A choultry building endowed by Sri Krishna Bhagat, another private philanthropist and managed by the Municipality, provides free lodging to the poor.

The Forest Department maintains a few Travellers' Bungalows in this District. These Bungalows, six in number, are intended mainly to provide accommodation to officers on tour.

The Table at Appendix V gives the list of Rest Houses, entire Cannanore Revenue District was formed only on Tellicherry and Cannanore Municipalities and the Forest Department with such details as their location, rates charged and the amenities provided.

POSTS AND TELEGRAPHS

The Cannanore Postal Division with jurisdiction over the entire Cannanore Revenue District was formed only on July 1, 1961. It is under a Superintendent of Post Offices who is assisted in his work by an Assistant Superintendent and five Inspectors of Post Offices. The Sub-Divisional headquarters are situated at Cannanore, Tellicherry, Payyannur and Kasaragod. Out of the 5 Inspectors, 4 are in charge of Sub-Divisions and one is attached to the Divisional Office.

The Divisional Superintendent is the overall authority for the postal wing in the District and he is under the Post Master General, Kerala Circle, Trivandrum. For Telegraph and Telephone matters, the Divisional Engineer, Telegraphs Calicut, is in charge of the District under the direct administrative control of the Post Master General, Trivandrum.

The number of Post Offices in the Cannanore District in the different categories in January 1965 was as stated below:—

(a)	Head offices	2
(b)	Departmental Sub-Offices	67
(c)	Extra-departmental sub-offices	5
(d)	Extra-departmental branch-offices	337

In addition to the above, there was one R. M. S. office functioning at Cannanore Railway Station which attended to night strong. During the same period there were 947 letter boxes in the entire Division. Moreover, there was one Departmental Telegraph Office located at Cannanore. Further, there were 49 combined posts and telegraph offices. Both the Head Offices, 67 Departmental Sub-Offices, 5 Extra-Departmental Sub-Offices and 97 Extra-departmental Branch offices were doing savings bank business. There were also 49 Public Call Offices in this division.

The volume of work handled during the years 1961-62, 1962-63 and 1963-64 is as under.

Year	*No. of Unregistered Mail handled*		*No. of registered Articles*		*No. of Money Orders issued*	*No. of Money Orders paid*
	Urban	*Rural*	*Urban*	*Rural*		
1961-62	21,092,400	6,762,000	1,061,022	388,040	..	..
1962-63	18,090,000	6,867,000	1,376,480	437,090	47,973	178,255
1963-64	22,103,100	7,012,000	1,510,310	451,281	55,475	199,517

During the 3rd Five Year Plan, the target was for the opening of 76 Rural Post Offices, but of which 53 had been opened by January 1965. The remaining cases were being pursued vigorously. Moreover, it is the policy of the Department to vest as many Branch offices with Savings Bank facilities out of which priority will be given to those offices situated at Panchayat or N. E. S. Headquarters. There are also proposals for introducing zonal delivery system in Tellicherry and Cannanore Municipal towns.

TELEPHONE SYSTEM

There are seven Telephone Exchanges in this District. They are under the control of the Divisional Engineer, Telegraphs, Kozhikode. Detailed information on each of the Exchanges is furnished in the following sections:—

Cannanore

A 50 line RAX was opened in Cannanore in June 1937 and then converted into a 100 line CB non-multiple exchange in 1950. This was expanded upto 300 lines and was converted into 400/400 lines CB multiple on February 19, 1959. Now the present capacity of the Exchange is 500 lines.

Baliapatam

A 50 line RAX was opened in Baliapatam on June 15, 1950 and subsequently converted into 100 line CB non-multiple Exchange.

Kasaragod

A 50 line RAX was opened at Kasaragod on March 19, 1959 and then converted into a 100 line CB on March 20, 1960.

Kanhangad

A 100 line Magnete Exchange was opened on September 23, 1954 and subsequently converted into 100 line CB on June 28, 1961.

Payyannur

A 100 line Magnete Exchange was opened on March 21, 1958 and converted into 100 lines CB on March 23, 1961.

Tellicherry

On February 15, 1936 a 50 line Magnete Exchange was opened and subsequently converted into CB and expanded upto 300 lines on March 14, 1959. The work of converting the same into 400/400 line multiple Exchange is in progress.

Taliparamba

A 50 line SAX was opened at Taliparamba on March 23, 1962 The working connection of the Exchange is 20 lines.

The details of such as the type of the Exchange, number of connections, extensions, etc., pertaining to each exchange are given below in tabular form.[1]

Telephone Exchanges

	Name of Exchange	*Type*	*No. of working connections*	*No. of extension*	*No. of public call offices*
1	Cannanore	CBNM	382	58	Cannanore DTO Pco
					Alivil
					Burnecherry
					Cannanore MPO
					Cannanore City
					Cannanore RS. PO
					Chovva
					Pallibannu
					Talap

[1] The particulars given here are taken from a Report received from the Post and Telegraph Department on 1963.

	Name of Exchange	*Type*	*No. of working connections*	*No. of extension*	*No. of public call offices*
2	Baliapatam	CBNM	89	17	Azhikode Baliapatam Pappiniseri Taliparamba Cherukunnu Alakode
3	Kasaragod	CBNM	55	..	Bekkal Kumbla Udma Kasaragod Sreerampet
4	Kanhangad	CBNM	41	1	Kanhangad Kottacherry Cheruvathur Nileswar
5	Payyannur	CBNM	46	..	Kanavallur Payangadi Kavvai Payyannur Trikarpur
6	Tellicherry	CBMN	254	23	Tellicherry Court Tellicherry MPO Cherakkara Tiruvangad Kadirur Naluthara Chalil Edakkad New Mahi Mahi Kuthuparamba Chockli Panoor

It is proposed to have five more Exchanges in this District. The details of those are given below:—

1	Kuthuparamba	50 lines SAX
2	Meppadi	do.
3	Mahe	25/35 lines SAX
4	Payangadi	50 lines SAX
5	Trikarpur	25 lines

Radio

The total number of Broad Cast Receiver Licenses issued by the Post Offices in this District for each of the years from 1960-61 to 1963-64 are given below:—

Year	*No. of licenses issued*
1960-61	5,009
1961-62	6,956
1962-63	7,134
1963-64	7,010

Organisations of Owners and Employees in the field of Transport and Communications.

The most notable organisations of employers in the field of transport and communications is the Malabar Bus Owners Association, Tellicherry.

The most important of the employees union are the following:—

1 The Malabar Motor Transport Employees Union, Cannanore.

2 The Motor Boat Workers Union, Pazhayangadi.

3 Motor Transport Workers Union, Kasaragod, Thalayangadi.

4 Kerala State Transport Workers Union (INTUC).

5 Kerala State Transport Ministerial Staff Union.

6 Kerala State Transport Staff Union (AITUC).

APPENDIX I

Classified list of Roads maintained by the P. W. D.

Provincial Highways:

Name of Roads (1)	*Starting mileage* (2)	*Ending mileage* (3)	*Length* (4) *Mile*	*Furlong*	*Feet*
Calicut-Cannanore Road	38/0	45/6	7	6	0
Do. do.	45/6	53/0	7	2	0
Do. do.	53/0	56/1	3	1	0
Cannanore-Baliapatam Road	56/1	60/0	3	7	0
Approach road to Azhikkal RS	0/0	0/4	0	4	0
Do. to Baliapatam Rail Road Bridge	0/0	0/5	0	5	0
Taliparamba to Baliapatam	0/0	0/5	0	5	0
Taliparamba to Cherutayam	0/0	8/5	8	5	0
Cehrutayam-Perumbai	72/8	76/2	3	3	0
Perumbai-Vellur	0/0	1/5	1	5	0
Vellur-Karivellur	0/0	5/4	5	4	0
M. C. Road (Mangalore-Cheruvathur Coast Road)	45/6	57/2	11	4	0
K. K. Road	57/0	69/3	12	3	0
Do.	44/0	53/0	9	0	0
Do.	33/2	44/0	10	6	0
Do.	53/0	57/0	4	0	0
Approach road to Payyannur Railway Station	76/2	78/3	2	1	0
Tellicherry-Coorg Road	0/0	10/0	10	0	0
Do.	10/0	17/0	7	0	0
Do.	17/0	28/0	11	0	0
Do.	28/0	34/2	6	2	0
Total			134	2	0

District Roads

Cannanore-Baliapatam (Municipal limit)	0/0	1/2	1	2	0
Alavil-Azhikode	0/0	2/6	2	6	0
Azhikode to Azhikkal	2/6	4/7	2	1	0
Azhikode to Azhikkal R. S.	0/0	1/2	1	2	0
Chalat-Baliapatam Road	0/0	3/5	3	5	0
Baliapatam-Madai Road	60/3	68/5	8	2	0
Madayi-Cheruthayam	68/5	72/8	4	3	0
Cannanore-Mattannur	0/0	6/0	6	0	0
Do.	6/0	9/0	3	0	0
Do.	9/0	14/3	5	3	0
Tellicherry-Menpuram road	0/0 4/0	2/3 5/4	3	0	0

(1)	(2)	(3)	(4)		
Tallicherry-Anjarakandi	0/0	9/6	9	6	0
Tellicherry-Bavali road	9/6	23/0	13	2	0
Do.	23/0	31/0	8	0	0
Do.	31/0	47/0	16	0	0
Do.	47/0	53/4	6	4	0
Do.	53/4	60/5	7	1	0
Taliparamba-Kootur	8/0	14/0	6	0	0
Do.	14/0	20/0	6	0	0
Kottur-Irikkur	20/0	25/6	5	6	0
Irikkur-Kalithodu	25/6	33/4	7	6	0
Kalithodu-Iritty	33/4	36/1	2	5	0
Irritty-Peravoor	36/5	44/5	8	0	0
Peravoor-Nedumpoyil	44/5	49/2	4	6	0
Periya-Korome	0/0	9/1	9	1	0
Manantoddy-Panamaram	0/0	5/2	5	2	0
Do.	5/2	10/3	5	1	0
Kollur-Tharavana	4/0	10/3	6	5	0
Valiyorna-Korome	1/03	16/1	5	6	0
Korome-Pakranthalam	16/1	21/1	5	0	0
Karthikulam-Tholpetty	0/0	9/4	9	4	0
Kuthirapandry-Tharavan	14/3	17/1	2	4	0
Vellur-Padiotchal	1/5	15/4	13	7	0
Padiotchal-Pullingom	0/0	6/2	6	2	0
Kottacherry-Mavungal	0/0	1/7	1	7	0
Hosdurg-Panathady	0/0	5/0	5	0	0
Do.	5/0	25/6	20	6	0
Kasaragod-Jalsoor road	0/0	6/0	6	0	0
Do.	6/0	12/0	6	0	0
Do.	12/0	30/0	18	0	0
Mangalore-Cheruvathur Coast Road	7/7	17/6	9	7	0
Do.	17/6	24/1	6	3	0
Do.	24/1	31/0	6	7	0
Total			292	0	0
Other District Roads:					
Chirakkal-Kattampally Road	0/0	1/7	1	7	0
Chovva-Anjarakandi	0/0	8/0	8	0	0
Chovva-Mambram	0/0	6/8	6	8	0
Kanakamala-Nadapuram road	0/0	0/7	0	7	0
Tellicherry-Kodeyeri road	0/0	4/0+ 250	4	0	250
Thiruvangad-Moozhikkar	0/0	2/0+ 95	2	0	95
Pazhassi-Kakkangad	0/0	10/1	10	1	0
Chokkli-Peringadi	0/0	2/1	2	1	0
Taliparamba-Kanhirangad	0/0	2/2	2	2	0
Kanhirangad-Alakode including branch road	2/2 10/0	22/0 & 22/0	24	6	0

1	2				
Kattampalli to Mayyil Kolalam	1/5	14/3	12	6	0
Kattampalli-Mayyil-Sreekantapuram	0/0	4/7	4	7	0
Sreekantapuram-Payyavoor	0/0	5/4	5	4	0
Thekkil-Alathy	0/0	21/2	21	2	0
Mangalore-Cheruvathur Coast road	31/0	34/2	3	2	0
Bhomanady-Cherupuzha Road	0/0	96/	9	6	0
Parappa-Bellal	5/6	9/0	3	2	0
Bellal-Kunnmgai	0/0	7/0	7	0	0
M. C. C. Road	34/2	45/6	11	4	0
Hosdurg-Nileswar via Madikkai	0/0	8/2	8	2	0
Cheruvathur-Cheemeni	0/0	5/3	5	3	0
Cheemeni-Kunnumgai	0/0	72/	7	2	0
Odayanchal-Kunnumgal	0/0	4/2	4	2	0
Total			167	2	345

Other District Roads taken over by Government on 1-1-1962 *as per G. O. No.* 695 *dated* 23-6-1961 *due to closure of District Board.*

Pappinisseri to Pappinisseri Railway Station	0/0	0/4	0	4	0
Approach road to Pazhayangadi Railway Station	0/0	0/4	0	4	0
Aichur-Mavuncherry road	0/0	1/2	1	2	0
Mambram-Kuthuparamba road	7/0	11/0	4	5	0
Cannanore-Kakkat-Backwater road	0/0	1/4	1	4	0
Anjarakandi-Chalode	7/6	13/2	3	4	0
Chalode to Irikkur	13/2	193/	6	1	0
Kunhimangalam-Kuttur	0/0	8/6	8	6	0
Kuppam-Panapuzha	0/0	5/0	5	0	0
Kottayam-Bazaar road	0/0	1/5	1	5	0
Erijoli-Nettur	0/0	2/1	2	1	0
Mattannur-Irikkur	0/0	5/3	5	3	0
Approach road to Ezhimala R. S.	0/0	2/0	2	0	0
Kottur-Peringom	86/	15/0	6	2	0
Monapuram-Kuthuparamba	5/3	13/3+ 180	8	0	150
Kadirur-Panoor	0/0	5/1	5	1	0
Nileswar-Maloth	0/0	14/0	14	0	0
Kumbla-Badiadka	0/0	10/2	10	2	0
Manjeswar-Ukkada	0/0	9/2+ 295	9	2	295
Kottakar-Pathur	96/	12/4+ 154	2	6	154
Uppala-Kanniana	0/0	0/5+ 241	0	5	241
Total			108	6	210

APPENDIX II

Railway Stations in Cannanore District (1960-61)

Station	*Inter-Distance miles*	*No. of passengers booked*	*Tonnage of goods (Mds.) Inwards*	*Tonnage of goods (Mds.) Outwards*
Mahe (W)		108,762	30,404	20,893
	4 1/2			
Jagannath Temple gate		85,005	—	—
	1 1 2			
Tellicherry		347,252	1,445,650	535,698
	2 3/4			
Dharmadom		42,396	2,210	15,798
	2 1/2			
Etakkot		42,720	7,017	13,218
	3 3/4			
Chala Halt		41,319	—	—
	2			
Cannanore South		49,049	1,893	2,598
	2 1/2			
Cannanore (WNVL)		524,600	1,513,806	464,255
	2 1/2			
Chirakkal Halt		37,916	..	..
	1 1/2			
Valapatnam (W)		126,629	227,970	570,365
Pappinisseri		65,353	82,398	77,899
	3 3/4			
Kannapuram		113,224	2,891	1,041
	2			
Cherukunnu Halt		36,510	..	..
	2 1/2			
Payangadi		178,854	153,188	102,881
	4 1/2			
Elimala		55,440	8,575	3,507
	3			
Payyannur		197,672	347,721	125,788
	4			
Trikarpur		95,363	73,345	32,428
	2 1/2			
Chandera Halt		40,043	..	..
	2 1/2			
Cheruvattur		124,999	12,816	27,004
	3 1/4			
Nileswar		163,803	123,364	150,264
	5 3/4			
Kanhangad		257,842	158,615	111,493
	5 1/2			
Pallikere		86,626	21,678	21,716
	3			
Kotikulam		130,519	15,177	31,530
	4			
Kalanad Halt		53,191	—	—
	1 3/4			
Kasaragod (W)		384,690	190,836	380,630
	3			
Kudlu Halt		21,879	—	
	4 3/4			
Kumbla		179,575	34,470	11,910
	6			
Uppala (Mangalapai)		172,769	4,351	2,507
	4 1/4			
Manjeswar		242,855	27,162	18,457

APPENDIX III

Statement of Passenger Boat Routes

	Routes	*Distance Miles*	*No. of boats*	*No. of trips*	*Duration of transports*		*Fare charged*		*No. of passengers carried per day*
					Hrs.	*Mts.*	*Rs.*	*P.*	
1	Payyannur - Perumpatta (Peruvamba river)	14	1	2	2	15	0	50	180
2	Vannathi - Muttom (Peruvamba - Ramanthala river)	23	2	4	4	15	0	75	58
3	Kuppam - Mannathi (Kuppam river)	12	1	2	2	00	0	44	60
4	Kakkad - Muttom (Kavvayi backwaters)	42	2	2	7	30	1	25	65
5	Kottapuram - Perumpatta (Peruvamba river)	18	5	10	3	00	0	60	800
6	Palathunikara - Kakkad (Kavvarji backwater)	16	1	2	2	30	0	56	136
7	Palayangadi - Kooveri (Taliparamba river)	22	4	8	4	15	0	75	650
8	Palayangadi - Irikkur (Taliparamba river)	28	2	2	5	00	0	88	120

	Routes	Distance Mile	No. of boats	No. of trips	Duration of transports Hrs.	Mts.	Fare charged Rs.	P.	No. of passengers carried per day
9	Kooveri - Parassinikadavu (Valapattanam river)	40	3	6	7	0	1	12	440
10	Palayangadi - Kuttikode (Taliparamba - Valapattanam river)	32	1	2	5	00	1	00	140
11	Kottur - Baliapattam (Baliapattam river)	14	1	2	2	15	0	50	110
12	Parassinikadavu - Baliapatam (Valapattanam river)	10	1	2	2	00	0	40	240
13	Baliapattam - Chenglai (Valapattanam river)	18	5	10	3	00	0	62	850

APPENDIX IV

List of Bridges

	Name of Bridge	*Location*	*Estimated or actual cost*	*Structural peculiarities*	*Date of completion*
	(1)	(2)	(3)	(4)	(5)
			Rs.		
1	Bengara-Manjeswar Bridge	Mile 11/8 of Mangalore Cheruvathur Coast Road (M. C. C. Road) across Bengara Manjeswar river	3,93,193	Has three spans of 65.74 width of the roadway is 24′	March 1964
2	Uppala Bridge	13/5 of M. C. C. Road	6,98,490	Has three spans of 130′ each, two end spans of 40′ each and floating span of 6′ on either side. The upper structure is balanced cantiliver with hollow box. The width of the roadway 24′	Not competed
3	Kayyar Thodu Bridge	17/1 of M. C. C. Road across Kayyar Thodu	3,51,300	I. R. C. Class AA. One span of 65′ centre to centre of piers and two land spans of 17′ 6″ on either side—width of the roadway is 24′	To be completed in February 1965
4	Shiriya Bridge	19/8 M. C. C. Road and 3' upstream of the railway bridge across Shiriya river	8,34,435	Three spans of 135′ each and two end cantilever spans of 42′ and 35′ respectively and two floating spans of 12′ and 55′ on either side. The superstructure is reinforced cement concrete—balances cantilever type with hallow box girders—width of the roadway is 24′	To be completed in December 1965

(1)	(2)	(3)	(4)	(5)
5 Kumbla Bridge	Mile 2 1/4 M. C. C. Road 260′ upstream of the existing railway bridge	5,24,822	I. R. C. class AA—the super structure consist of a single span of 135′—centre to centre of the piers and two cantilever spans of 42′ and 10′ floating spans on either of its side. Width of the roadway 24′	To be completed in February 1965
6 Mogral Bridge	Mile 24/2 M. C. C. Road and 240 upstream of the existing railway bridge	4,56,197	Three spans of each 90′ and one end span, one 25′ cantilever span with 20′ floating span—roadway width 24′	To be completed in March 1965
7 Kudulu Bridge	27/1 M. C. C. Road and 180′ upstream of the old bridge across Kudulu Thodu	1,41,000	Span of the Bridge is 40′ clear. Roadway 24′ wide	June 1964
8 Payaswini Bridge (Thekkil Bridge)	Mile 52/8 Kalladka Kanhangad Road	11,51,487	5 spans of 40′ and two spans of 36′ width of the roadway is 22′	Completed in 1953
9 Pullur Bridge	65/3 Kalladka -Kanhangad road	1,11,119	I. R. C. Class AA—superstructure consists of 3 spans of 20′ each—width of the roadway 22′	Completed in 1953
10 Nileswar Bridge	50/2 of M. C C. Road	5,36,930	I R. C. Class AA—is of balanced cantilever type consisting of three spans of 80′ and cantilever spans of 35′ on either side Width of the roadway 22′	Completed in 1957
11 Kariyangote	52/8 of M. C. C. Road	17,74,953	It has 15 spans of 41′ each. Width of the roadway 22′	1963
12 Kalikadavu Bridge	5/4′ Velloore-Karivalloor Road	..	—	..
13 Kavai Bridge	2/6 Velloore-Karivalloor Road	..	—	..
14 Perumbai Bridge	75/8 of Cheruthayam Payannur section of West Coast Road	4,16,536	Six spans of 70′ and a land span of 30′ Road width 22′	August 1960

15	**Kuppam Bridge**	6/6 Cheruvathur-Taliparamba section of West Coast Road across Kuppam river	7,70,634	Has three spans of 102′ and 6′ in Cheruvathur and two end spans of 100′ each—the super structure is of RCC. bowstring girder type. Width of the roadway is 22′	August 1960
16	**Chova Bridge**	52/8 of Calicut-Cannanore Road	1,52,720	A simply supported R. C. C. T. beam and slab with a clear span of 50′ is provided. The width of the roadway is 22′	To be completed in January 1965
17	**Karicherry Bridge**	At Karicherry kadavu-about 2 miles and 3 furlongs from the junction at Poinachi with branches off from the Kalladka-Kanhangad road, that is the West Coast Road at M. 55/5	5,96,400	The superstructure consists of a central main span of 88′ and two other main spans of 63′ and two land spans of 44′ on either side. The width of the roadway is 22′	August 1963
18	**Vadavanthur Bridge**	M. 6/3 of Vellure-Padiotichal Road	1,94,000	Has 3 spans of 40′ each. The width of the roadway 14′	October 1962
19	**Cherupuzha Bridge**	M. 2/7 of Padiodical Pulingom road	3,08,100	Consists of one span of 60′ and two end spans of 35′. The width of the roadway 22′	August 1964
20	**Mathamangalam Bridge**	M. 3/5 of Cheruthayam Mathamangalam Road	5,85,000	Has three spans of 50′ each. The width of the roadway 14′	Thrown open to traffic
21	**Ramapuram Bridge**	M. 70/3 of Baliapatam Cheruthayam Road	5,07,000	Has a central span of 56′ and two end spans of 22′. The width of the roadway 22′	June 1964
22	**Alakode Bridge**	M. 13/8 of Taliparamba Alakode Road	67,500	Has two spans of 50′ each. The width of the roadway 14′	1963
23	**Karuvanchal Bridge**	M. 12/4 of Taliparamba Alakode Road	1,44,700	The superstructure is simple supported 'T' beam with 50′ clear spans. The width of the roadway 14′	1963

	(1)	(2)	(3)	(4)	(5)
24	Manakkadavu Bridge	M. 21/2 of Taliparamba Alakode Road	2,74,600	Has two clear spans of 58′ each and a central span of 84′. The width of the roadway 22′	To be completed in 1965
25	Sreekantapuram Bridge	M. 19/8 of Taliparamba Iritti Road	4,90,000	Has 5 spans of 60′ each. The width of the roadway 14′	1961
26	Valakkai Bridge	14/8 of Taliparamba Kottur Road	2,18,500	Has two spans of 60′ each. The width of the roadway 14′	1963
27	Mambaram Bridge	M. 6/8 of Chovva-Mambaram Road	4,67,310	Has three spans of 80′ centre to centre of piers including the central suspended span of 40′ and 2 cantilever spans of 20′ at either end. The width of the roadway 22′	Will be completed in April 1965
28	Anjarakandi Bridge	M. 8/4 Tellicherry Anjarakandi Road	4,86,000	Has three spans of 50′ and two end spans of 30′ each. The width of the roadway 22′	Will be completed in 1965
29	Chekku Bridge	M. 2/5 of Tellicherry Anjarakandi Road	4,65,000	Has three spans of 49′ each. The width of the road is 22′	Will be completed in June 1965
30	Kuyyali Bridge	Near Tellicherry Town	3,60,000	Three spans of 64′ each. The width of the roadway is 14′	The work is in progress
31	Koduvalli Bridge	44/2 of Calicut-Cannanore Road	8,32,000	Has 3 spans of 60′. Width of the roadway is 24′	To be completed in March 1966
32	Manantoddy Bridge	1/3 of Manantoddy Panamaram road	4,95,000	Has one central span od 38′, two side spans of 63′ each and two land spans of 40′ each on either side. The width of the roadway 22′	January 1963
33	Sultan Canal Bridge	Across Sultan canal. Just 8 furlongs from Payangadi Railway station on Payangadi Puthiyangadi Road	2,50,000	Has one central span of 30′ and two end spans of 25′. The width of the roadway is 14′	To be completed in March 1965

APPENDIX V

List of Rest Houses, Travellers' Bungalows, etc.

	Name	*Taluk*	*Location*	*Nearest Railway station, if any and the distance from it*	*By whom maintained*	*Class to which it belongs*	*Rates charged*	*Nature of accommodation and facilities provided*
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	T. B., Cannanore	Cannanore	Cannanore Cantonment	Cannanore 1 mile 6 frgs.	P.W.D.	II Class	1.50	Electrified. Mattresses. mosquito curtains, crockeries etc., provided.
2	T. B., Madayi	Cannanore	69/2 of Madayi-Cheruthayam road	Payangadi below 1 mile	P.W.D.	II Class	0.50	Flushout arrangements, dunlop pillow mattresses, bedsheets etc., provided. Electrified.
3	T. B., (Old) Kasaragod	Kasaragod	0/3 mile of Kasaragod-Jalsoor road	Kasaragod 1 1/2 miles	P.W.D.	II Class	1.25 (for major set)	Electrified, Septic latrine available. Provided with mattresses and mosquito nets.
4	T. B. (new), Kasaragod	Kasaragod	do.	do.	P.W.D.	II Class	1.00 (for major set) 0.75 (for minor set)	Electrified. Sanitary installations, mattresses, mosquito nets etc., provided.
5	T. B., Kumbla	Kasaragod	Mangalore-Cheruvathur Road	Kumbla 2 fgs.	P.W.D.	II Class	1.00(major) 0.75(minor)	Sanitary Installations provided.

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
6	T. B., Manjeswar	Kasaragod	11/4 of Mangalore-Cheruvathur Coast road	Manjeswar 7 fgs.	P.W.D.	II Class	1.00	Mattresses. Mosquito curtains etc., provided. Flesh out latrines provided.
7	T. B., Tellicherry	Tellicherry	1 1/2 fgs. away from Mile 44/1 of Calicut-Cannanore road	Tellicherry 2 1/2 miles	P.W.D.	II Class	1.75	Electrified. Telephone installed. Mosquito curtains and dunlop beds provided. There is a septic tank latrine, but no flesh out. Garage and well also attached.
8	T. B., Kuthuparamba	Tellicherry	Kuthuparamba	Tellicherry 8 miles 5 fgs.	P.W.D.	II Class	0.50	Provided flush-out sanitary installations, Mosquito curtains, dunlop pillows etc., are also provided.
9	T. B., Mattannur	Tellicherry	Mattannur	Tellicherry 16 1/2 miles	P.W.D.	II Class	0.50	Flush out is provided. Mosquito curtains, dunlop pillows etc., are also provided.
10	T. B., Iritty	Tellicherry	Iritty	Tellicherry 27 miles	P.W.D.	II Class	0.50	Bed, furniture, Pit latrines and well; water available. Mosquito curtains, pillows provided.
11	T. B., Manantoddy	Manantoddy	Manantoddy	Tellicherry 50 miles	P.W.D.	II Class	1.00+ 0.25 lighting charges	Electrified, Crockeries, dunlop pillows, beds, bed spreads, table ctothtable cot, mosquito nets, towels and garage are provided. There is a bore well near T. B. for taking water for the occupants.

12	**T. B., Manantoddy**	N. Wynad	Manantoddy	Tellicherry 50 miles	P.W.D.	II Class	0.50	Do. except bore well
13	**Rest House, Tharavana**	Manantoddy	8 mile Manantoddy-Vellamunda road	Tellicherry 58 miles	P.W.D.	II Class	0.75	Amenities such as curtains, tables etc. provided
14	**T. B., Korome**	..	..	Badagara	P.W.D.	II Class	1.00	Electrified. Furniture provided
15	**T. B., Chandanathode**	do.	31/0 mile of Tellicherry-Bevali road	Tellicherry 31 miles	P.W.D.	II Class	1.00	Amenities such as table, curtain, etc. are provided
16	**T. B., Taliparamba**	Taliparamba	Taliparamba	Pappinissery 8 m. 4 frgs.	P.W.D.	II Class	1.00	Flush out latrine attached Dunlop pillow. Mattresses and crockeries provided
17	**T. B., Payyannur**	Taliparamba	Payyannur	Payyannur 1 furlong	P.W.D.	II Class	1.50	Provided with mattresses, mosquito curtains and crockeries and flush out latrines
18	**T. B., Hosdurg**	Hosdurg	Kanhangad	Kanhangad	P.W.D.	II Class	0.75 major 0.50 minor	Electrified, Mosquito nets, matresses, crockeries etc. provided
19	**T. B.,**	Hosdurg	6 fgs. from 54/7 of M.C.C. road	Pallikkara	P.W.D.	II Class	0.50	Matresses, mosquito nets, crockeries, etc. provided
20	**T. B., Cheruvathur**	Hosdurg	Cheruvathur	Cheruvathur	P.W.D.	II Class	0.75	Not electrified. No water supply and catering arrangements
21	**Rest House, Begur**	N. Wynad	Begur	Tellicherry 58 miles	Forest Dept.	A Class	1.00	In good condition
22	**Rest House, Tholpetty**	do.	Tholpetty	Tellicherry 64 miles	do.	A Class	1.00	Provided with furniture, crockery etc.

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
23	Rest House, Thirunelly	do.	Thirunelly	Tellicherry 64 miles	Forest Dept.	C class	0.25	
24	Rest House, Makkie	do.	Makkie	Tellicherry 40 miles	do.	B Class	0.50	
25	Rest House, Parappa	Kasaragod	Parappa	Kasaragod 23 miles	do.	B Class	0.50	In good condition
26	Rest House, Parappa	Kasaragod	Parappa	Kasaragod 25 miles	do.	C Class	0.25	do.
27	Municipal T. B., Cannanore	Cannanore	Cannanore	Cannanore	Munici-pality	I Class	3.00 big 2 00 small	Two beds in big rooms and one bed in single rooms. Bath room and septic tank latrine attached.
28	Municipal T. B., Tellicherry	Tellicherry	Tellicherry	Tellicherry	Munici-pality		5.00 double 3.00 single	Well furnished.

CHAPTER VIII

MISCELLANEOUS OCCUPATIONS

The *District Census Hand Book*, Cannanore (1961), gives us an insight into the pattern of miscellaneous occupations in the District. According to the industrial classification of workers in the census of 1961 those employed in miscellaneous occupations were grouped under the major head "Services". This major group comprises 10 minor groups, viz., (1) Public Services, (2) Educational and Scientific Services, (3) Medical and Health Services, (4) Religious and Welfare Services, (5) Legal Services, (6) Business Services, (7) Community Services and Trade and Labour Associations, (8) Recreation Services, (9) Personal Services, and (10) Services not elsewhere classified. The following Table gives the classification by sex of the persons employed in the different services in the District.

Classification by sex of persons employed in different services (1961)

	Classification	*Total/Urban*	*Males*	*Females*	*Total*
1	Public Services	T	8,219	352	8,571
		U	2,664	179	2,813
2	Educational and Scientific Services	T	1 065	3,593	13,658
		U	1,513	1,219	2,732
3	Medical and Health Services	T	2,413	785	3,198
		U	689	190	879
4	Religious and Welfare Services	T	4,159	251	4,410
		U	694	36	730
5	Legal Services	T	708	6	714
		U	354	5	359
6	Business Services	T	744	9	753
		U	97	1	98
7	Community Services and Trade and Labour Associations		280	14	294
		U	95	10	105
8	Recreation Services	T	717	58	775
		U	240	14	254
9	Personal Services	T	17,637	8,198	25,835
		U	5,320	3,218	8,538
10	Services not elsewhere classified	T	789	94	883
		U	122	12	134

The most important of the occupational groups covered by the above classification may be considered separately.

Public Employees

It may be seen from the Table given above that 8,571 persons (8,219 males and 352 females) were employed in public services. This figure includes 4,544 persons (4,272 males and 274 females) employed in the administrative departments and offices of the State Government, 1,892 persons (1,872 males and 20 females) employed in the administrative departments and offices of the Central Government, 952 persons (945 males and 7 females) in the Police service and 1,181 persons (1,126 males and 55 females) in the administrative departments and offices of quasi-Governmental organisations, municipalities and local boards. Information received in 1964-65 shows that there were 248 and 282 employees respectively in Cannanore and Tellicherry Municipalities.

The State Government servants in Cannanore are members of the different service associations functioning at the State level such as the Kerala Non-Gazetted Officers' Association, the Kerala Non-Gazetted Officers' Union, the All Kerala Typists and Stenographers' Association, the Last Grade Servants Association, the Panchayat Executive Officers' Association, etc., etc. The employees of the Cannanore Municipality have two unions, viz., the Municipal Employees Association and the Cantonment Board Workers' Union. Similarly the Tellicherry Municipal employees have the Municipal Workers' Union and the Municipal Labour Union. The public employees in this District enjoy several of the amenities enjoyed by their compeers in other Districts of the State. About a hundred Non-Gazetted Officers are provided with family quarters in Cannanore town.

The Government have provided 28 residential quarters in Manantoddy for the use of the staff attached to the Divisional Forest Officer, Manantoddy. The Assistant Engineer, P.W.D. (Buildings and Roads), Manantoddy and the staff of his office are also given residential accommodation in 14 quarters recently constructed. Some of the officers like the Sub-Collector, Tellicherry, the Tahsildar, Manantoddy, the Divisional Forest Officer, Manantoddy etc. also get Government quarters. The N.G.Os in Cannanore town have organised with Government assistance a Co-operative Store for the supply of some of the essential commodities at controlled prices. Branches of this store are being run in all the Taluk headquarters of the District. The Government have also taken interest in providing recreational facilities to their employees. Special mention may be made in this connection of the Officers' Club, Cannanore. The Club is located in a plot of 30 cents of land granted by the Government. A building to house the club was constructed at a cost of Rs. 50,000 of which 20 per cent came as a grant from the Government. The club provides recreational facilities for indoor and out-door games and has also two rooms with boarding facilities. There is a N.G.O. home at Kasaragod which has been built by the N.G.O. Association for the exclusive use of the N.G.Os. It is perhaps the only one of its kind in the whole State.

A special privilege enjoyed by the public employees in North Wynad Taluk is that those among them who are neither natives nor domiciled in this Taluk are given a special Hill Allowance.

Teachers

Educational and scientific services together provided employment to 13,658 persons (10,665 males and 3,593 females) in the District in 1961. The main section among these employees was comprised of the staff of colleges, schools and other educational institutions of a non-technical type. It is seen that 13,468 persons (9,889 males and 3,579 females) were employed in these institutions. The vast majority of these employees were the teachers in the Middle and Primary Schools. The teachers of the District have had their own organisations since the thirties when the Leftists who are then strong in the Kerala Provincial Congress took the initiative in organising the Government Aided Elementary Teachers' Union in Malabar. The object of the organisation was to get the grievances of the teachers in regard to their emoluments, conditions of service etc. redressed at the hands of the Government by having recourse to collective action. Among the teachers' organisations now active in the District may be mentioned the Kerala Aided Primary Teachers' Union, Kerala Private Secondary Teachers' Association, Departmental Graduate Teachers' Association, Kerala Government Primary Teachers' Association, Kerala Government Teachers' Federation, Kerala Government High School Oriental Language Teachers' Association, Departmental Language Teachers' Association etc. While the teachers of private college are members of the All Kerala Private College Teachers' Association, the Government College teachers are members of the Association of Kerala Government College teachers.

Doctors

In the Census of 1961 the total number of Physicians, Surgeons and Dentists in the District came to 1,695 (1,642 males and 53 females). Of these 1,087 (1,072 males and 15 females) were Ayurvedic physicians. The report received from the District Medical Officer, Cannanore in 1964-65 shows that there were only 77 doctors employed in the Government Hospitals and Dispensaries in the District. At the same time there were only 24 Ayurvedic physicians employed in the Ayurvedic institutions in the District under the Department of Indigenous Medicine. The vast majority of the Ayurvedic physicians were evidently private practitioners. The 1961 census figures also show that the total number of Nurses, Pharmacists and other medical and health technicians came to 1,591 (863 males and 728 females). Of these 515 were nurses (all females) and 410 pharmacists (308 males and 42 females).

The doctors, physicians and nurses have their own organisations in the District. The North Malabar Branch of the

Indian Medical Association founded in 1952 is the main organisation of the Doctors functioning in this District. In 1964-65 it had 69 members on its roll. The Ayurvedic Physicians have organisations like the All Kerala Ayurvedic Congress and the Kerala Ayurveda Mandalam. The Departmental Physicians Association is an organisation of the Ayurvedic physicians employed in the Ayurvedic Hospitals and Dispensaries under the Department of Indigenous Medicine. In addition, there are other organisations like the D.A.M Association and D.I.M. Association. Moreover, the Kerala Visha Vaidya Samajam (Association of Toxicologists) functions with headquarters at Cannanore. Registered in 1953, it had 321 members on its roll in 1963-64. Apart from the doctors and physicians, other categories of personnel employed in medical and health services have also formed their own associations eg. the Kerala Government Nurses' Association, the Kerala Government Hospital Workers' Union, the Kerala State Hospital Warders' and Attenders' Association, the Kerala Public Health Staff Association (Health Inspectors' Association) etc. An important organisation of the Ayurvedic workers employed in the private sector in the District is the Cannanore Taluk Ayurveda Thozhilali Union. The State Government have prescribed Rs. 65 as minimum wage for Vaidyans, Rs. 50 for Compounders and Rs. 40 for other Ayurvedic Workers employed in private Ayurvedic institutions.

Lawyers

The Lawyers have always formed an important occupational group in this District as Tellicherry had been the seat of the judiciary in North Malabar since the beginning of the 19th century. The census figures of 1961 shows that 714 persons (708 males and 6 females) were employed in legal services in this District. The members of Legal Practitioners and Advisers came 276 (271 males and 5 females). The report received from the Registrar of the Kerala High Court shows that there were 268 legal practitioners in this District in 1963-64. The lawyers have formed their Bar Associations in all those places where courts of law are functioning. The information on these associations is given in Chapter XII

Engineers

The engineers were included in the Census of 1961 in the minor group 'Business Services' which accounted for 753 employees (744 males and 9 females) in this District. The vast majority in this group (i.e., 615) came under the category of accountants, book-keepers and auditors. It is therefore clear that the engineers form only a relatively small occupational group. The reports received from the relevant Departments of the State Government show that there are 31 Engineers in he Minor Irrigation Division, Cannanore. 19 Engineers in the Irrigation Division, Tellicherry, 17 in the Irrigation

Division, Kanhangad, 33 Engineers in the Roads and Buildings Division Cannanore, 19 in the West Coast Roads Division, Kasaragod, 4 in the Public Health Sub-Division, Cannanore and 20 in the Kerala State Electricity Board. The Engineers working in these Government Departments are members of the respective associations of Engineers functioning at the State level. Thus the Engineers employed in the P.W.D. are members of the Association of Engineers, Kerala State while those of the Electricity Board are members of the Kerala State Electricity Board Engineers' Association. The Engineers of the Public Health Engineering Department have set up a separate association of their own, viz., the Association of Public Health Engineers, Kerala State.

Journalists

The journalists form only a small occupational group in Cannanore. In 1965 there were 10 working journalists in the District. A District branch of the Kerala Union of Working Journalists is functioning here since 1960.

DOMESTIC AND PERSONAL SERVICES

Apart from the public employees and the learned professions like teachers, doctors, engineers etc., other groups like the domestic servants, barbers, washermen, tailors, hoteliers etc. who are engaged in rendering domestic and personal services also form important occupational classes in the District. The available information on each of these groups is given below

Domestic Servants

The domestic servants are those who are employed as cooks, sweepers, cleaners etc. by the upper class families as well as by a section of the middle class. Out of a total of 25,565 persons (17, 367 males and 8,198 females) employed in 'Personal Services' in the District, 9,105 persons work in private households as cooks, servants etc. While the majority of the domestic servants are females the urban area claims a relatively larger proportion of domestic servants in the District. Out of the total of 9,105 persons working as domestic servants 5,723 are females and 3,382 are males. At the same time 4,210 out of 9,105 persons who work as domestic servants are in the urban areas wherein live only 16.86% of the total population of the District. It may also be noted that out of the 4·210 domestic servants in the urban area 2,821 are females and 1,389 males. Thus the vast majority of the domestic servants in both of the rural and urban areas in the District are females. The domestic servants are an unorganised lot. While some of them work as full time servants, many work on a part-time basis. The money wages paid to the domestic servants are not very high. They range between Rs. 5 to 15 in urban areas while in rural areas the remuneration is even much less.

However, the domestic servants get food and shelter in the houses of their masters and this perhaps explains the difference between the money wages of domestic servants and other categories of employees.

Barbers

The barbers form an important occupational group which renders an essential personal service to the community. The census of 1961 places the number of persons engaged in services of the kind rendered by barbers, hair dressing saloons and beauty shops at 2,389. Of these 2,315 are males and 74 are females. The vast majority of the employees in this category live in the rural areas, the number of persons employed in the urban areas being only 560 (551 males and 9 females). The traditional barber who used to render service to his patrons in their houses is now a rare phenomenon, as regular barber shops have sprung up in all important centres. The reports of the Tellicherry and Cannanore Municipalities show that in 1965 there were 75 and 68 barber shops respectively in these municipal towns. At the same time according to the information furnished by the District Panchayat Officer 47 barber shops were licenced by the Panchayats in the District in 1965. According to the report of the Minimum Wages Committee for Shops and establishments (1960) the existing monthly rates of wages for barbers in Tellicherry varied from Rs. 43 to Rs. 90 and in Manantoddy from Rs. 15 to Rs. 60. The Government have prescribed Rs. 50 as the minimum wage for barbers employed in barber shops. The charge levied for a hair cut in barber shops is usually 75 nP. and that for a shave 25 nP.

Washermen

The washermen form another important occupational group rendering a personal service. The number of persons rendering laundry services which include all types of cleaning, dyeing, bleaching and dry cleaning of clothes came to 2,701 in the Census of 1961. Of these 748 are men and 1,953 women. The vast majority of the washermen and dhobies live in the rural areas. The urban areas account only for 455 members (238 males and 217 females) of this class. At one time it was customary for the washerman to visit the homes of his customers and collect clothes for washing. This custom is still in vogue, particularly in rural areas. However, laundries or washing homes have sprung up in recent times both in urban and rural areas and people now a days take their clothes to these laundries and get them washed. It is seen from the reports received from the Tellicherry and Cannanore Municipalities in 1965 that they had licensed 46 and 9 laundries respectively within their municipal limits. At the same time the Panchayats had issued licences to 29 laundries in this District in 1965. The owners of laundries employ paid workers to wash and iron the clothes. The Kerala Government have

prescribed a minimum wage of Rs. 45 per mensem for washermen and ironing workers employed in laundries.

Tailors

As Cannanore is a major centre of the handloom industry in the State, the tailors, cutters, dressmakers and garment makers form an important occupational group in this District. According to the Census of 1961 there were 4,831 workers employed in this group. Of these 4,413 are males and 418 females. The number of persons engaged in these services in the urban areas came to 1,518 (1,417 males and 111 females). While some of the tailors run one-man tailoring shops with their own machines, others run bigger establishments with more than one machine and hire workers to assist them on payment basis. The report of the Minimum Wages Committee for Shops and Establishments (1960) shows that the existing monthly wage rates for tailors varied from Rs. 30 to Rs. 45 in Kasaragod, Rs. 30 to Rs. 60 in Tellicherry and Rs. 20 to 32 in Manantoddy. The Government have fixed Rs. 50 as the minimum wage for such employees.

Hoteliers

Among the miscellaneous occupations the hoteliers form a group of considerable numerical strength. It is seen that in the Census of 1961 11,020 persons were engaged in services rendered by hotels, boarding houses, eating houses, cafes, restaurants and similar other organisations run with a view to providing lodging and boarding services. Out of the total of 11,020 persons employed in this group 10,624 are males and 396 females. Of these 3,104 (2,954 males and 150 females) work in urban areas. Hotels and tea shops are regular features of every town and village in the District. The Tellicherry Municipality had licensed 242 tea shops and restaurants in 1965 and the Cannanore Municipality 268. The total number of restaurants and tea shops licensed by the Panchayats in the District during the year came to 9,307. The prevailing rates of wages in certain select categories of workers employed in hotels and restaurants in Cannanore and Tellicherry towns as per the Report of the Minimum Wages Committee for Shops and Establishments (1960) are given below.

Category of Workers	*Cannanore*		*Tellicherry*	
	Minimum	*Maximum*	*Minimum*	*Maximum*
	Rs.	*Rs.*	*Rs.*	*Rs.*
Cooks	25	53	15	45
Assistant Cooks	20		20	24
Tea makers	12	30	12	22 1/2
Sweet makers	30		15	25
Cleaners	10	18 3/4	10	22 1/2
Grinders	10	23	10	10
Suppliers	10	32	7	18

Apart from the monthly wages in cash mentioned above, it had also been the practice for the owners of tea shops and hotels to provide meals to their employees and also to make a daily cash payment of 10 nP. to 25 nP. to each employee for the purchase of beedi. Government have prescribed minimum wages for all categories of employees in Hotels and Restaurants. eg., Rs. 30 for Cooks and Sweet-makers, Rs. 27 for Assistant Cooks, Tea makers and Suppliers and Rs. 20 for Grinders and Cleaners. The hotel employees in the District have their own organisations, the most notable ones being the District National Hotel Workers Union, Cannanore and Hotel Labour Union, Payyannur.

Other Occupational Classes

Apart from the more important of occupational groups considered in the preceding sections the *District Census Hand book, Cannanore* (1961) gives particulars of the number of persons engaged in other occupations too. The particulars in regard to a few such interesting groups are given below.

Category	*Numbers*		
	Persons	*Male*	*Female*
Artists and related workers	578	560	18
Ordained Religious workers	1,432	1,369	63
Non-ordained Religious workers	2077	1969	108
Astrologers, Palmists and related workers	550	526	24
Stenographers and Typists	202	158	44
Salesmen, Shop Assistants and related workers	9,499	8,573	926
Postmen	337	337	.
Blacksmiths	2,261	2,048	213
Jewellers, Goldsmiths etc	3,136	3,100	36
Carpenters, Cabinet makers etc.	9,966	9,881	85
Sawyers and wood working machinists	3,109	3,090	19
Painters and Paper Hangers	185	178	7

CHAPTER IX

ECONOMIC TRENDS

Livelihood pattern

In the Census of 1961 the population of the Cannanore District has been classified into two broad categories, viz., workers and non-workers. Out of a total population of 1,780,291 persons (874,667 males and 905,627 females) 6,29,719 (4,20,728 males and 2,08,991 females) are workers and 1,150,575 (453,939 males and 696,636 females) are non-workers. Table I gives the distribution of workers in the various industrial categories and by sex.

TABLE I

Distribution of Workers by industrial categories and sex

Industrial category of workers		*Persons*		*Males*		*Percentage*	
		Number	*Percentage*	*Number*	*Percentage*	*Number*	*Percentage*
	Total workers	629,719	100 00	420,728	100.00	208,991	100.00
I	As Cultivator	152,971	24.29	92,047	21 88	60,924	29 15
II	As Agricultural Labourer	110,051	17.48	47,275	11.24	62,776	30 01
III	In Mining, Quarrying, Live-stock Forestry, Fishing, Hunting and Plantations Orchards and allied activities	39,864	6.33	34,046	8.09	5,818	27 8
IV	At Household Industry	10,857	6.49	23,349	5.55	17,508	8.38
V	In Manufacturing other than Household Industry	65,351	10 38	58,045	13.80	7,306	3.50
VI	In Construction	6,456	1.02	6,191	1.47	265	0 13
VII	In Trade and Commerce	37,870	6.01	34,919	8 30	2,951	1.41
VIII	In Transport, Storage and Communications	12,445	1.98	11,251	2.67	1,194	0.57
IX	In Other Services	163,854	26.02	113,605	27.00	50,249	24.04

The Census revealed that while 33.31 percent of the total population of Kerala consisting of 47.20% of the male population and 19.71% of the female population constitute workers, in the Cannanore District 35.37% of the total population consisting of 48.10% of the male population and 23.08% of the female population constitute workers. The percentages out of the total population in the various industrial categories and the

percentage of non-workers out of the total population in the State as a whole and in the Cannanore District alone are given in Table II for the sake of comparison.

TABLE II

Percentage of the total population in various Industrial Categories (1961 Census)

Sl. No.	*Class*	*Kerala State*	*Cannanore District*
1	As Cultivator	6.97%	8.59%
2	As Agricultural Labourer	5.79%	6.18%
3	In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting and Plantations and allied Activities	2.08%	2.24%
4	Household Industry	2.80%	2.30%
5	In manufacturing other than Household Industry	3.13%	3.67%
6	In Construction	0.42%	0.36%
7	In Trade and Commerce	1.91%	2.19%
8	In Transport, Storage & Communications	0.90%	0.70%
9	In Other Services	8.42%	9.20%
10	As Non-Workers	66.69%	64.63%

GENERAL LEVEL OF PRICES AND WAGES

Prices

The prices of the essential commodities of life have shown a general tendency to increase since the turn of the 19th century. The following extract from Logan's *Malabar Manual* throws light on the price trends in the first half of the 19th century. "Prices which were abnormally low rose in 1831-32 to about fifteen percent after the setting in of the rains. In the following year they again rose twelve percent. Prices were again higher in 1833-34. Next year grain prices were a little lower, but garden produce more than maintained its position. The year following grain prices again fell, but garden produce prices were maintained. In 1836-37 grain quite recovered its position and garden produce fell considerably. In 1837-38 grain prices were maintained, while garden produce fully recovered its previous good position. And so it went on. There occurred a marked all-round rise in the five years 1852-53 to 1856-57, and a still more marked rise all round in the three following years 1857-58 to 1859-60."[1] Logan further observes that "high prices of produce are like a high flood-tide, submerging all inequalities of assessments, as rocks are submerged by the tidal wave. It is only when the tide recedes that the rocks are laid bare. Since 1832 a high flood of prices has set in which as yet shows no

1. *Malabar Manual* Vol. I, p. 614.

sign of ebbing. The district records show that prices ran very low in 1828-31. So much so that there was in 1830-31 some fear that Mr. Grame's commutation rates for gardens would prove too high. The Principal Collector, in 1830-31 had to give no less than Rs. 69,317 as remissions on gardens. This, however, was the turning point. The flood of high prices began after the setting in of the rains in 1831-32, and with some intermissions it has continued ever since. Perhaps the greatest permanent increase since 1822 took place in, and just after, the five year ending 1856-57"[1] Table III throws light on the price situation of this time.[2]

TABLE III

Prices of Select Commodities 1851-60

	Paddy per Garce	*Gingelly per Garce*	*Coconut per 1,000*	*Pepper per Candy 560 lb*	*Coffee per Candy 560 lb.*	*Green Ginger per Candy 560 lb.*
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Average of 5 years ending 1851-52	70	260	12	51	75	11
Average of 5 years ending 1855-57	109	311	16	85	99	21
1857-58	149	392	21	100	130	23
1858-59	166	407	22	95	121	25
1859-60	197	..	..	..	.	..

Logan's *Manual* gives full data regarding the prices of essential commodities like Rice, Gingelly seed, Coconuts and Arecas in the erstwhile Kottayam and Chirakkal Taluks during the period 1860 to 1881. The relevant data are given in Tables, A, B, C, & D. at Appendix I to this Chapter. Sturrock's *South Cannara Manual* gives us the average annual prices of Food-grains (Rice, Ragi and Paddy) at the Kasaragod and Hosdurg centres during each of the years from 1874-75 to 1892-93. The relevant data are given in the table at Appendix II to this Chapter. The above price statistics would show that there had been a gradual increase in the prices of food-grains during the seventies and eighties of the last century. It may be mentioned that the period 1878-80 was a critical period in regard to prices. The prices of foodgrains rose to a peak during these years as a result of the great famine that occurred in the country.

The upward trend in the prices of agricultural products continued in the early years of the 20th century. During the first World War and after the prices of almost all commodities rose faster than ever before. The *Malabar District Gazetteer* gives us the prices of such commodities as

1 *Malabar Manual* Vol. I. p. 718.

2. *Malabar Manual* Vol. I. p. 718.

Rice, Horsegram, Ragi and Salt at Cannanore, Taliparamba, Kuthuparamba, Tellicherry and Manantoddy in this District for each of the years from 1916-17 to 1930-31. The Table at Appendix III reproduced from the Gazetteer gives the prices in Seers per Rupee of each of the above commodities at these centres. It may be seen from the table that the general price level was going up steadily during the first World War and post-war periods while there was a steep fall in agricultural prices since 1929 in the wake of the Economic Depression. The fall in prices did not, however, result in a corresponding fall in agricultural costs and consequently, the cultivators incurred huge debts in carrying out their normal agricultural operations. The Government had to step in and introduce a series of measures to solve the problem of agricultural indebtedness.[1]

The Second World War (1939-45) further accentuated the rise in the price level in the case of almost all commodities. The commencement of war with Japan (December 1941) and the conquest of Burma by the Japanese (May 1942) threw agriculture out of gear by creating a shortage of food grains. The situation was rendered more acute by the difficulties of weather and easy transport within the country itself. Table IV which gives the figures of the retail prices of Rice and Ragi in the Madras Province for each of the years from 1938-39 to 1943-44 would illustrate the price trends during this period.

TABLE IV

Retail Prices of Rice and Ragi in Rupees Imperial Maunds (1938-1944)

Year	*Rice*	*Ragi*
1938-39	3.93	2.35
1939-40	4.24	2.73
1940-41	4.83	2.72
1941-42	4.54	2.96
1942-43	8.23	5.31
1943-44	9.82	7.84

It may be noted that the steep rise in prices in 1942-43 was caused by the entry of Japan in the war and the complete stoppage of import of rice from Burma.

The upward trend in prices continued even after the end of the Second World War. In the decade 1950 to 1960 the tendency was for prices to shoot up further. In 1951 there was a rise in the price of almost all important agricultural commodities as a result of the boom conditions created by the Korean War (June 1950 to July 1953), but as the war dragged on the prices declined. The statement of average monthly wholesale prices of Coconut and Pepper at Tellicherry for the

1. See Chapter VI for a detailed account of the measures taken by the Government to relieve agricultural indebtedness.

period 1945-46 to 1952-53 given at Appendix IV to this Chapter indicates the general trend in the price level during this period. The general increase in the price level in the fifties was influenced by the increased outlay on the developmental activities initiated under the Five Year Plans. The upward trend continued in the early sixties. A detailed statement showing the retail prices of important commodities like rice, chillies tapioca, pulses, mutton, tea, sugar, coconut, Kerosene, firewood etc., at two centres in the District, viz., Cannanore and Kasaragod for the month of August in three different years viz., 1961, 1963 and 1965 specially prepared for this Chapter by the Department of Economics and Statistics is given in Table V

TABLE V

Retail prices of important commodities

(Cannanore and Kasaragod 1961, 1963 and 1965)

Commodity	*Unit*	*Cannanore* 1961	1963	1965	*Kasaragod* 1961	1963	1965
Rice	kg.	0.78	0.68	0.69*	0.71	0.64	0.69*
Corriander	,,	1.59	1.25	2.56	1.54	1.26	2.6[illegible]
Chillies	,,	2.67	3.15	3.13	2.28	2.61	2.1
Onions	,,	0.50	0.43	0.35	0.52	0.42	0.3
Salt	,,	0.11	0.10	0.10	0.13	0.10	0.1
Tapioca (Raw)	,,	0.22	0.22	0.40	NA	NA	NA
Greengram	,,	0.87	0.85	1.09	0.75	0.76	1.19
Blackgram	,,	0.68	0.95	0.94	0.68	0.87	0.90
Mutton	,,	3.22	3.60	4.00	3.57	3.75	4.00
Fish	,,	0.86*	0.71	0.40	0.72	NA	0.28
Milk (Cow's)	Litre	1.00	1.10	1.12	0.84	0.93	1.09
Tea	kg.	7.43	7.10	6.60	6.06	5.88	6.00
Sugar	,,	1.21	NA	1.24	1.26	1.24	1.29
Coconut oil	Litre	2.31	2.81	4.50	2.48	2.89	4.86
Coconut	100 nos.	20.25	23.00	46.50	25.00	25.00	40.00
Kerosene	Litre	0.40	0.53	0.50	0.41	0.49	0.53
Firewood	M.T.	50.20	50.00	70.00	55.10	60.00	70.00
Arecanut	100 nos.	2.37	1.97	5.38	3.56	3.30	6.50
Tobacco (ordinary)	kg.	5.34	6.00	6.00	4.83	4.50	4.38

* Fair Price

NA. Not available

As no town from this District has been selected by the Government for the compilation of the working class consumer price index numbers, the index numbers compiled for Calicut city hold good for Cannanore District. The general trends in

the price level of essential commodities in this District in recent years have conformed to trends elsewhere in the State. The case of rice may be cited as an example. The price situation of rice in Kerala is determined by the price levels in the two important markets in Andhara Pradesh and Madras State from where Kerala purchases rice. The price of rice both of imported and indigenous varieties shows a decreasing or increasing trend in Kerala markets according to the trend prevailing in the Andhra and Madras markets. Though it showed a declining trend early in 1963 the price of rice shot up thereafter and reached a maximum in December. The year 1964 was a year of crisis in the rice market. Not only was there acute scarcity of rice but the price also reached a high level. In this District as eleswhere in the State the price of rice per Kilogram often exceeded Rs. 1.25 in the open market during the months of September and October. The State Government had to introduce informal rationing in November 1964 in order to bring down the price of rice and make the commodity available to the common man at the controlled price. Statutory rationing was also introduced throughout the State from the last week of October 1965.

Wages

There was a time when agricultural labourers were paid in kind rather than in cash for their services. A vast majority of them were landless Scheduled Castes and Scheduled Tribes who had no freedom to leave the land of their masters. The wage consisted usually of paddy or rice. According to Sturrock's *South Canara Manual*, (1894) the daily rice payment made to women and children varied as follows:-

Men—from 1 seer to 2 seers

Women—from 2/3 seer to 2 seers

Children—from 3/8 seer to 1 seer

Higher rates were given at the time of harvesting and sowing. In the early decades of this century a male agricultural labourer in the erstwhile Malabar District got 3 *edangazhis* and a female 2 *edangazhis* of paddy as daily wages. They were also given cloth and coconut oil on occasions of such festivals as *Onam* and *Vishu*. Moreover, cash payments were made to them on such occasions as marriage, funeral etc., in their families. The system of paying agricultural labourers in kind has almost vanished, and they are now usually paid in cash. However, in addition to money wages they are sometimes given some paddy or meals also. The wages paid to them have also increased considerably in recent years.

In 1951 a wage census was conducted in the rural and urban areas in this District as part of the Quinquennial Wage Census conducted in Madras State. The average rates of cash and grain wages paid in the Malabar District to agricultural

and skilled labourer such as ploughmen, sowers, transplanters, weeders, reapers, harvesters, herdsmen etc., and skilled workers is given in the Table VI.

TABLE VI

Average rates of cash and grain wages paid to agricultural and skilled labour in different tracts in Malabar (1951)

Category of workers	*Hilly Tracts*						*Non-Homogeneous Tracts*					
	Cash			*Grain*			*Cash*			*Grain*		
	Rs.	As.	Ps.	Rs.	As.	Ps.	Rs.	As.	Ps.	Rs.	As.	Ps.
1. Ploughmen	2	0	0	0	14	0	2	0	0	0	14	0
2. Sowers and Transplanters												
(a) Men	2	0	0	0	14	0	1	7	0	0	14	0
(b) Women	2	0	0	0	9	0	0	15	0	0	11	0
(c) Non-adults			..		.		0	11	0	0	7	0
3. Weeders												
(a) Men	2	0	0	0	14	0	1	6	0	0	14	0
(b) Women	2	0	0			..	0	13	0	0	10	0
(c) Non-Adults	..	.	.	..	.	.	0	10	0	0	8	0
4. Reapers and Harvesters												
(a) Men	.	.	.	0	14	0	1	8	0	1	4	0
(b) Women		.	.	0	9	0	1	7	0	1	1	0
(c) Non-Adults	..	.	..	.		.	0	13	0	0	13	0
5. Herdsmen												
(a) Men	..	.		.	..	.	1	2	0	1	0	0
(b) Women		.	.	.	..		0	13	0	0	7	0
(c) Non-Adults	..	.	.	..	..	..	0	10	0	0	9	0
6. Other Agricultural Labourers												
(a) Men	2	0	0	0	14	0	1	7	0	0	12	0
(b) Women	2	0	0	0	9	0	0	14	0	0	9	0
(c) Non-Adults	..	..	.	.	.	.	0	10	0	0	6	0
7. Skilled Labourers												
(a) Men	4	0	0		..	.	2	14	0	1	2	0
(b) Women	4	0	0	..	..	..	2	12	0	0	13	0
(c) Non-adults	3	6	0				2	10	0	0	12	0

As part of the enquiry into the wages prevailing in urban areas, the wages paid to three broad groups of workers, viz., artisans, general labourers and domestic services were also

studied during the above survey. The statement showing the wages (in Rupees) paid to workers in the three groups in the Municipal towns of Cannanore and Tellicherry which were covered by the survey is given in the Table VII.

TABLE VII

Wages paid to labourers in Cannanore and Tellicherry during the year 1951

CANNANORE

	Artisans											
	Adults						*Non-Adults*					
	Superior			*Ordinary*			*Superior*			*Ordinary*		
	Rs.	As.	Ps.	Rs.	As.	Ps.	Rs.	As.	Ps.	Rs.	As.	Ps.
Carpenters	4	0	0	3	0	0	2	4	0	1	4	0
Blacksmiths	4	0	0	3	0	0	2	0	0	1	8	0
Mason	3	8	0	3	0	0	2	0	0	1	8	0
Bricklayers	4	0	0	3	8	0	2	4	0	1	8	0

General Labourers				*Domestic Servants*			
Men	2	8	0	Sweeper	33	0	0
Women	1	4	0	Bhisti	35	0	0
Children	1	4	0	Mali	33	0	0
				Syce	30	0	0

TETTI

Tellicherry	*Artisans*											
	Adults						*Non-Adults*					
	Superior			*Ordinary*			*Superior*			*Ordinary*		
	Rs.	As.	Ps.	Rs.	As.	Ps.	Rs.	As.	Ps.	Rs.	As.	Ps.
Carpenters	4	0	0	3	8	0	2	0	0	1	12	0
Blacksmiths	3	12	0	3	8	0	1	12	0	1	12	0
Mason	4	0	0	3	8	0	..	..	..	..	..	..
Bricklayers	4	0	0	3	8	0	..	..	..	..	..	..

General Labourers				*Domestic Servants*			
Men	3	8	0	Sweeper	34	0	0
Women	1	4	0	Bhisti	30	0	0
Children	1	4	0	Mali	33	0	0
				Syce	33	0	0

Minimum wages

In recent years Government have prescribed minimum wages for employees in several scheduled industrial establishments under the provisions of the minimum wages Act, 1948.

The minimum wages prescribed in some of the establishments such as the Cigar Industry, Cardamom Plantations, Cashewnut Industry, Private Motor Transport, Plywood Industry etc., are given in Table at Appendix V.

The Government of India have selected the villages of Panur and Thrikaripur for collection of data on agricultural wages in the District. The statement of agricultural wages for these villages for 1959 to 1963 is given in the Tables A, B, C. etc., at Appendix VI.

STANDARD OF LIVING

The standard of living of a people may be studied with reference to the data on family income and expenditure. A study based on the former was undertaken in connection with the survey on Employment carried out in the Malabar-Kasaragod area in 1957. All families, agricultural and non-agricultural, were then classified on the basis of the major source of income. Table VIII gives the distribution of persons in the Malabar-Kasaragod area on the basis of family income.

TABLE VIII

Distribution of Population on the basis of Income (Malabar-Kasaragod area 1957)

Annual family income Rs.	*Agricultural & Non-Agricultural*	*Agricultural*	*Non-Agricultural*
All income	1,000	1,000	1,000
Below 600	533	586	496
600-1200	298	273	316
1200-1800	84	57	104
1800-3000	52	49	54
Over 3000	33	35	31

It may be noted that more than 50% of the population belonged to families having an annual income of below Rs. 600, that is, a monthly income of Rs. 50.

The distribution of house holds on the basis of the annual family income as per the findings of the above survey is also given in Table IX.

TABLE IX

Distribution of Household on the basis of family income (1957)

Annual family income		*All Classes*	*Agricultural*	*Non-Agricultural*
	Total	287.573	150.252	137,321
All incomes	Urban	23,292	1,541	21,751
	Rural	264,281	148.711	115,570
	Total	132,406	81,689	50,717
Below Rs. 600-1200	Urban	1,540	205	1,335
	Rural	130.866	81,484	49,382
	Total	108,600	53,586	55,014
Rs. 600-1200	Urban	9.270	616	8,654
	Rural	99,330	52,970	46,360
	Total	25,139	6,385	18,754
Rs. 1200-1800	Urban	7,011	437	6,574
	Rural	18,128	5,948	12.180
	Total	14.367	5,261	9,106
Rs. 1800-3000	Urban	3,981	257	3,724
	Rural	10.386	5,004	5.382
	Total	7,061	3,331	3,730
Rs. 3000 & above	Urban	1,490	26	1,464
	Rural	5.571	3,306	2,266

Family Budgets

The All India Rural Credit Survey (1951-52) undertook a study of the pattern of family expenditure in the villages selected by them for survey in erstwhile Malabar District. The survey did not include day-to-day expenditure on current needs such as drink, food, tobacco etc. The items of family expenditure regarding which data were collected during the Rural Credit Survey were the following:—1. Construction and Repairs of residential houses and other buildings, 2. Purchase of Household utensils, furniture etc., 3. Death Ceremonies, 4. Marriage and other Ceremonies, 5. Medical expenses, 6. Educational expenses, 7. Clothing, shoes, bedding etc., and 8. Litigation. The average expenditure per family on all specified items of family expenditure mentioned above in the case of different classes of cultivators, non-cultivators and all families in the Malabar District is given in the Table X.

TABLE X

Average Expenditure per family on specified items (In Rupees) Malabar District (All India Rural Credit Survey 1951-52)

	Construction and repairs of residential houses and other buildings	*Purchase of household utensils, furniture etc.*	*Purchase of clothing, shoes, bedding etc*	*Death ceremonies*	*Marriage and other ceremonies*	*Medical expenses*	*Educational expenses*	*Litigation charges*	*Total*
Big Cultivators	603	43	273	28	231	235	141	91	1,645
Large Cultivators	305	27	189	12	185	191	67	54	1,029
Medium Cultivators	101	15	83	4	56	88	12	14	372
Small Cultivators	71	9	57	3	48	54	7	6	254
Cultivators	154	17	107	6	93	109	27	24	537
Non-cultivators	8	5	40	2	21	24	3	..	102
All families	130	15	96	5	81	95	23	20	464

It may be seen from a study of the figures of expenditure given above that the cultivators spent much larger sums of money on construction and repairs of houses and purchase of durable goods than non-cultivators. They also spent fairly big sums on marriage ceremonies and medical and educational

expenses. The survey also revealed that medical expenses were invariably incurred by a fairly large proportion of families among all groups. Malabar was one of the seven districts out of 75 selected for the survey in which the proportion of families reporting expenditure on medical expenses exceeded 70 per cent. It was also one of the four Districts from where the proportion of families reporting expenditure on education was between 40 and 50 per cent.

Special mention may be made in this connection of the results of the survey in the village of Ezhome in Madayi Firka of this District. Table XI gives the details of expenditure on specified items of family expenditure in this village.

TABLE XI

Expenditure on specified items of Family Expenditure in Ezhome Village

Items of expenditure	*Cultivators*		*Non-cultivators*		*All families*	
	Proportion reporting expenditure (per cent)	*Expenditure per reporting family*	*Proportion reporting expenditure (per cent)*	*Expenditure per reporting family*	*Proportion reporting expenditure (per cent)*	*Expenditure per reporting family*
		Rs.		Rs.		Rs.
1 Construction and repairs of residential houses and other buildings	22.1	1,421	1.1	75	14.6	1,386
2 Marriage and other ceremonies	27.3	317	24.3	158	26.3	265
3 Death ceremonies	2.9	178	2.6	86	2.8	147
4 Educational and Medical expenses and litigation charges	..	173	..	51	..	129
5 Total Expenditure per family	..	733	..	163	..	530

The Report on Cottage Industry in Select Firkas in Madras State (1956) also gives us an insight into the family budgets of persons engaged in two cottage industries., viz.. basket making and cap making industries in the Kasaragod Firka. The income, expenditure, assets and liabilities of several families engaged in these industries in this Firka came in for special study in the course of this survey which was undertaken in 1952-54 as part of the general survey of the existing structure of cottage industries in Madras State. The findings of the survey in respect of each of the two industries are given below.

The number of families selected at random for detailed investigation in the basket making industry was 21. The size of an average family was 4.8 comprising 1.4 men, 1.6 women, 1.0 boy and 0.8 girls. All the men and women were earners and the rest dependents. Almost all the families belonged to a backward community called Koravas and their economic condition was extremely backward. All their wealth consisted of thatched huts, a few industrial tools and mud vessels. Though mainly depending on basket making, they were also occasionally employed as agricultural labourers. The average value of a thatched hut owned by a family was Rs. 44 and the floor space available per unit was 180.3 square feet. Except the house in which they lived none of the families surveyed did own any other income-yielding asset. The only other income supplementing the earnings from the industry was agricultural labour The total annual income of an average family was Rs. 487.50 of which Rs. 325.37 or 66.8 per cent was derived from basket making, Rs. 159.12 or 32.6 per cent from agricultural labour and Rs. 3 or 0.6 per cent from assets (house). Table No. XII shows the pattern of expenditure of the selected families.

TABLE XII

Annual expenditure of an average family unit

(Basket Making Industry)

Item	*Amount* Rs.	As.	Ps.	*Percentage to total*
Total	492	14	0	100.00
Food	392	13	0	77.7
Fuel and lighting	12	12	0	2.6
Housing	3	13	0	0.8
Clothing	22	6	0	4.5
Miscellaneous	71	2	0	14.4

It may be noted that the average expenditure amounted to Rs. 492.14.0 against an average income of Rs. 487.8.0 leaving a small deficit of Rs. 4.11.0 per annum. The only item of assets

owned by an average unit was the house, the value of which was Rs. 44. None of the families was indebted to any considerable extent.

In the cap-making industry there were on the whole 75 manufacturers broadly grouped in two classes, viz., exporters-cum-manufacturers and non-exporting manufacturers. Each of these classes was sub-divided into 1 Family units and 2. Employer units ie., family units employing outside labour. Table XIII shows the classification of the 75 industrial units.

TABLE XIII

Classification of the Industrial Units

(Cap-making Industry)

	Type of unit	*Family Unit*	*Employer Unit*	*Total*
	Total	43	32	75
1	Exporters-cum-manufacturers	4	19	23
2	Non-exporting manufacturers	39	13	52

On the whole 45 units out of 75 (or 60 %) were selected for detailed study. They included 13 exporters and 32 non-exporters. Out of 43 family units 27 units or 62.8 % and out of 32 employer units 18 or 56.8 per cent were investigated. The average size of a family was 6.3 comprising of 2.2 men, 1.7 women, 1.1 boy, and 1.3 girls of whom 3.2 or 50.5 per cent were workers and 3.1 or 49.5 per cent were dependents. Out of the workers 63.6 per cent were men, 28.7 per cent women, 1.4 per cent boys and 6.3 per cent girls. There were some significant variations in the composition of the families among the family units and employer units. An average family unit consisted of 6.5 persons as against 6 persons in an employer unit. The working members formed 62.9% in the case of the former against 30.6 per cent in the case of the latter. Only a few children of 10.4 per cent of the total were employed in the industry. In the case of the family units, 18.2 per cent of the children were employed as against 2 per cent in the case of the employer units. The same distinctive feature characterises the employment of women. Whereas 68.6 per cent of the women in the family units were workers, the corresponding percentage for employer units was only 22.2 per cent. All these variations are indicators of the higher economic status of the employer units.

Although cap-making industry formed the main source of income to these families they had also other sources of income such as lands, houses etc. The statement of the average income received by a unit is given in Table XIV.

TABLE XIV

Average Income per Unit (Cap-making Industry)

Description	*Family unit*		*Employer unit.*		*Average for all units*	
	Amount Rs.	*Percentage to total*	*Amount* Rs.	*Percentage*	*Amount* Rs.	*Percentage*
Total	2,338	100.0	4,462	100.0	3,186	100.0
Cap making	2,048	87.6	3,916	87.8	2,795	87.7
Houses	146	6.2	212	4.7	172	5.4
Lands	90	3.8	107	2.4	97	3.0
Business	18	0.8	121	2.7	59	1.9
Others	36	1.6	106	2.4	63	2.0

Table XV gives the pattern of expenditure of the two sets of units.

TABLE XV

Expenditure per industrial unit per annum (Cap making Industry)

	Description	*Family unit*		*Employer unit*		*Average for all units*	
		Amount Rs.	*Percentage*	*Amount* Rs.	*Percentage to total*	*Amount* Rs.	*Percentage to total*
	Ordinary						
	Total ordinary	1,947	93.5	2,774	77.7	2,277	84.9
1	**Food**	1,116	53.6	1,589	44.5	1,305	48.7
2	**Fuel and lighting**	125	6.0	110	3.1	119	4.4
3	**House rent and repairs**	152	7.3	161	4.5	156	5.8
4	**Clothing**	216	10.4	295	8.3	247	9.2
5	**Miscellaneous**	338	16.2	619	17.3	450	16.3
	Extraordinary Grand Total	2,081	100.0	3,572	100.0	2,670	100.0
	Total Extra-ordinary	134	6.5	799	22.3	401	15.1
6	**Marriage**	70	3.4	563	15.7	268	10.1
7	**Medicine**	5	0.2	22	0.6	11	0.4
8	**Death**	Nil	N	28	0.8	11	0.4
9	**Industry**	4	0.2	94	2.6	10	1.5
10	**Land**	10	0.5	23	0.6	15	0.6
11	**House**	Nil	Nil	9	0.3	1	0.2
12	**Others**	47	2.2	60	1.7	52	1.9

It may be seen from Table XVI that the average expenditure for a family unit was Rs. 2.081 as against an income of Rs. 2,338 leaving a surplus of Rs. 257 of the total expenditure the share of ordinary items came to 93.5 per cent and that of extraordinary items 6.5 per cent. In the case of the employer units, the average annual expenditure amounted to Rs. 3,573 against an average income of Rs. 4,462 leaving a surplus of Rs. 889. Of the total. ordinary items accounted for 77.7 per cent and extraordinary items 22.3 per cent. The employer units spent more on extraordinary items than the family units. For the same as a whole, the average expenditure amounted to Rs. 2,678 against an income of Rs. 3.186 leaving a surplus of Rs. 508.

Table No XVI gives the average assets of the two types of units and for the entire sample survey.

TABLE XVI

Assets of an Average Industrial Unit

	Description	*Family unit*		*Employer unit*		*Average for all units*	
		Amount Rs.	*Percentage to total*	*Amount* Rs.	*Percentage to total*	*Amount* Rs.	*Percent to total*
	Total	7,354	100.0	23,880	100.0	13,965	100 0
1	Housing	5,206	70 8	18.389	77.0	10,479	75 0
2	Wet land	722	9.8	889	3.7	789	5.7
3	Garden land	307	4 2	1.109	4 6	628	4.5
4	Industrial equipment	464	6.3	613	2 6	523	3.7
5	Livestock	7	0.8	3	0 1	6	0.04
6	Deposits	189	2.6	1,806	7 6	836	6.06
7	Loans given	Nil	Nil	167	0.69	67	0.5
8	Jewels	126	1.7	550	2.3	296	2.1
9	Others	333	4.5	354	1.5	341	2.4

It may be seen that the average asset of a family unit was Rs. 7,354 against Rs. 23,880 of an employer unit while the average for the entire sample was Rs. 13.965. An employer unit had more than 3 times the average asset of a family unit The assets consisted mainly of houses (75 per cent) and lands (10.25 per cent). industrial equipment (3.7 per cent) and deposits, loans and jewels (8.7 per cent). The average asset of a family unit formed 3.1 times its income as against 5.1 times in the case of an employer unit and 4.4 times for the entire sample.

EMPLOYMENT

Level of Employment

The Employment Market Report published evey quarter by the National Employment Service throws light on the level of employment in different occupations in the District. The Report for the quarter ending September 1965 shows that there were 15,166 persons employed in the different occupations in the public sector and 30,356 in the private sector. A detailed industry-wise statement showing the level of employment in the public and private sectors for the quarter ending September 1963 is given in Table XVII.

TABLE XVII

Industry-wise statement of level of employment in the public and private sectors for the quarter ending September 1965.

Industry	*No. of reporting establishments*	*Last day of the Quarter ending September 1965* *Public*	*Private*	*Total*
Total	638	15,166	30,356	45,522
Agricultural Livestock and Forestry etc.	19	398	2,902	3,300
Mining & Quarrying	2		406	406
Manufacturing	208		14,333	14,333
Construction	14	753	218	971
Distribution of Electric energy	2	323	..	313
Trade & Commerce	43	268	748	1,016
Transport, storage & Communications	27	1,596	936	2,532
Services	323	11,828	10,813	45,522

Unemployment

Unemployment is a serious socio economic problem in this District as elsewhere in Kerala State The Census of 1961 throws some light on the extent of unemployment in the District. Out of a total population of 1,780,294 persons in the District 1,150,575 were returned as non-workers in the Census. The statement in Table XVIII gives the distribution of non-workers by age groups and sexes.

TABLE XVIII

Distribution of non-workers by age-groups and sex

	Non-workers			*Distribution*		
Age-group	*Persons*	*Males*	*Females*	*Persons*	*Males*	*Females*
All ages	1,150,575	453,939	696,636	1,000	1,000	1,000
0-14	737,337	371,674	365,663	641	819	525
15-34	226,164	49,914	176,250	197	110	253
35-59	118,685	12,212	106,471	103	27	153
60+	68,227	20,078	48,149	59	44	69
Age not stated	162	59	103	N	N	N

N—Negligible

It may be seen from the proceeding figures that about 64 percent of the non-workers come under age group 0-14. A classificaton of the total male and female non-workers of the District by sex and types of activities is given in Table XIX.

TABLE XIX

Distribution of 1,000 total, male and female non-workers by type of activity

	Type of activity	*Persons*	*Total Male*	*Female*
	Total non-working population	1,000	1,000	1,000
1	Full-time students	243	361	167
2	Household duties	250	.	413
3	Dependents, infants and disabled	479	587	408
4	Retired, rentier or independent means	10	16	7
5	Beggar, vagrants etc	4	5	3
6	Inmates of institutions	1	2	N
7	Persons seeking employment for the first time	9	21	2
8	Unemployed but seeking work	4	8	N

N—Denotes 'negligible'

The majority of the non-workers were in the category of dependents, infants and disabled persons while full-time students came to slightly above 24 per cent of the total non-working population. It may be seen that 13 persons out of thousand total non workers were returned as persons seeking employment for the first time and unemployed but seeking work. About 92 per cent of the persons seeking employment for the first time and 99 per cent of the persons once employed but un-employed and seeking work at the time of the census

under the age group of 15 years and above. The percentage of unemployment in the District was also found to be higher in the urban areas than in the rural areas.

The following statement gives the unemployed persons in the rural areas of the District under the age-group 15 years and above seeking employment and their distribution by sex and educational levels.

TABLE XX

Persons unemployed aged 15 and above in rural areas by sex and by education levels

	Unemployed persons aged 15 and above			*Percentage distribution*		
Educational level	*Persons*	*Males*	*Females*	*Persons*	*Males*	*Females*
Total unemployed	9,593	8,746	847	100.00	100.00	100.00
Illiterates	989	931	58	10.31	10.64	6.85
Literate (without educational level)	2.688	2,606	82	28.02	29.80	9.68
Primary or Junior Basic	3,088	2,890	198	32.19	33.04	23.38
Matriculation and above	2,828	2.319	509	29.48	26.52	60.09

Educated unemployment was greater among the females than among males in the District. 60 per cent of the unemployed females seeking employment had passed Matriculation and above.

Table XXI gives the number of unemployed persons of 15 years and above in the urban areas of the District by sex and educational levels in the Census of 1961.

TABLE XXI

Persons unemployed aged 15 and above by sex and educational levels

		Total unemployed		
	Educational levels	*Persons*	*Males*	*Females*
	Total	1,244	3,721	523
1	Illiterate	374	345	29
2	Literate (without educational level)	1,391	1,341	50
3	Primary or Junior Basic	1.238	1,151	87
4	Matriculation or Higher Secondary	1,159	821	338
5	Technical diploma not equal to degree	5	5	..
6	Non-technical diploma not equal to degree	..	..	..

Table—(contd)

7	University degree or post-graduate degree other than technical degree	54	42	12
8	Technical degree or diploma equal to degree or post-graduate degree— Total	23	16	7
	(i) Engineering	1	1	..
	(ii) Medicine	3	3	..
	(iii) Agriculture	1	1	..
	(iv) Veterinary or dairying	..	..	..
	(v) Technology	..	..	..
	(vi) Teaching	2	..	2
	(vii) Others	16	11	5

Among the 23 unemployed technical degree or disploma holders equal to degree or post-graduate degree holders there were one Engineer and three Doctors.

Employment Exchange, Cannanore

The Divisional Employment Exchange, Cannanore, started functioning on December 1, 1958. Since its inception the Exchange has been rendering help to unemployed persons in securing jobs. Table XXII gives a statement of the number of registrations done, number of placements made, and the number pending on the live register at the close of the year during each of the years from 1958 to 1965.

TABLE XXII

No. of Registrations, Placements etc., on the Cannanore Employment Exchange (1958-65)

Year	*No. of registration*	*No. of placements*	*No. pending on the live register at the close of the year*
1958	3,761	661	3,805
1959	7,593	740	6,092
1960	8,338	1,099	8,611
1961	8,837	1,472	8,065
1962	10,835	1,792	15,678
1963	11,367	1,978	7,122
1964	11,240	1,492	7,648
1965	11,230	2,392	7,791

It may be seen from the figure in column 4 of the above table that the number of unemployed persons in the District had been increasing year after year. The figures of the total number of unemployed persons, males and females at the end of each of the years from 1958 to 1965 are given in the Table XXIII.

TABLE XXIII

Statement of the number of unemployed persons (1958-65)

Years	*Males*	*Females*	*Total*
1958	3,291	514	3,805
1959	5,170	922	6,092
1960	7,259	1,352	8,611
1961	6,745	1,320	8,065
1962	13,269	2,409	15,678
1963	5,561	1,561	7,122
1964	6,036	1,612	7,648
1965	5,770	2,021	7,791

The vast majority of the applicants in the live register were educated persons belonging to urban areas. The report of the District Employment Officer, Cannanore, shows that the majority of the educated applicants on the live register were from Tellicherry and suburbs. This is because of the fact that Tellicherry and surrounding regions have a large number of High Schools and technical institutions.

Employment Market Information

Among the other activities of the Employment Exchange are the collection of employment market information and rendering vocational guidance. The collection of statistical figures regarding employment and unemployment from employees in the Private and Public sectors and publication of regular quarterly reports are done by a special unit in charge of this work. Vocational guidance is rendered under the control of an Employment Officer (V.G.) His main function is to assess the aptitudes, abilities and interests of individuals and give them individual guidance. In addition, the Employment Officer (V.G.) also visits High Schools and Colleges and gives talks to the students on training facilities and the benefits of the choice of occupation according to one's aptitude, ability and interest He also collects occupational information and gives such information to the required applicants.

Employment Information and Assistance Bureau

Two Employment Information and Assistance Bureau are functioning in this District, one at the Block Development Office, Payyannur and the other at the Block Development Office, Manjeswar. They are each under the control of an Employment Information Assistant. The main object of the Bureau is to provide Employment Information and Vocational Guidance services and to render all possible employment assistance in the rural areas. The registrations of candidates and their renewals are being attended to by this office. Moreover,

some of the other important activities, such as contacting employers and collection of Employment Market Information returns are done by them.

Community Development Programme

The Firka Development programme, the precursor of the Community Development programme, was introduced in the Tellicherry Firka of this District even before the achievement of Independence by the nation in August 1947. It was started in the last quarter of 1946 when the Prakasam Ministry (April 1946 to April 1947) was in power in Madras. The programme aimed at the all-round uplift of the rural population and its successful working evoked much popular enthusiasm. When the Community Development programme was started in the beginning of the first Five Year Plan period, the Tellicherry Firka Development Block was converted on October 1, 1953 into an N.E.S. Block covering the three Firkas of Tellicherry, Kuthuparamba and Mattannur. The Payyannur and Manjeswar N.E.S. Blocks also started functioning on the same date. By 1964 there were 12 N.E.S. Blocks covering this District viz., Kuthuparamba, Tellicherry, Edakkad, Manantoddy, Irikkur, Payyannur, Taliparamba, Manjeswar, Kanhangad, Kasaragod, Nileswar and Cannanore. A detailed statement of the Blocks in the District with such particulars as their headquarters, status, year of starting, area and population, number of villages and panchayats covered etc., is given in table at Appendix VII.

The Community Development Programme is a multi-purpose programme which seeks to achieve the all-round economic social and cultural advancement of the community. The work under the programme covers all major fields of activities such as agriculture, animal husbandry, health and rural sanitation education, social education, communication, rural arts, and crafts, and industries and co operation. Substantial progress has been achieved in the field of social welfare and community development since the inauguration of the programme.

A statement showing the cumulative achievements and people's contribution under the community development programme in the Kuthuparamba N.E.S. Block, one of the oldest in the District, is given at Appendix VIII to this Chapter in order to convey an idea of the progress achieved under the Community Development Programme.

APPENDIX I

Table A

Average annual price of Unhusked Rice (Paddy), 1,000 Macleod seers, from 1860 to 1880, calculated at the rate of 4 1/2 seers of Rice to 10 of Paddy.

Years	*Chirakkal*			*Kottayam*		
	Rs.	As.	Ps.	Rs.	As.	Ps.
1860	60	11	8	56	3	7
1861	56	2	10	48	3	9
1862	59	9	4	50	3	3
1863	60	3	7	55	12	6
1864	60	11	5	69	7	10
1865	60	8	5	67	12	3
1866	76	9	9	70	10	11
1867	59	3	4	58	14	4
1868	58	7	9	52	8	0
1869	59	5	2	58	11	9
1870	51	11	0	56	14	1
1871	46	7	7	45	4	6
1872	51	4	9	49	12	8
1873	51	6	10	53	15	0
1874	60	1	4	62	0	5
1875	56	8	7	57	0	11
1876	59	8	8	62	13	11
1877	75	9	0	79	6	9
1878	80	1	3	77	10	8
1879	76	12	10	70	3	10
1880	58	14	8	61	2	5

APPENDIX I

Table B

Average monthly price of Unhusked Rice (Paddy), 1,000 Macleod seers from 1860 to 1880 calculated at the rate of 4 1/2 seers of Rice to 10 of Paddy.

Months	*Chirakkol*			*Kottayam*		
	Rs.	As.	Ps.	Rs.	As.	Ps.
January	58	9	2	57	15	0
February	58	11	8	57	13	4
March	60	11	4	58	2	5
April	61	11	9	60	1	11
May	61	14	8	61	9	9
June	65	0	8	62	5	11
July	60	14	10	62	12	11
August	63	4	4	63	3	8
September	60	1	10	61	15	11
October	60	3	10	62	8	8
November	57	14	9	60	8	8
December	59	5	10	58	13	7

APPENDIX I

Table C

Statement showing the price of 1,000 Macleod seers of Gingelley-seed 1861-81.

Years	*Chirakkal*			*Kottayam*		
	Rs.	As.	Ps.	Rs.	As.	Ps.
1861	..	..	..	156	4	0
1862	..	..	..	161	7	4
1863	..	..	..	156	4	0
1864	..	..	..	177	1	4
1865	..	..	..	182	4	8
1866	...	..	..	218	12	0
1867	..	..	..	223	15	4
1868	..	..	..	161	7	4
1869	..	..	..	135	6	8
1870	..	..	..	197	14	8
1871	203	2	0	151	0	8
1872	187	8	0	145	13	4
1873	218	12	0	151	0	8
1874	197	14	8	166	10	8
1875	208	5	4	130	3	4
1876	234	6	0	177	1	4
1877	218	12	0	296	14	0
1878	218	12	0	239	9	4
1879	187	8	0	213	8	8
1880	161	7	4	166	10	8
1881	..	..	..	..	--	--

APPENDIX I

Table D

Statement showing the price of Coconuts and Arecanuts for twenty years from 1862 to 1881

Year	*Chirakkal* Price of 1,000 green Coconuts			*Chirakkal* Price of 1,000 green Arecanuts			*Kottayam* Price of 1,000 green Coconuts			*Kottayam* Price of 1,000 green Arecanuts		
	Rs.	As.	Ps.	Rs.	As.	Ps.	Rs.	As.	Ps.	Rs.	As.	Ps.
1862	23	0	0	1	6	8	26	0	0	0	13	4
1863	25	0	4	1	3	10	21	8	0	1	1	1
1864	22	1	4	1	6	6	22	0	0	1	1	2
1865	20	0	0	1	0	0	26	8	0	1	1	1
1866	22	0	0	1	6	5	39	8	0	1	14	2
1867	35	0	0	3	8	0	30	0	0	2	2	0
1868	30	0	0	2	0	0	24	8	0	1	3	0
1869	20	4	0	1	4	1	20	8	0	1	3	2
1870	20	4	0	1	4	1	33	8	0	1	8	6
1871	18	8	4	0	12	8	24	0	0	0	13	7
1872	19	0	0	0	11	2	16	0	0	0	13	0
1873	17	13	9	0	13	10	24	0	0	1	8	6
1874	23	10	6	0	9	0	23	8	0	2	0	0
1875	34	0	0	1	0	0	22	0	0	1	3	2
1876	23	8	0	0	12	10	23	0	0	2	8	9
1877	33	0	0	2	13	7	35	0	0	1	10	6
1878	33	4	0	2	0	0	32	0	0	1	9	7
1879	21	8	0	0	9	10	20	0	0	1	0	0
1880	19	0	0	0	12	0	18	8	0	1	8	0
1881	18	0	0	0	12	0	0	0	0	0	0	0

APPENDIX II

Average Annual Prices of Food-grains at Kasaragod and Hosdurg in seers of 80 Tolas per Rupee.

Year	Rice (Second sort)		Ragi		Paddy (First sort)		Paddy (Second sort)	
	Kasaragod	*Hosdurg*	*Kasaragod*	*Hosdurg*	*Kasaragod*	*Hosdurg*	*Kasaragod*	*Hosdurg*
1874-75	..	11.2	20.5	23.3	..	..	20.6	19.2
1875-76	..	11.2	19.3	24.0	..	..	20.1	19.6
1876-77	10.3	9.9	13.2	..	..	..	16.4	16.5
1877-78	..	..	11.7	15.7	..	..	15.0	15.6
1878-79	..	..	12 7	..	..	13.9	14.9	14.9
1879-80	..	8.8	13.8	12.2	..	..	15.8	14.8
1880-81	..	8.8	16.9	19.2	..	..	20.0	17.9
1881-82	..	..	21 0	24 5	..	..	22.3	21.9
1882-83	..	11 8	20.3	21.8	..	19.8	19.7	19.8
1883-84	..	..	19.1	21.4	..	..	20.3	19.4
1884-85	..	..	20.3	22.5	..	..	20.1	19.9
1885-86	13.8	12.8	20.6	23.5	18.6	21.5	19.5	20.7
1886-87	13.9	13.5	19.3	23 8	19.3	..	20.5	22.0
1887-88	14.0	13.5	23.3	25 1	20.0	..	21 5	21.6
1888-89	13.0	12 0	22.2	23.3	20.[illegible]	..	20.1	19.7
1889-90	12.5	11 1	20.7	22.8	..	..	18.6	18.9
1890-91	11.7	11.2	19.8	22.0	..	..	17.6	18.[illegible]
1891-92	11.3	10.5	17.0	17.5	..	..	17.0	18.2
1892-93	11.4	10.6	17.3	17.9	..	..	18.6	17.9

APPENDIX III

Prices in Seers per Rupee in select centres (1916-1931)

Years	*Cannanore*	*Taliparamba*	*Kuthuparamba*	*Tellicherry*	*Manantoddy*
			Rice, second sort		
1916-17	7.0	6.7	..	6.0	7.2
1917-18	6.7	6.6	..	6.6	6.7
1918-19	5.1	5.3	..	4.8	5.4
1919-20	4.2	4.2	..	4.5	4.7
1920-21	5.1	5.6	5.8	5.1	5.9
1921-22	5.5	5.6	5.4	5.2	5.6
1922-23	5.7	5.6	5.5	5.4	5.6
1923-24	5.68	6.04	6.15	5.58	5.87
1924-25	5.08	5.27	5.20	5.06	5.12
1925-26	5.31	5.40	5.42	5.26	5.15
1926-27	5.2	5.5	5.3	5.2	5.4
1927-28	5.5	5.5	5.3	5.1	5.5
1928-29	5.8	5.9	5.7	5.2	5.5
1929-30	6.0	6.2	6.1	5.5	6.2
1930-31	7.7	8.1	8.3	7.0	9.2
			Paddy, first sort		
1916-17	9.9	10.5	—	10.7	13.1
1917-18	9.4	10.1	—	10.3	11.9
1918-19	7.1	7.6	—	7.5	9.4
1919-20	6.1	6.3	—	6.8	7.4
1920-21	7.8	8.5	9.7	...	9.2
1921-22	7.6	8.3	8.7	—	9.0
1922-23	8.2	8.7	9.1	..	10.1
1923-24	8.26	8.79	9.14	..	10.58
1924-25	7.52	7.96	8.18	..	8.83
1925-26	7.52	8.02	8.37	7.69	9.02
1926-27	7.5	8.1	8.5	—	9.5

APPENDIX III—(*Contd.*)

Years	*Cannanore*	*Taliparamba*	*Kuthuparamba*	*Tellicherry*	*Manantoddy*
1927-28	8.3	8.8	9.1	..	10.1
1928-29	8.5	9.2	9.7	—	10.8
1929-30	9.0	9.6	10.4	..	11.5
1930-31	11.8	12.2	12.9	—	15.5
		Paddy, Second sort			
1916-17	10.2	11.3	—	11.5	10.9
1917-18	9.8	10.6	—	11.1	12.7
1918-19	7.5	8.2	—	7.6	10.2
1919-20	6.5	6.8	—	6 9	8.5
1920-21	8.3	9.0	—	10.0	9.8
1921-22	8.3	8.8	9.1	8.4	9.7
1922-23	8.7	9.2	9.4	9.0	10.8
1923-24	8.61	9.20	9.51	8.70	11.39
1924-25	7.81	8.58	8.52	8.23	9.59
1925-26	7.79	8.59	8.70	8.43	9.45
1926-27	7.9	8.9	8.9	8.3	10.1
1927-28	8.7	9 5	9.6	8.6	10.9
1928-29	8.8	9.6	10.1	9.0	11.3
1929-30	9 3	10.1	10.8	9.8	12.1
1930-31	12.3	13.2	13.4	11.6	17.2
		Horsegram			
1916-17	12.5	12.8	—	12.2	14.7
1917-18	10.1	11.5	—	10.3	10.5
1918-19	6.5	7.5	—	6.8	6.1
1919-20	5 4	5.6	—	5.3	5.3
1920-21	5.9	6.4	6.0	5.6	5.3
1921-22	5.8	6.1	5.8	5.6	5.1
1922-23	7.4	8.4	6.7	6.8	7.4
1923-24	8.45	9.49	8.79	8.14	8.13
1924-25	6.90	7.47	7.04	6.79	7.11

APPENDIX III—(*Contd.*)

Years	*Cannanore*	*Taliparamba*	*Kuthuparamba*	*Tellicherry*	*Manantoddy*
1925-26	8.08	9.55	8.17	7.94	10.20
1926-27	8.0	8.9	8.8	8.1	8.1
1927-28	7.4	8.0	7.6	7.1	5.5
1928-29	9.1	7.6	9.9	9.1	8.2
1929-30	9.9	9.3	9.5	10.2	10.8
1930-31	10.5	11.6	11.8	10.8	13.9
Ragi					
1916-17	..	..	..	12.9	15.4
1917-18	..	..	..	14.0	13.8
1918-19	..	..	..	10.0	9.7
1919-20	5.7	..	..	6.2	7.7
1920-21	..	8.4	10.1	5.8	12.5
1921-22	..	5.1	11.0		6.5
1922-23	13.6	..	11.4	..	10.1
1923-24	..	..	11.64	..	10.79
1924-25	..	.	9.08	.	8.26
1925-26	..	..	10.17	..	10.30
1926-27	9.1	..	10.9	..	10.8
1927-28	..	..	11.6	..	10.9
1928-29	..	..	11.9	..	10.1
1929-30	..	..	12.2	..	10.8
1930-31	..	19.9	16.6	..	18.1
Salt					
1916-17	17.3	16.8	..	14.7	15.1
1917-18	12.8	12.9	..	12.0	11.8
1918-19	13.1	12.9	..	13.6	11.1
1919-20	17.7	18.0	..	17.6	14.2
1920-21	17.0	16.6	16.9	17.1	13.0
1921-22	15.3	14.3	14.4	14.2	13.8
1922-23	14.1	12.3	12.8	11.9	11.3

APPENDIX III—(*Concld.*)

Years	*Cannanore*	*Taliparamba*	*Kuthuparamba*	*Tellicherry*	*Manantoddy*
1923-24	11.36	10.92	10.86	10.16	10.52
1924-25	16.20	15.61	15.26	15.13	13.26
1925-26	16.77	16.12	16.09	14.51	14.42
1926-27	16.0	15.6	16.0	14.6	14.8
1927-28	17.8	16.8	16.6	14.9	14.6
1928-29	15.9	14.8	14.4	13.5	14.4
1929-30	17.8	16.2	15.3	14.0	15.7
1930-31	17.9	17.2	15.9	15.5	16.1

APPENDIX IV

Average Monthly wholesale prices (in rupees) of Coconut and Pepper in Tellicherry (1945-53)

Coconut Husked (Per 1000

Years	January	February	March	April	May	June	July	August	September	October	November	December
1945	84.50	91.75	81.25	77.60	63.25	65.00	70.00	67.50	70.00	77 50	90.00	116.09
1946	128.75	133.75	144.00	150.00	152.50	154.00	152.00	155 00	153.70	140.00	164.00	140.00
1947	125.00	125.00	121 00	121.25	120.00	122.50	133.75	126 25	126.00	106.25	104.60	107.50
1948	105.00	103.00	93 75	90.00	101.00	100.00	100.00	100 00	105.00	120.00	131.00	135.00
1949	142.00	155.00	155.00	157.00	163.75	152.50	155.00	157.50	150.00	155.00	157.50	180.00
1950	182.50	195.00	195.00	180.00	185.00	190.00	180.00	180.00	180.00	180.00	170.00	162.00
1951	175.00	187.00	190.00	200.00	200.00	200.00	200.00	200.00	200.00	200.00	200.00	200.00
1952	190.00	175.00	123.00	125.50	110.00	1100.0	110.00	101.00	100.00	100.00	102.00	103.75
1953	122.00	142.50	155.00	160.00	151.00	150.00	137.50	117.50	117.50	127.00	137 50	141.25

Coconut Unhusked (per 1000)

Years	January	February	March	April	May	June	July	August	September	October	November	December
1945	87.50	94.75	84.25	80.60	66.25	70.00	75.00	72.50	76.00	82.50	95.00	121.00
1946	133.75	138.75	149.00	155.00	157.50	159.00	157.50	160.00	158.75	145.00	169.00	145.00
1947	130.00	130.00	126.00	130.00	130.00	132.50	146.25	136.25	136.00	117.25	116.00	122.50
1948	120.00	118.00	103.75	100.00	111.00	110.00	110.00	110.00	115.00	130.00	141.00	145.00
1949	152.00	165.00	165.00	167.00	173.00	162.50	165.00	167.50	160.00	165.00	167.50	174.00
1950	192.50	205.00	205.00	190.00	195.00	200.00	190.00	190.00	190 00	190.00	180.00	152.00
1951	185.00	197.50	212.00	230.00	230.00	230.00	230.00	230.00	230.00	230.00	230.00	227.50
1952	210.00	195.00	143.00	147.50	130.00	130.00	130.00	121.00	120.00	120.00	123.00	118.75
1953	137.00	152.50	165.00	170.00	159.00	160.00	148.00	127.50	127.50	139.00	147.50	151.25

Pepper

Per Std. Maund of 82.2/7 lbs.)

1945

Country	42.08	42.55	40.53	42.39	37.88	37.91	39.43	37 87	37 16	37.57	39.43	43.76
Wynad	42.08	42.55	40.53	43.39	37.88	37 91	39.43	37.41	37 16	37.57	39.43	43.76
Northern	42.08	42.55	40 53	42 39	37 88	37 91	39.43	37.41	37 16	37.57	39.43	43.76

1946

Country	44.89	44.11	46.51	51 28	49.56	55.99	62.67	64 10	69.98	69.36	65.84	68.89
Wynad	44.89	44.11	46.51	51.28	49.56	55.99	62 97	64.10	69.08	69.36	65.84	68.89
Northern	44.89	44.11	48.51	51 28	49.56	55.99	62 97	64.10	69.98	69 36	65.84	68.89

1947

Country	69.52	67.33	61.60	63.75	60.67	62.34	64.06	64 37	69.08	73.57	82 42	86.67
Wynad	69.52	67.33	61.60	63.75	60.67	62 34	64.06	64.37	69.08	73.57	82.42	86.67
Northern	69.52	67 33	61 60	63 75	60.67	62.34	64.06	64.37	69.08	73.57	82.42	86.67

1948

Country	92.27	83.92	88.22	105.21	114.47	124.70	154.12	168.34	178.88	196.40	192.53	169.90
Wynad	92.27	83.92	88.22	105.21	114.47	124.70	154.12	168.34	178.88	196.40	192.53	169.90
Northern	92 27	83 92	88.22	105.21	114.47	124.70	154 12	168 34	178.88	196.40	192.53	169.90

1949

Country	126.42	132.49	176.91	189.17	197.49	218.84	254.51	338.78	314.87	422.73	374.10	328.90
Wynad	126.42	132.49	176.91	189.17	197.49	218.84	254.51	338.73	314.87	422.73	374.10	328.90
Northern	126.42	132 49	176.91	189.17	197.49	218.84	254 51	378.73	314.87	422.73	374.10	328.90

APPENDIX IV—(Contd.)

Pepper

Varities	January	February	March	April	May	June	July	August	September	October	November	December
					1950							
Country	375.66	427.10	430.22	402.00	416.19	327.34	382.63	457.49	486.13	487.89	391.25	420.86
Wynad	375.66	427.10	430.22	402.00	416.19	327.34	382.83	457.49	486.13	487.89	391.25	420.86
Northern	375.66	427.10	430.22	402.00	416.19	327.34	382.83	457.49	486.13	487.89	391.25	420.86
					1951							
Country	447.61	441.12	420.24	461.39	465.28	512.52	487.89	508.93	507.25	476.97	450.47	402.13
Wynad	447.61	441.12	420.24	nq	nq	nq	484.25	nq	nq	nq	nq	nq
Northern	447.61	441.12	420.24	nq	nq	nq	484.25	nq	nq	nq	nq	nq
					1952							
Country	361.62	360.85	294.29	299.28	333.57	385.01	456.64	433.56	420.86	425.54	383.45	338.23
Wynad	361.62	360.85	282.65	299.28	333.57	385.01	456.64	433.56	420.86	425.54	383.45	338.23
Northern	361.62	360.85	282.65	299.28	333.57	385.01	456.64	433.56	420.86	428.54	383.45	338.23
					1953							
Country	281.83	323.55	377.19	388.13	385.14	368.09	384.21	224.50	299.07	252.07	236.91	260.63
Wynad	281.83	323.55	377.19	388.13	377.64	368.09	342.94	274.36	nq	252.07	236.91	260.63
Northern	281.83	323.55	377.19	388.13	385.34	368.09	342.94	274.38	nq	252.07	236.91	260.63

APPENDIX V

Minimum wage in Scheduled Establishments

Class of Employees	*Minimum rate of wages.* *Rs.*	
1. Road Construction and House Building		
(a) Brick masons Rubble masons Laterite masons & Blacksmiths	3.85	Daily
(b) Sawyer	3.58	,,
(c) Brick moulder & wood-cutter	3.03	,,
(d) Carpenter, Laterite-cutter, Fitter, Painter & Plumber	3 30	,,
(e) Boat-men	2.48	,,
(f) Maikad, or unskilled workers		
(i) Men (Special unskilled)	2.75	,,
(ii) Men (ordinary unskilled)	2.20	,,
(iii) Women (ordinary unskilled)	1.65	,,
(iv) Adolescent (ordinary unskilled)	1 38	,,
2. Cigar Industry—		
(a) Expert or Melal	1.75	for making 1000 cigars
(b) Helper or Keezhal engaged in Cigar Industry	0.87	for making 1000 cigars
3. Employment in Cardamom Plantations—		
(a) Men	1 72	daily
(b) Women	1.31	,,
4. Cashewnut Industry—*		
(a) Adult males	1 87	,,
(b) Adult females	1.25	,,
5. Tile Industry—†		
(a) Masons, Carpenters, Blacksmiths, Engine drivers etc.	2.00	,,
(b) Mechanics, fitters, Turners Kiln foreman, etc.	1.75	,,
(c) Wheel Turners, dyepullers, slab placers, Kiln setters and drawers, burners etc.	1.50	,,
(d) Garblers, Tile receivers, Firewood cutters	1.25	,,
(e) Head-load workers, tile conveyors, slizers, firing helpers	1.00	,,

* These rates apply only for items for which no piece rate has been fixed.

† In addition to the minimum wages a flat rate of dearness allowance for all workers irrespective of sex is to be paid at the rate of 1 nP. for every two points in the cost of living index in the area in excess of 200. For the purpose of calculating D. A. the cost of living index in the Kozhikode central is to be followed for the Cannanore District.

APPENDIX V—(contd.)

Class of Employees	*Minimum rate of wages.* Rs.	
6. Employment in Private Motor Transport. *—		
(a) Drivers	40.00	(per mensem)
(b) Conductors	30.00	,,
(c) Mechanics	75.00	,,
(d) Fitters	40.00	,,
(e) Electricians	40.00	,,
(f) Inspectors	35.00	,,
(g) Skilled workers like blacksmith, carpenters, liners, turners etc.	30.00	,,
(h) Scavengers, sweepers, watchmen etc.	10.00	,,
7. Printing Presses—		
(a) Unskilled workers	40.00	,,
(b) Skilled workers	45.00	,,
8. Match Industry—		
(a) Chucker	1.50	(per day)
(b) Peeling operator (splints and Veneers)	2.50	,,
(c) Chopping operator (splints and veneers)	2.25	,,
(d) Veneer cutter (inner & outer veneers)	2.25	,,
(e) Boiling operator	2.50	,,
(f) Grinder	2 25	,,
(g) General and Miscellaneous workers		
(i) Men	1.50	,,
(ii) Women	1.06	,,
9. Plywood Industry		
(a) Skilled workers	2.36	,,
(b) Semi-skilled	2.18	,,
(c) Unskilled	2.00	,,
10. Rice Mills, Flower Mills & Dhal Mills—		
(a) Driver (skilled)	2.87	,,
(b) Hullerman (semiskilled)	2.50	(daily)
(c) All workers and attendants in the boiling and milling]		
(i) Men	2.19	,,
(ii) Women	1.60	,,

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* Apart from the minimum rates of wages the various categories of employees are to be paid a minimum cost of living allowance at specified rates ranging from Rs. 18 in the case of employees getting wages not exceeding Rs. 20 per mensem and Rs. 24 in the case of employees getting wages exceeding Rs. 60.

APPENDIX VI(A)

Agricultural Wages in Select Centres

CARPENTER (Working hours 8)

Centres	January	February	March	April	May	June	July	August	September	October	November	December
					1959							
Panur	.00	4.00	4.00	4.00	4.00	4.00	3.43	3.43	3.43	3.43	3.43	3.43
Thrikakaripur	3.00	3.00	3.00	3.00	3.00	2.75	2.75	2.75	2.75	2.62	2.87	2.87
					1960							
Panur	3.43	3.71	3.71	3.50	3.50	3.50	3.50	3.50	3.50	3.50	3.50	3.50
Thrikakaripur	3.12	3.12	3.37	3.12	3.12	3.12	3.75	3.50	3.50	3.25	3.50	3.50
					1961							
Panur	3.50	3.50	3.29	3.29	3.29	3.29	3.29	3.29	3.29	3.29	3.29	3.29
Thrikakaripur	3.75	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00
					1962							
Panur	3.29	3.29	3.29	3.29	3.29	3.29	3.29	3.29	3.29	3.29	3.29	3.29
Thrikakaripur	4.00	4.00	4.00	4.00	4.00	4.50	4.50	4.50	4.50	4.50	4.50	4.50
					1963							
Panur	3.29	3.29	3.29	3.29	3.29	3.29	3.76	3.76	3.76	3.76	3.76	3.76
Thrikakaripur	4.50	4.50	4.50	4.50	4.50	4.50	4.50	4.50	4.50	4.50	4.50	4.50

APPENDIX VI (B)

Agricultural Wages in Select Centres

BLACKSMITH (Working hours 8)

Centre	*January*	*February*	*March*	*April*	*May*	*June*	*July*	*August*	*September*	*October*	*November*	*December*
					1959							
Panur	2.86	2.86	2.86	2.86	2.86	2.86	2.86	2.86	2.86	2.86	2.86	2.86
					1960							
Panur	2.86	2.86	2.86	2.86	2.86	2.86	2.86	2.86	2.86	3.50	3.50	3.50
					1961							
Panur	3.50	3.50	3.00	3.00	3.00	3.00	3.00	3.00	3.00	3.00	3.00	3.00
					1962							
Panur	3.00	3.00	3.00	3.00	3.00	3.00	3.00	3.00	3.60	3.00	3.00	3.00
					1963							
Panur	3.00	3.00	3.00	3.00	3.00	3.00	3.50	3.50	3.50	3.50	3.50	3.50

APPENDIX VI (C)

Agricultural Wages in Select Centres

MASON (Working hours 8)

Centres	January	February	March	April	May	June	July	August	September	October	November	December
					1959							
Panur	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00
Thrikakaripur	3.00	3.00	3.00	3.00	3.00	2.75	2.75	2.75	2.75	2.62	2.87	2.87
					1960							
Panur	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	3.50	3.50	3.50
Thrikakaripur	3.12	3.12	3.37	3.12	3.12	3.12	3.25	3.50	3.50	3.25	3.50	3.50
					1961							
Panur	3.75	3.75	3.29	3.29	3.29	3.29	3.29	3.29	3.29	3.29	3.29	3.29
Thrikakaripur	3.75	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00
					1962							
Panur	3.29	3.29	3.29	3.29	3.29	3.29	3.29	3.29	3.29	3.29	3.29	3.29
Thrikakaripur	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00
					1963							
Panur	3.29	3.29	3.29	3.29	3.29	3.29	3.76	3.76	3.76	3.76	3.76	3.76
Thrikakaripur	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00

APPENDIX VI (D)

Agricultural Wages in Select Centres

Field Labour (men) (Working hours 8)

Centre	January	February	March	April	May	June	July	August	September	October	November	December
					1959							
Panur	2.74	2.74	2.74	2.74	3.00	3.00	3.00	3.00	3.00	3.00	3.00	3.00
Thrikakaripur	1.83	1.83	2.00	2.00	2.00	2.16	2.16	2.16	2.16	2.16	2.10	2.10
					1960							
Panur	3.00	3.00	3.00	2.40	2.40	2.40	2.40	2.40	2.40	2.50	2.50	2.59
Thrikakaripur	2.10	2.30	2.25	2.50	2.50	2.50	2.38	2.37	3.00	2.37	2.62	2.74
					1961							
Panur	2.59	2.59	2.19	2.19	2.40	2.40	2.40	2.40	2.40	2.40	2.59	2.59
Thrikakaripur	2.74	2.68	2.50	2.74	2.74	2.74	2.74	3.00	3.00	3.00	3.24	3.24
					1962							
Panur	2.59	2.59	2.59	2.59	2.59	2.59	2.59	2.59	2.59	2.59	2.59	2.59
Thrikakaripur	3.24	3.24	3.24	3.24	3.24	3.24	3.24	3.24	3.24	3.24	3.24	3.24
					1963							
Panur	2.59	2.59	2.59	2.59	2.59	2.59	2.59	2.59	2.59	2.59	2.59	2.59
Thrikakaripur	3.34	3.34	3.24	3.24	3.24	3.24	3.24	3.24	3.24	3.24	3.24	3.24

APPENDIX VI (B)

Agricultural Wages in Select Centres

FIELD LABOUR (WOMEN) (Working hours 8)

Centres	*January*	*February*	*March*	*April*	*May*	*June*	*July*	*August*	*September*	*October*	*November*	*December*
					1959							
Panur	0.74	0.74	0.74	0.87	1.00	1.00	2.24	1.24	1.24	1.24	1.24	1.24
Thrikakaripur	0.87	0.87	1.00	1.00	1.00	1.12	1.00	1.00	1.00	1.00	0.87	0.87
					1960							
Panur	1.24	1.24	1.24	1.24	1.24	1.24	1.24	1.24	1.24	0.94	0.94	1.50
Thrikakaripur	0.87	0.87	1.24	1.24	1.50	1.00	1 50	1.50	1.50	1.38	1.38	1.38
					1961							
Panur	1.50	1.50	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.39	1.39
Thrikakaripur	1.38	1.38	1.38	1.62	1.62	1.66	1.66	2.00	2.00	1.20	1.24	1.24
					1962							
Panur	1.39	1.39	1.39	1.39	1.39	1.39	1.39	1.39	1.39	1.39	1.39	1.39
Thrikakaripur	1.24	1.24	1.24	1.24	1.50	1.50	1.50	1.50	1.50	1.50	1.50	1.50
					1963							
Panur	1.16	1.16	1.16	1.16	1.16	1.16	1.16	1.16	1.16	1.16	1.16	1.16
Thrikarkaipur	1.50	1.50	1.50	1.50	1.50	1.50	1.50	1 50	1.60	1.50	1.50	1.50

APPENDIX VI (F)

Agricultural Wages in Select Centres

Field Labour (Children) (Working hours 8)

Centre	*January*	*February*	*March*	*April*	*May*	*June*	*July*	*August*	*September*	*October*	*November*	*December*
					1959							
Panur	..	..	..	..	..	..	..	...	..	..	..	..
Thrikakaripur	0.83	0.83	0.83	0.83	0.83	0.83	0.83	0.83	0.83	0.83	0.83	0.83
					1960							
Panur	..	..	..	..	..	..	..	..	—	..	..	..
Thrikakaripur	..	..	..	..	..	..	0.62	0.62	—	..	..	—

APPENDIX VI (G)

Agricultural Wages in Select Centres

OTHER AGRICULTURAL LABOUR (MEN) (Working hours 8)

Centres	*January*	*February*	*March*	*April*	*May*	*June*	*July*	*August*	*September*	*October*	*November*	*December*
					1959							
Panur	2.67	2.67	2.67	2.67	2.67	2.67	2.67	2.67	2.67	2.67	2.67	2.67
Thrikakaripur	1.83	1.83	2.00	2 00	2.00	2.16	2.16	2.16	2.16	2.16	2.10	2.10
					1960							
Panur	2.67	2.67	2.67	2.28	2.28	2.28	2.28	2.28	2.28	2.19	2.19	2.19
Thrikakaripur	2.09	2.30	2 25	2.25	2.50	2.25	2.38	2 38	3.00	2.38	2.62	2.74
					1961							
Panur	2.19	2.19	2.19	2.19	2.40	2.40	2.40	2.40	2.40	2.40	2.59	2.59
Thrikakaripu	2.74	2.62	2.50	2 74	2.74	2.74	2.74	3.00	3.00	3.00	3.24	3.24
					1962							
Panur	2.59	2.59	2.59	2.59	2.59	..	2.59	2.59	2.59	2.59	2.59	..
Thrikakaripur	3.24	3.24	3.24	3.24	3.24	3.24	3.24	3.24	3.24	3.24	3.24	3.24
					1963							
Panur	..	..	2.59	2.59	2.59	2.59	2.59	2.59	2.59	2.59	2.59	2.59
Thrikakaripur	3.24	3.24	3.24	3.24	3.24	3.24	3.24	3.24	3.24	3.24	3.24	3.24

APPENDIX (VI) (H)

Agricultural Wages in Select Centres

Other Agricultural Labour (Women) (Working hours 8)

Centres	*January*	*February*	*March*	*April*	*May*	*June*	*July*	*August*	*September*	*October*	*November*	*December*
					1959							
Panur	1.13	1.13	1.13	1.13	1.14	1 14	1.14	1.00	1.00	1.00	1.00	1.00
Thrikkaripur	0.57	0.57	1.00	1.00	1 00	1 12	1.00	1.00	1.00	1.00	0.99	0.99
					1960							
Panur	1.14	1.14	1.14	1.33	1.33	1.33	1.33	1.33	1.33	1.08	1.08	1.38
Thrikkaripur	0.99	0.99	1.24	1.24	1.50	1.24	1.50	1.50	1.50	1.38	1.38	1.38
					1961							
Panur	..25	1.25	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.39	1.39
Thrikkaripur	1.38	1.38	1.38	1 62	1.62	1.62	1.76	2.00	2.00	1.20	1.24	1.24
					1962							
Panur	1.39	1.39	1.39	1.39	1.39	..	1.39	1.39	1.39	1.39	1.39	..
Thrikkaripur	1.24	1.24	1.24	1.50	1 24	1.50	1.50	1.50	1.50	1.50	1.50	1.50
					1963							
Panur	..	..	1.39	1.39	1.39	1.39	1.39	1.39	1.39	1.39	1.39	1.39
Thrikkaripur	1.50	1.50	1.50	1.50	1.50	1.50	1.50	1.50	1.50	1.50	1.50	1.50

APPENDIX VII

Statement of Blocks started in the Cannanore District showing area and population etc.

Taluk	Name of Block	Headquarters	Present status	Year of starting	Area in sq. miles	Population	No. of villages/ Panchayats: Panchayats	No. of villages/ Panchayats: Villages
Tellicherry	Kuthuparamba	Kuthuparamba	Post stage	2-10-1953	307.32	2,81,809	20	31
Tellicherry	Tellicherry	Eranholi	Stage II	1-4-1955	42.87	1,33,612	8	12
Cannanore	Edakkad	Edakkad	..	2-10-1957	51.09	1,20,048	8	12
N. Wynad	Manantoddy	Manantoddy	Stage I	30-1-1961	288.43	89,679	7	11
Taliparamba	Irikkur	Irikkur	Stage II	1-4-1957	166.84	1,02,990	-	14
Taliparamba / Cannanore	Payyaunnr	Payyaunur	do.	2-10-1953	197.99	1,68,061	12	19
Taliparamba & Cannanore	Taliparamba	Taliparamba	do.	2-10-1954	229.78	1,80,394	12	19
Hosdurg	Nileshwar	Nileshwar	do.	2-10-1955	161.20	1,12,528	8	13
Hosdurg	Kanhangad	Kanhangad	Stage I	1-5-1963	220.15	1,28,566	9	13
Kasaragod	Kasaragod	Kasaragod	do.	1-4-1962	165.31	1,30,031	7	14
Kasaragod	Manjeshwar	Manjeshwar	Stage II	2-10-1953	196.57	1,40,921	12	23
Cannanore	Cannanore	Cannanore	Stage I	18-6-1963	18.28	86,248	5	5

APPENDIX VIII

Physical Achievements of the Kuthuparamba N.E.S. Block

Ist Stage period 1-4-1955 *to* 31-8-1958

I. Agriculture

1	Compost pits dug		
2	Compost manure produced	3100	tons
3	Chemical fertiliser distributed	245	tons
4	Improved paddy seeds distributed	2840	para
5	Area under Jap demonstration	5620	acres
6	Fertiliser demonstration conducted	168	
7	Pesticides and insecticides distributed	12 1/2	tons
8	Fungicides distributed	1	ton
9	Green manure seeds distributed	5 1/2	tons
10	Glyricidia	12880	
11	Glyricidia seedlings	90000	
12	Glyricidia seeds	28	lbs
13	Cashew nuts distributed	100	lbs
14	No. of coconut nursery started	1	
15	Pepper rooted cuttings distributed	5000	
16	No. of coconut seedlings distributed	12480	
17	Vegetable cultivation raised	546	acres
18	Model vegetable cultivation started	80	
19	No. of gramashayaka camps conducted	6	
20	No. of ryots trained	302	
21	Farmers, clubs organised	18	
22	Group discussions conducted	185	
23	Area reclaimed	460	acres
24	Soil conservation scheme taken up	1255	acres

Animal Husbandry

1	Veterinary dispensary started	1	
2	Veterinary First aid centres started	3	
3	No. of cattle inoculated against contagious disease	3480	
4	No. of cattle treated against ordinary diseases	3905	
5	No. of castration conducted	709	
6	Quantity of mineral mixture supplied	362	lbs.
7	Improved birds supplied	270	
8	No. of hatching eggs supplied	1925	
9	Birds inoculated	175	
10	No. of Artificial Insemination Centres	1	
11	No. of Talapia fingerlings distributed	5600	

II. Co-operation

1	No. of new members admitted into multipurpose societies	3200
2	Amount of shares collected	Rs. 26043
3	No. of new members admitted into the Rural and urban banks	450
4	Amount of share capital collected	Rs. 6675
5	No. of new members admitted in the other co-operatives	145
6	Amount of shares collected in item (5)	725
7	Amount of loan sanctioned by all the co-operatives	Rs. 1088456
8	Godown constructed by co-operation	1
9	Weaver's societies started	2
10	Milk co-operatives started	1
11	Palm Jaggery producers co-operative societies	2
12	Students co-operative stores started	3
13	House construction co-operatives started	1
14	No. of members admitted in (9 to 13)	457
15	Amount of shares collected (9 to 13)	Rs. 5463
16	Viswakarma artisans co-operatives started	1
17	No. of members admitted in (16)	36
18	Amount of shares collected (in 16)	Rs. 740

III. Education

1	Amount of Government grant for the construction of School buildings during the 1st stage for 37 schools including 2 High Schools	Rs. 56840
2	Furniture grant given for 41 schools	Rs. 8766
3	No. of new High Schools opened	2
4	No. of Primary Schools opened	20
5	No. of Primary Schools upgraded	14

Social Education

1	Government grant for the construction of 24 reading rooms and recreation centres	Rs. 7779
2	Amount of Government grant for the purchase of Books to the 30 libraries	Rs. 4800
3	Amount of Government grant for the construction of 3 community Hall	Rs. 3000
4	Children's parks constructed	20
5	Radio sets installed in social Education centres	2
6	No. of Public meetings held	520
7	Charka classes organised	278
8	Cultural programmes organised	115
9	Folk dances organised	168
10	Other cultural programmes organised	276
11	Film shows conducted	86
12	No. of audience participated	52850
13	No. of Kalasamithies organised	8

14	No. of reading rooms opened	33
15	Libraries opened	37
16	Rural organisation started	22
17	Youth organisation started	12
18	Social Service leagues started	22
19	Hygenic campaign conducted	218
20	Sramadans conducted	172

Womens' & Children's Activities

21	Mahila samajam started	4
22	Mahilasamajam Building constructed	4
23	Block level camp conducted	1
24	Block level seminar conducted	1
25	Gramasahayaks' camps conducted	6
26	Ryots participated	302
27	Farmers' clubs organised	18

IV. Khadi & Cottage Industries

1	Spinning classes conducted	98
2	Kisan Charka distributed	1485
3	No. of hanks purchased	109134
4	Spinning competition conducted	26
5	Cycle parts manufacturing training centres	1
6	No. of persons trained	8
7	No. of bee-hives supplied at subsidised rates	120

V. Communication

1	No. of new roads formed	69
2	Length of the road	122 miles
3	Culverts constructed	148
4	Bridges constructed	5

VI. Health and Rural Sanitation.

1	No. of new wells constructed	15
2	Drainage in street lines constructed	3
3	Touring septic tank latrine constructed	1
4	No. of urinals in towns constructed	2
5	No. of urinals constructed in Schools	10
6	W.S.S. slabs distributed	80
7	Trench latrines constructed	504
8	Sockage pits constructed	116
9	Wells constructed for scheduled castes and tribes	4
10	Hygenic campaign conducted through social service leagues	218
11	Disinfection conducted	305
12	Mass vaccination conducted	4215 persons
13	Primary Health Centres started	1
14	Buildings for M C.H. Centres constructed	2

VII. Small Scale Industries

1	Amount of loan distributed under the schemes	Rs. 61070
2	No. of ryots benefited	321

VIII. Agricultural Loans

1	Loan disbursed under the schemes	Rs. 170000
2	No. of ryots benefitted	1071

IX. Rural Housing Scheme

1	Amount of loans disbursed under the scheme	Rs. 78471
2	No. of persons benefitted	168

X. Peoples Participation

1	Amount of peoples contribution realised in kind and cash	Rs. 19,83,316

XI. Expenditure

1	Agricultural and Animal Husbandry	Rs.	39,314.23
2	Health and Sanitation	..	63,599.78
3	Education	..	1,00,610.65
4	Social Education	..	48,137.75
5	Cottage Industries	..	24,382.40
6	Communication	..	89,898.23
7	Village Industries (Loans)	..	61,070.00
8	Rural Housing scheme (Loans)	..	1,03,471.00
9	Agricultural Loans	..	1,70.00——

APPENDIX VIII—(*Contd.*)

(*Stage II period* 1-9-1958—31-8-1963)

. **Agriculture**

1	Compost pits dug	2988	Nos.
2	Compost pits refilled	102	nos.
3	Quantity of compost produced	2009	tons
4	Chemical fertilisers distributed	19364	,,
5	Insecticides and fungicides supplied	713	,,
6	Insecticides and fungicides supplied	44790	(CC)
7	Plants sprayed: coconut	320337	nos.
	Paddy	1078	acres
8	Improved seeds distributed	1268	qtls.
9	Green manure seeds distributed	6315	kg.
10	Green manure cuttings	292814	nos.
11	Area under green manure plants	6	acres
12	Seedlings distributed: Coconut	46067	nos.
	Arecanut	158328	nos.
	Mango	3075	,,
	Others	142825	,,

13	Fertiliser demonstration held	350	
14	Cultural demonstration	278	
15	Holding taken up for demonstrations	290	
16	Area under Jap method of paddy cultivation	3011	acres
17	Area under vegetable cultivation	2725	acres
18	Quantity of vegetable seeds distributed	20	
19	Improved implements distributed	191	
20	Young farmers clubs organised	22	
21	Crop competition held	88	
22	Persons participated	324	
23	Kitchen garden raised	63	

II. Animal Husbandry

24	Breading centres: Artificial	2	
25	Pedigree bulls supplied	1	
26	Murrah buffaloes supplied	1	
27	Bucks "	14	
28	Insemination conducted: Natural	2225	
29	Artificial	464	
30	Veterinary dispensaries opened	1	
31	Cases registered	5153	
32	Stockmen centres opened	1	
33	Bulls castrated	1519	
34	Cases registered	1728	
35	Animals inoculated	6071	
36	Poultry centres opened	17	
37	Improved birds supplied	1534	
38	Hatching eggs supplied	1403	
39	Poultry treated	675	
40	Fisheries fingerings supplied	1360	
41	Cattle shows conducted	5	
42	Mineral mixtures supplied	1303	qtls.
43	Area under fodder cultivation	13.25	acres
44	Seeds distributed for fodder cultivation	6600	cuttings
45	Cattle sheds (Improved) constructed	55	

III. Irrigation

1	Pumpsets supplied	9

IV. Health and Sanitation

1	Surface wells coutructed	19
2	Surface wells renovated	15
3	Rural Latrines constructed	452
4	W.H.O. Model constructed	286
5	Drains constructed	212
6	Smoke less choolas constructed	1
7	Village lones paved	26

8	Urinals constructed	84	
9	Primary Health Centres	2	
10	Family Planning advising clinic	2	

V. Education

1	Aid given to existing schools	103	

VI. Social Education

1	Community centres opened	14	
2	Sports clubs organised	16	
3	Adult litracy centres opened	11	
4	Adults Benefitted	86	
5	New libraries & reading rooms opened	18	
6	Books supplied to libraries	2401	
7	Entertainments to libraries	826	
8	Cultural clubs/Farmer's clubs/ Youth clubs organised	105	
9	No. of members	2367	
10	No. of meetings held	1015	
11	Womens clubs organised	11	
12	No. of members	906	
13	No. of meetings held	1171	
14	Nurseries functioning	3	
15	No. of children attending	62	
16	Gramasahayak camps held	36	
17	Gramasahayaks trained	1380	
18	B.S.S. camps held	4	
19	No. of people attended	75	
20	Public meetings organised	1185	
21	Strength of audience	293110	
22	Cultural/Film shows organised	248	
23	No. of people attended	214314	
24	Radio Rural forums opened	10	
25	Cleaning campaigns held	25	

VII. Communication

1	Pucca roads opened	3.2	km.
2	Katcha roads constructed	37.8	km.
3	Katcha roads improved	26	km.
4	Culverts constructed	77	nos.
5	Foot Bridges constructed	3	

VIII. Rural Arts, Crafts and Industries

1	Production centres/trade schools	3	
2	Crafts adopted for training	3	
3	Students trained	18	
4	Bee hives supplied	1041	

5	Ambar charka introduced	6
6	Bricks Kilns started	1
7	Bricks manufactured	10000
8	Grants issued to industrial co-operative societies	9192
9	Loans issued to Industrial co-operative	12450

IX. Panchayats

1	No. of communication works taken up by Panchayats	119
2	Total cost of the works above Rs. 1000	40080
3	Installation of Radio in Panchayats	12
4	No. of camps held	4
5	No. of persons trained	200

X. Co-operation

1	Multipurpose societies organised	40
2	Industrial societies	3
3	Farming societies	3
4	Members admitted in the societies	48027
5	Share capital collected (Rs. '000)	272.93

XI. Loans

1	Ryots benifitted	2433
2	Amount issued	Rs. 111,211

XII. Peoples Participation

1	Amount of peoples contribution realised in cash and kind	Rs. 171691

XIII. Expenditure

1	Block headquarters	Rs.	70004.49
2	Agricultural and Animal Husbandry	..	153681.44
3	Irrigation	.	56537.26
4	Health & Rural Sanitation	..	55636.57
5	Education	..	8061.41
6	Social Education	..	26463.71
7	Communication	..	33751.66
8	Rural Arts, crafts and Industries	.	78616.81
	Total	..	4,82753.35

CHAPTER X

GENERAL ADMINISTRATION

The Cannanore District is divided both on geographical and functional basis for purposes of general administration. Geographically, it is divided into two Revenue Divisions, six Taluks, 15 Firkas and 188 Villages. Functionally, the District administration is channelled through various Departments of the State Government each of which has one or more offices of its own at the district level.

The role and functions of the District Collector

The District Collector is the head of the District administration and as such he occupies a key place in the administrative set-up of the District. He is referred to as the king-pin of the administration or the pivot around which the administration revolves, or the eyes and ears of Government or the *'Ma-Baap'* of the District. From whichever angle one may look at this office, the fact remains that it is today of paramount significance in the administration of the country. The Government have recognised the Collector as their chief representative in the District and other Officers as his technical assistants. As the accredited agent of the Government the Collector is the "nerve centre" of all Government activities in the District. He supervises, directs and co-ordinates the activities of the various departments with particular reference to the planned development of the District. The authority of the District Collector is derived from different statutes, executive orders and other ancillary powers. He also enjoys all the residuary functions in the District. Whenever the Government require any particular activity to be carried out in the District, they look up to the Collector for help, especially if what is proposed to be done is not specifically ear-marked as the function of any Department. Apart from all these, the Collector's authority is based on historical factors, conventions and traditions. As the officer responsible for land revenue collection which is perhaps the basic function of any Government known to history, the Revenue Collector had gained over the centuries considerable prestige and importance. During the British period in addition to collection of revenue he was in sole charge of the maintenance of law and order. This made him a key functionary of Government having wide powers and large responsibilities. The transition from British rule to independence did not involve any diminution in the authority and importance of the Collector. On the other hand, his functions have increased in

variety and importance. With the advent of economic planning the Government have begun to rely more and more on the District Collector for the effective co-ordination and implementation of plan schemes.

The functions of the District Collector may be classified into seven important groups, viz., (1) Revenue (2) Law and Order (3) Elections (4) Development (5) Relation with local bodies (6) Welfare activities and (7) Miscellaneous functions such as food production drive etc. The more important of the functions falling under each group are described below:—

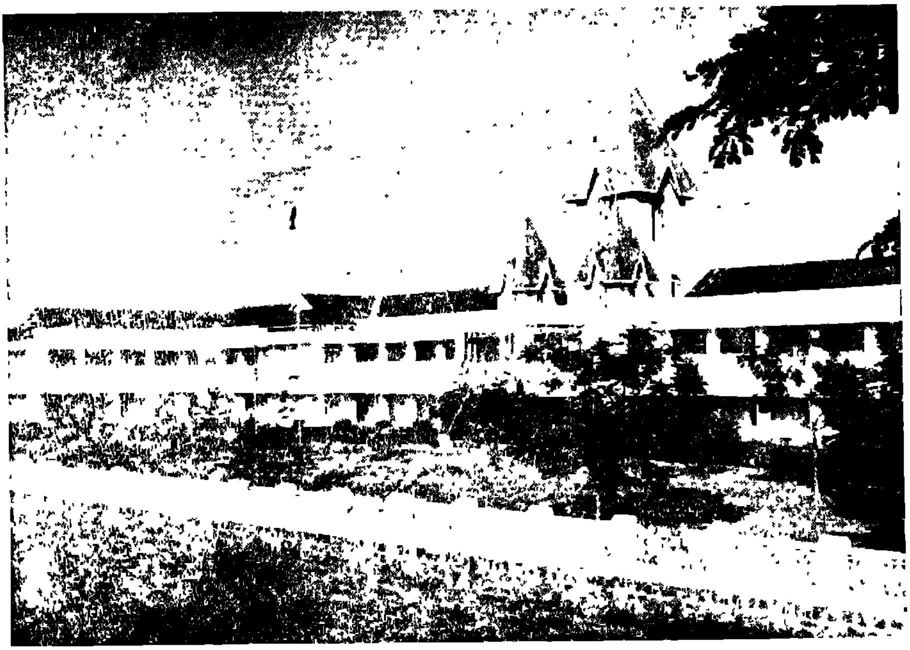
Revenue Functions

The Collector is the head of the Land Revenue Department in the District. The major revenue duties include general supervision and control of revenue collection, maintenance of land records and the staff of the Revenue Department. This involves promotions, transfers, demotions, punishments etc., of the subordinte officers according to the rules framed by the Government, guiding and controlling the work in the Collectorate and subordinate offices through frequent inspections and discussions and supervisions over the collection of revenue, submission of periodical returns to the Board of Revenue and the Government and also hearing of appeals against decisions of the subordinate officers. In this category may also be included the civil supply functions in connection with food grains, sugar, cement and other essential commodities.

In the exercise of his functions the Collector comes into contact with other Departments. This is particularly seen in regard to land acquisition and revenue recovery proceedings The functions of the Collector in regard to taking possession of the required land and handing it over to the requisitioning departments have been specified in the Kerala Land Acquisition Act (1961). The Revenue Recovery Act lays down clear responsibilities for the Collector and his subordinates. In the discharge of these, he comes into contact also with the Departments of the Government of India.

The District Collector is also responsible for safeguarding Government lands and he is given specific functions and powers under the Kerala Land Conservancy Act (1957). Under the Act the Collector is to take action against encroachers. But in actual practice the Collector's powers have been delegated to the Tahsildars for all actions except hearing appeals. The Collector is to hear appeals against the orders of the Tahsildars.

Mention may be made of the powers under the Kerala Stamp Act (1959) also. The Collector has powers in respect of adjudication of stamps, impounding of documents, refund of stamps and offences under the Kerala Stamp Act.



Civil Lines, Cannanore

Designation of Officer	*Number*	*Headquarters or Division*
Revenue Divisional Officers	2	Headquarters at Tellicherry and Kasaragod
Tahsildars	6	Headquarters at Manantoddy, Tellicherry, Cannanore, Taliparamba, Hosdurg and Kasaragod
Special Tahsildars	3	Headquarters at Tellicherry and Cannanore
Deputy Tahsildars	6	Headquarters at Manantoddy, Tellicherry, Cannanore, Taliparamba, Hosdurg and Kasaragod
Special Deputy Tahsildars	16	9 in Tellicherry Division and 7 in Kasargde Division.
Firka Revenue Inspectors	15	7 in Tellicherry Division and 8 in Kasaragode Division
Village Officers	188	87 in Tellicherry Division and 101 in Kasaragod Division.
Village Assistants	209	93 in Tellicherry Division and 116 in Kasaragode Division.
Village Man	397	180 in Tellicherry Division and 217 in Kasaragod Division

The staff pattern of the Collector's Office is indicated below:—

1	Personal Assistant to the Collector and Additional District - Magistrate (Gazetted).		
2	Huzur Sheristadar (Gazetted) Section Head		
3	Survey Superintendent (Gazetted) Section Head		
4	Huzur Head Clerk		do.
5	Additional Huzur Head Clerk		do.
6	Fair Copy Superintendent		do.
7	Magisterial Head Clerk		do.
8	Record Keeper		do.
9	U.D. Clerks	20	
10	L.D. Clerks	29	
11	Stenographers	2	(one for the Collector & one for the Additional District Magistrate).
12	Typists	7	
13	Attenders	2	
14	Peons	14	
15	Jeep Driver	1	
16	Watchman	2	
17	Mesalchi	1	
18	Sergeant	1	
19	Chowkidars	2	
20	Gardener	1	
21	Scavenger	1	

The staff of the Collectorate is divided into 7 sections. For each section, there is a section Head. The Huzur Sheristadar is the Chief Ministerial Head of the Office. The Additional District Magistrate is the Head of the Office. All the Revenue Officials in the District are under the control of the Collector.

Law and Order

The Collector is primarily responsible for the maintenance of law and order in the District. In order to enable him to discharge his duty in this regard the police force in the District is placed under his general control and direction. By virtue of his office the Collector enjoys the powers of the District Magistrate and is designated Additional District Magistrate. But with the separation of the judiciary from the executive he enjoys only such of the powers of the District Magistrate as are of an executive nature. The Superintendent of Police to assist the Collector in this respect. The Collector has also the authority to investigate into allegations against the police officials of the District.

In the discharge of his duties in regard to Law and Order the Collector is assisted by his Personal Assistant who is also an Additional District Magistrate. The two Revenue Divisional Officers are also Executive First Class Magistrates and the Tahsildars are Executive Second Class Magistrates. These functions also involve certain powers under the Arms Act and powers regarding the issue of passports and the conduct of confidential enquiries.

The Collector has some powers in regard to the law officers in the District. The appointmens of Government Pleaders and Public Prosecutors and Additional Government Pleaders and Public Prosecutors are made by the Government on the recommendation of the Collector in consultation with the District Judge. The payment of fees to Government Pleaders and Public Prosecutors and Additional Government Pleaders and Public Prosecutors is sanctioned by him. Their travelling allowance bills are also passed for payment by the Collector. It may be noted in this connection that there are three Government Pleaders and Public Prosecutors in this District—one Government Pleader and Public Prosecutor and two Additional Government Pleader and Public Prosecutors. While the Government Pleader and Public Prosecutor and one Additional Government Pleader and Public Prosecutor have their headquarters at Tellicherry the other Additional Government Pleader and Additional Public Prosecutor has his headquarters at Kasaragod.

The posts of Assistant Public Prosecutors are outside the purview of the Public Service Commission. Appointments to the posts of A.P.Ps Grade II are made by direct recruitment on a District-wise basis. As and when a regular vacancy in the category of A.P.Ps. Grade II arises the Collector will notify the vacancy and invite applications from Advocates possessing

prescribed qualifications. The Collector will then prepare a panel of names in consultation with the Superintendent of Police and the District Judge and forward the same to the Government. The Government are the final authority to make appointments to the posts of Assistant Public Prosecutors in Grade II. But the Collector can make temporary appointments of Assistant Public Prosecutors (Grade II) in vacancies caused by the grant of leave to or by reason of death or resignation of an officer for a period not exceeding 3 months. Appointments to the posts of Assistant Public Prosecutors Grade I are made by the Government by promotion from among Assistant Public Posecutors Grade II. The Assistant Public Prosecutors are under the administrative and disciplinary control of the District Collector, though the Superintendent of Police has a general supervisory control over them. It may be noted that there are four Assistant Prosecutors in this District (one Grade I and three Grade II) with headquarters at Tellicherry, Cannanore, Kuthuparamba and Hosdurg.

Elections

In any democracy the way the elections are held is of great importance. The Collector is the Election Officer at the District level. In this capacity he is responsible to see that the elections are held in a free and fair manner in his District. He is in over-all charge of all items of work connected with the elections. The Collector has statutory, administrative and executive powers in this connection. He is the Returning Officer of the Parliamentary Constituencies. The Tahsildars are Electoral Registration Officers and revising authorities. The Collector is responsible for the supply, storage, movement, distribution and accounting of all items of election materials and equipment. He has to supervise all arrangements with regard to the conduct of the elections. He has also to arrange for proper *bandobust* and security during the period of polling and counting of votes at each centre.

Development

With the advent of planning, the Collector has a variety of functions connected with it. The District Officers of the concerned departments are treated as his Technical Assistants. The Collector has the power to require the presence of any District officer or any other Government officer in the District to assist him at any conference or at functions and to call for reports from them. In case of difference of opinion between the Collector and the District Officer in regard to non-technical matters, the District officer shall carry out the directions of the Collector and then report the matter to his Head of the Department, if he considers it necessary. The tour programmes of the District officers are to be sent to the District Collector in advance. Moreover, the Heads of Departments while on tour in the District are also to meet the Collector and discuss with

him outstanding matters connected with their Departments. To facilitate such meetings, the Heads of Departments are expected to send copies of their tour programmes to the District Collector for advance information. The confidential reports of the District officers also pass through the Collector who can record his own remarks about the officer concerned and this forms an effective weapon in the hands of the Collector to make his authority felt.

The Collector is the Chairman of the District Development Council. The officers of all Departments concerned with Planning and Development are bound to give the District Collector information regarding the intimation and progress of schemes and also to give him all the facilities to inspect the works in progress. The Collector as the Chairman of the District Development Council may request any Head of the Department to be present at the meetings of the District Development Council The Head of the Department concerned is supposed to attend such meetings unless he has other pressing engagments. In such cases the Head of the Department will inform the Collector of the position in advance and attend the next meeting of the Council

The Collector is the Co-ordinator par excellence of all Government activities in the District. In all developmental and planned activities co-ordination is of great importance and the Collector imparts this vital element into the Governmental activity in the District. The most important field in this respect is agriculture The Collector is responsible for augmenting the agricultural production of the District. The District agricultural Officer and the Additional District Agricultural Officer have been declared Personal Assistants to the Collector. They are even expected to submit important files to the Collector for orders. There are Community Development Blocks, twelve in number in the District. They have Agricultural Extension Officers whose most important function is development of agriculture. The Collector is expected to control and guide all these activities and implement all the programes satisfactorily.

Relation with local bodies

In Kerala the legislation regarding Panchayat Raj has not been passed, though the draft Bill has been published. The Collector has however certain statutory functions under the Municipalities Act (1960) and the Kerala Panchayats Act (1960). These functions are given below:—According to Secton 43 of the Kerala Municipalities Act, the Collector, if authorised by the Government, may exercise the following powers. (1) To enter on and inspect, or cause to be entered on and inspected, any immovable property or any work in progress under the control of any Municipal authority. (2)

To call for any document in the possession or under the control of any Council or Commissioner. (3) To require any Council or Commissioner to furnish any return, plan, estimate, statement, account or statistics, or any information or report on any Municipal matter. (4) To record in writing, for the consideration of the Council or Commissioner, any observations he may think proper in regard to its or his proceedings or duties.

Section 44 of the Act empowers the Collector to call upon the Commissioner to explain his failure to carry out any resolution of the Council and to send a report to the Government together with the explanation, if any, of the Commissioner, marking a copy of his report to the Council.

The Collector is also authorised under Section 45 (2) of the Act. to suspend any resolution, order, licence, permission or Act passed, granted or done by the Council if in his opinion immediate action is necessary on any of the grounds referred to in Section 45 (1) (e)

Under Section 46 of the Act, the Collector may, in case of emergency, direct or provide for the execution of any work, or the doing of any act which the Council or the Commissioner is empowered to execute or to do, and the immediate execution or the doing of which is in his opinion. necessary for the safety of the public, and may direct that the expense of executing such work or doing such act incurred as the emergency may require shall be paid from the Municipal Fund. (If such expense exceeds Rs. 500 the previous sanction of the Government has to be obtained).

Under Section 17 (2) of the Kerala Panchayats Act if any question arises either before or after an election or nomination as to whether any person is or is not disqualified for becoming a member of a Panchayat under section 17 (1) of the Panchayats Act, the matter will be referred to the Collector for his decision. According to Section 75 of the Panchayats Act, the Collector has to prescribe certain conditions under which an Executive authority of a Panchayat can, subject to such rules as may be prescribed, require the Village Officer having jurisdicton over the Panchayat area or any part thereof to collect any tax, cess or surcharge or fee due to the Panchayat.

Again Under Section 91 of the Panchayats Act prior sanction of the Collector is necessary for providing any stand or halting place for motor vehicles.

Welfare Activities

The welfare activities of the Government are increasing day by day, and this has added considerably to the responsibilities of the Collector. The welfare functions or *'Ma-Baap'* functions, as they may be called, relate to the administration of Old Age

Pensions, assistance to T. B. patients, assistance to destitute widows, relief measures in times of emergencies like famine, floods, epidemics etc. The following powers are exercised by the Collector in this regard:—

Nature of power	Extent
1. To sanction Old Age Pension	Upto Rs. 15 in each case.
2. To sanction grant under "Famine Relief" to victims of natural calamities	Upto Rs. 2,500.
3. To sanction grants under "discretionary grants"	Not exceeding Rs. 50 per mensem in extraordinary case subject to annual expenditure of Rs. 2,000.
4. To sanction financial assistance to agriculturists for loss of crops on account of natural calamities	No limit.
5. To sanction loans for housing scheme	Upto Rs. 20,000
6. To sanction financial assistance to indigent T. B. patients	At Rs. 30 per mensem upto a maximum of 6 months.
7. To sanction discretionary grant to the families affected by natural calamities	Upto Rs. 50.
8. To sanction grant-in-aid to physically disabled and handicapped destitute	Rs. 15 per mensem.
9 To sanction pension to destitute widows	Upto Rs. 20 per mensem.

The Collector is also responsible for the welfare activities carried out through the N.E.S. Blocks. In this connection he has been empowered to discharge the following functions:— (1) To sanction individual 'Schemes' within the approved programme, the cost of which does not exceed Rs. one lakh and which does not involve appointment of staff borne on regular establishment. (2) To accord administrative approval and to sanction expenditure within the approved programme for individual items of 'work' upto a limit of Rs. one lakh according to the general procedure outlined by the Government. (3) To sanction loans within the approved programme upto Rs. 10,000 in each case, and loans under the Land Improvement Loans Act and Agricultural Loans Act upto Rs. 5,000 in each case.

Miscellaneous Functions

The Collector is the Chairman of the Regional Transport Authority which is a statutory body exercising statutory functions. In this capacity he exercises many of the powers under the Motor Vehicles Act. The District Information Officer functions according to the instructions and guidance given by the Collector. The Collector is also a member of the District Recruitment Board of which a member of the Public Service Commission is the Chairman, and he is thus associated with the process of selection of candidates for appointments to

certain categories of posts under Government. The Collector is also made responsible for the National Small Savings collection and the collections to the State Loans and the National Defence Fund. During the period of the Emergency declared by the President of India in the wake of the Chinese aggression in October 1962 the District Collector has acquired additional powers in his capacity as Civil Defence Controller. The entire administration of the District has to be mobilised by him for evacuation, First Aid, Fire Fighting, Casualty service and such other measures. His powers in this regard are unlimited. The Collector is also the Chairman and member of a large number of committees and organisations functioning at the District level. A list of such committees and organisations which is given below will illustrate the variety of miscellaneous responsibilities which the District Collector, Cannanore has to shoulder.

	Committee	*Status*
1.	District Development Council	Chairman
2.	District Departmental Promotion Committee for the preparation of select list of Tahsildars	Convener
3.	District Flag Day Committee	President
4.	Managing Committee of the Motilal Nehru Memorial Trust	Ex-officio
5.	Visiting Committee of the Horstal Schools, Cannanore	Chairman
6.	District Recruitment Board	President
7.	District Committee for the Tagore Centenary Celebration	Chairman
8.	Board of Visitors, Central Jail, Cannanore	Chairman
9.	Central Jail Advisory Board	Chairman
10.	District Defence Fund Committee	Chairman
11.	District Citizens' Committee	Chairman
12.	District Sub-Committee for Amenities and Welfare	Chairman
13.	Medical District Sub-Committee	Chairman
14.	District Sub-Committee for Youth and Students Activities	Chairman
15.	District Sub-Committee for Voluntary Services and Civil Defence	do.
16.	District Sub-Committee for Supplies and Price Control	do.
17.	District Sub-Committee for Public Relations	Convener
18.	District Advisory Committee for Harijan Welfare	do.
19.	Regional Transport Authority, Cannanore	do.
20.	Prohibition Advisory Committee	do.

Committee	Status
21. Traffic Co-ordination Committee of Tellicherry and Cannanore	Convenor
22. Committee for Proposing Changes in the Territorial Jurisdiction of Revenue, Judicial and Police Officers	President
23. District Law and Order Implementation Committee	Chairman
24. Cannanore Rifle Committee	do.
25. Hospital Advisory Committee	do.
26. District Branch, T. B Association	do.
27. Cannanore District Abhayaniketan Committee.	do.
28. District Relief Committee	President
29. Civil Station Space Allocation Committee	
30. Red Cross Society	
31. Society for the Prevention of Cruelty to Animals	
32. District Sports Council	
33. Committee for Rehabilitation of Goldsmiths	
34. District Commitee for the Selection ot Teachers State Award	
35. District Evaluation Committee for the Selection of the best Village Level Worker and the best Village in the District	
36. District Family Planning Committee	
37. Guild of Service, Cannanore	
38. The Bharat Sevak Samaj, Cannanore	
39. The Bharat Sevak Samaj, Cannanore	
40. The Officers Club Cannanore	

It will be clear from the foregoing analysis that the functions and responsibilities of the Collector are many and varied. His position is more than one of *primus inter pares*. It is even more than that of the Captain of a team. While guiding the activities of other Departments, he has to exhibit a great amount of patience, tact and good will. All the activities of the Government in the District depend mainly on the Collector and the way he does it will determine its effectiveness and usefulness to the public.

District Development Council

With a view to ensuring the sustained interest of the people and making them give positive help and guidance to the Collector in the satisfactory discharge of his duties in the field of general administration various non-statutory bodies consisting of official and non official members have been set up in all Districts of Kerala The most important of such bodies

is the District Development Council with the Collector as Chairman. The Cannanore District Development Council was first set up in 1957. It consists of official and non-official members. The official members of the Council are the District Officers of the various Departments of Government. The non-official members include all M.L.As.. and M.Ps. from the District, the Chairman of the Cannanore Municipality, and representative of the Co-operative movement. Panchayats, Social Service Organisations, Trade Unions, Political Parties, Harijans and other special interests. The Personal Assistant to the Collector is the Secretary of the Council. The functions of the Council include (1) advising on the formation of the annual plan of development for the District within the general frame-work of the State Five Year Plan; (2) reviewing progress in the implementation of approved programmes of development; (3) recommending measures for the effective and speedy fulfilment of schemes of economic and social development and, more especially of national extension and community projects, agricultural programmes, local development works, social services and village industries; (4) promoting public co-operation and participation in development programmes and expanding local community effort both in urban and rural areas; (5) assisting the development of co-operatives and Village Panchayats; (6) promoting the small savings movement; (7) supervising the work of Village Panchayats in respect of land reforms, and management and rural development generally; (8) enlisting the active association and co-operation of teachers, students and others in the study and development of local resources; (9) providing opportunities for general education through fairs, exhibitions, seminars etc., and (10) training of members of Panchayats and Co-operatives.

The meetings of the District Development Council are held once in a month to review the progress of the work. The agenda of the meeting and the progress reports are distributed among the members in advance. The non-official members make detailed enquires about the progress of the works and the District Officers supply them with the requisite information. Each item of work to be undertaken is placed on the agenda at the request of the official members and a general discussion takes place. There are also Sub-Committees of the District Development Council formed for specific purposes, eg., Sub-Committees for Food, Public Works and L.D. Scheme etc.

Block Development Committee

The Block Development Committee is constituted in each Block to advise and help the Block Development Officer in carrying out the development works of the Block area. Originally constituted in 1957 as Block Advisory Committees, the Block Development Committees, as they are now called, consist of (1) M.L.As. and M. Ps. representing the Block area, (2) representatives of Panchayats not exceeding seven in number.

(3) two Social Workers including a woman, (4) one representative of the Social Welfare Board, (5) one representative of the Bharat Sevak Samaj, (6) the Chairman of the Municipalities falling within the Block area, (7) two or three prominent non-officials whose association with the Committee could be beneficial and (8) one representative of the Harijans. The Tahsildar of the Taluk is also a member of the Block Development Committee. The Revenue Divisional Officer of the area concerned is the Chairman and the Block Development Officer is the Convener of the Committee. The Committee meets every month to review the progress of the activities connected with the implementation of Plan Schemes, especially in the fields of Agriculture, Minor Irrigation, Co-operation and Panchayats. The agenda for the meetings of the Block Development Committee includes the presentation by the Block Development Officer of a report on the activities of the previous month and a general discussion of the same by the members. The successful implementation of the developmental programmes depends to a large extent on the enthusiasm and Co-operation of the members of the Block Development Committee.

The District Recruitment Board

In pursuance of the recommendations of the Administrative Reforms Committee (1958), a District Recruitment Board for each of the nine Districts of Kerala was constituted with a member of the Public Service Commission as Chairman and the District Collector as member. The District Recruitment Board, Cannanore began functioning in October 1958. The function of the Board is to make selection for the following categories of posts in the public services of the State:—

1. All posts on a pay of Rs. 35 or less.
2. Non-technical posts for which the minimum educational qualification is lower than a pass in the S.S.L.C Examination
3. Minor technical posts such as drivers, fitters, mechanics, boatmen etc., even though the minimum pay attached to them may be above Rs. 35.

There are more than 100 categories of posts belonging to the various Departments in the list of posts ear-remarked for recruitment through the District Recruitment Board. The selections made by the District Recruitment Board are treated as those made by the Public Service Commission. The general rules followed by the Kerala Public Service Commission as well as the rules of procedure of the Kerala Public Service Commission and the Kerala State and Subordinate Rules (1958) are generally applicable to the selections made by the District Recruitment Board. The recruitment to posts is made by the Board after interviewing the candidates. The particulars of the number of candidates advised by the District Recruitment

Board, Cannanore for recruitment during each of the years from 1960 to 1965 are given below:—

Year	*No. of candidates*
1960	135
1961	195
1962	219
1963	209
1964	204
1965	156

Offices at the District level

A good number of State Government offices function in Cannanore at the District level. Administratively they are under the control of their respective Heads of Departments. The functions of the most important District offices are given in the relevant Chapters. A list of chief officers functioning at the District level in Cannanore is given below:—

1. Assistant Director of Fisheries, Cannanore.
2. District Educational Officer, Tellicherry.
3. District Educational Officer, Kasaragod.
4. District Industries Officer, Cannanore.
5. District Medical Officer, Cannanore.
6. District Agricultural Officer, Tellicherry.
7. District Indigenous Medical Officer, Cannanore.
8. District Veterinary Officer, Cannanore.
9. District Welfare Officer, Cannanore.
10. District Forest Officer, Manantoddy.
11. District Statistical Officer, Cannanore.
12. District Labour Officer, Cannanore.
13. Deputy Registrar of Co-operative Societies, Cannanore.
14. Executive Engineer, W. C. Board Division, Kasaragod.
15. Executive Engineer, Irrigation Division, Tellicherry.
16. Executive Engineer, Irrigation Division, Kanhangad.
17. Executive Engineer, Minor Irrigation, Cannanore.
18. Executive Engineer, Buildings & Roads Division, Cannanore
19. District Information Officer, Cannanore.
20. Superintendent of Police, Cannanore.
21. District Employment Officer, Cannanore.
22. Regional Transport Officer, Cannanore.
23. Port Officer, Cannanore.

24. District and Session Judge, Tellicherry.

25. Revenue Divisional Officer. Tellicherry.

Central Government Offices

The most important of the Central Government offices or Officers functioning in the District are the following:—

1. Executive Officer, Cantonment Board, Cannanore.
2. Income Tax Officer, Cannanore.
3. M.E.S. Office. Military, Cannanore.
4. Research Survey Centre. Central Marine & Fisheries Research Station, Cannanore.
5. Superintendent of Post Offices, Cannanore.

CHAPTER XI

REVENUE ADMINISTRATION

Land Tenures

The systems of land tenure prevailing in the Kasaragod and Hosdurg Taluks of the Cannanore District differ in nomenclature from those prevailing in the erstwhile Malabar area of the District. In these Taluks which originally formed part of the South Canara District before the formation of Kerala State the following kinds of land tenure exist:—

1 *Mulgeni*

This is a transfer of garden or other lands by the landlord *(Wargahdar)* to another called Mulgenidar. The Mulgenidar acquires permanent tenancy right on such lands transferred and he has to pay rent to the landlord as stipulated. Such a tenant cannot be ousted except on non-payment of rent and that too only after being fully recompensed by the landlord for the permanent improvements, if any, made by him on the land. The Mulgenidar is at liberty to lease, mortgage, or sell his interest subject to the payment of rent. The Kerala Land Reforms Act (1963) defines *mulgeni* as "a tenancy in perpertuity at a fixed invariable rent created in favour of a person called Mulgenidar." The *mulgeni* or permanent lease is of very old standing and is described as follows in the Proceedings of the Board of Revenue, dated 5th January 1818.[1] "The *Mulgenidars* or permanent tenants of Canara were a class of people unknown to Malabar who on condition of the payment of a specified invariable rent to the *muli* or landlord and his sucessors' obtained from him a perpetual grant of a certain portion of land to be held by them and their heirs for ever. This right could not be sold by the *Mulgenidar* or his heirs, but it might be mortgaged by them and so long as the stipulated rent continued to be duly paid, he and his descendants inherited this land like any other part of their hereditary property. The landlord and his heirs were precluded from raising the rent of the permanent lessee. It was, therefore, originally either higher than that procurable from temporary tenants, or it was fixed at the same or at a lower rate in consideration of a certain sum being paid as premium or purchase-money for the grant in perpetuity, or as a favour conferred by the landlord on some of his dependents. It amounted in fact to a permanent alienation of a certain portion of land by the landlord, for it never again lapsed to him or his descendants

1. South Canara Manual Vol. I, p. 130

except on the failure of heirs to the permanent lessee. This class of people may, therefore be considered subordinate landlords rather than tenants, especially as, though many of them cultivated their lands by hired labourers or slaves, others sub -rented them to *Chalgenidars* or temporary tenants."

2 *Chalgeni*

While *Mulgeni* tenancy is a permanent tenure, Chalgeni is a tenancy at will. A person who acquired *Chalgeni* right over a land is a *Chalgenidar* It is a lease for a limited term, usually one year. In such cases the landlord has a right to raise the rent or oust the tenant on the expiry of the term fixed. The lessee is not entitled to get any compensation for improvements effected by him. The Kerala Land Reforms Act (1963) defines the holder of a *Chalgeni* lease as "a lessee or sub-lessee of specific immovable property situated in the Taluk of Hosdurg or Kasaragod in the District of Cannanore who has contracted either expressly or impliedly to hold the same under a lease, whether for a specified period or not."

3 *Vaidegeni*

Midway between *Mulgeni* and *Chalgeni* is *Vaidegeni* or lease for a specified term of years. Under this lease the lessee enjoys the land for a stipulated period on payment of a stipulated rent. The lessee has the right to effect improvements and to claim the cost of such improvements form the landlord at the time of surrendering the property on the expiry of the term.

4 *Private Mortgages or Arwars*

These tenures are also common in Kasaragod and Hosdurg area. Money is advanced on landed security on condition that either the mortgagee shall enter and enjoy the land for a definite period or the mortgager shall hold it as a tenant of the mortgages during the term. In some cases the lands are only hypothecated.

The main tenures prevailing in the remaining four Taluks which formed part of the erstwhile Malabar District are enumerated below.[1]

Kuzhikanom

This is a transfer by landlord to another person of garden lands or of other lands or of both, with the fruit bearing trees, if any, for the enjoyment of those trees and for the purpose of planting such fruit bearing trees or effecting improvements. The tenant under this tenure has got right to sublease, mortgage or sell his interest, subject to the payment of the rent fixed by the landlord.

1. See Chapter XI "Revenue Administration" in the Kozhikode District Gazetteer for a detailed discussion of Malabar tenures.

Kanom

This is a means of transfer for consideration in money or in kind or in both by a landlord of an interest in specific immovable property to another for the latter's enjoyment. The transferee is entitled to hold the property for the consideration paid by him. The transferor is liable to pay to the transferee the interest due on the consideration.

Kanom-Kuzhikanom

This means and includes transfer by the landlord to another (called the *Kanom-Kuzhikanomdar*) land with the fruit-bearing trees, if any, standing thereon at the time of transfer for the enjoyment of those trees and for the purpose of planting such fruit-bearing trees thereon, the incidents of which includes a right in the transferee to hold the said land liable for the consideration *(Kanartham)* paid by him or due to him. The transferor is liable to pay to the transferee the interest on the consideration, unless otherwise agreed to by the parties.

Verumpattom

This is a temporary lease of land by the landlord for a short term usually for one year on a rent fixed for the period. After the expiry of the stipulated period the lessee is liable to be ousted. The *Verumpattamdar* is not entitled to any compensation for the improvements, if any, made by him.

Kudiyirippu

This means and includes a holding or part of a holding consisting of the site of any residential building, the site or sites of other buildings appurtenant thereto and such lands as are necessary for the convenient enjoyment of such residential building on payment of annual rent.

Kozhu

This tenure is created when the *Janmi* leases out land to the tenant for cultivation purpose alone for a short period on specific condition to return possession of such property after the expiry of such period.

Vettukanom

This is another kind of lease of land with a specific purpose of improving the land. The expenditure so incurred will be treated as a charge on the land and can be claimed at the time of redemption or eviction by the *Janmi*.

Difference between Kanom in North Malabar and South Malabar

Mention may also be made in this connection of the fact that in regard to *kanom*, the incidents are not similar in North and South Malabar. It may be noted that the bulk of the present Cannanore District was historically a part of North Malabar. The main points of difference between *kanoms* in the two areas are noted below in the words of a North Malabar representative in the Madras State Legislature in 1929, during the debates in the Council on the Bill which led to the Malabar Tenancy Act (1930).[1] "What is called *kanom* in South Malabar is a tenure, but *kanom* as a tenure is unknown in North Malabar. *Kanom* in North Malabar is nothing but mortgage. In South Malabar, generally the tenants approach the *janmis* for renewal or for lease of a *kanom*, but in North Malabar the *janmi* when he is in need borrows money on the security of his property. This mortgage is called *kanom* there. He goes whenever he is in need of money. He takes the records relating to his property and requests the moneyed man to give him money on the security of the land. Generally it is the big *janmi* that takes the property on *kanom* and it is the middle-class *janmi* of North Malabar that gives it on *kanom*. Generally in such cases money is given for a fixed rate of interest, the usual rate being 5 per cent. In North Malabar the *kanomdar* is a mere mortgagee. In south Malabar the *janmi* considers it an honour to have a number of *kanom* tenants under him. but in North Malabar, to say that a *janmi* has leased out his property is considered to be a degradation . Generally the property on the security of which the *janmi* received money will be given possession of to *kanomdar* and the rent of the land will be adjusted to cover the interest of the money advanced. Very often the *janmi* himself agrees to be the tenant under his *kanaree*. That is when a property is given on *kanom* and when the *janmi* finds that the income from the land is higher than the interest on the money he received, he takes the land back on lease as a tenant under the *kanomdar* on condition that he will pay interest on *kanom in cash*. No *janmi* in South Malabar will agree to be a tenant under a kanomdar. In South Malabar *kanom* demises are always for a period of twelve years. It is one of the incidents of *kanoms* of South Malabar. In North Malabar *kanoms* are given for five or six or twelve or thirtysix years. In North Malabar in almost all the documents you will find there is a provision for the sale of property, because it is necessary for realizing the mortgage money by the sale of the property in cases of usufructuary mortgages. In South Malabar *kanom* deeds, we cannot find such a provision.

1. Quoted in the Report of the Special Officer for the investigation of land tenures on the recommendation of the Malabar Tenancy Committee 1947, pp. 24-25.

In North Malabar you will not find a single document in which there is an express or implied provision for a renewal of a *kanom*. Renewal of *kanom* is foreign to North Malabar and North Malabar *kanom* is resorted to only on a commercial basis, and not as a system of tenure. *Michavaram* is never heard of in North Malabar;"

South Canara and Malabar Tenures Compared

The question whether there is any substantial difference between the land tenures in Kasaragod and Hosdurg Taluks and those in the erstwhile Malabar Taluks of this District has often been discussed. The Malabar Tenancy Committee (1940) was requested, among other things, to investigate whether the Malabar Tenancy Act should be extended also to the Kasaragod-Hosdrug areas of the South Canara District. The Committee which considered the question in all its aspects expressed the following view. "The tenures of this area, whether described by the Malayalam term common in North Malabar or the supposed Canarese equivalents are virtually the same as those obtaining in North Malabar. A landlord is normally styled a *Janmi*. *Kanom* is, as in North Malabar. practically a mortgage and the *Verumpattam* or *Chalgeni* tenure is indistinguishable from the *Verumpattam* of North Malabar."[1] In view of the great similarity between the tenures and the relations of landlord and tenant in these areas and those in Malabar. the Committee recommended the extension of the Malabar Tenancy Act and the Malabar Compensation for Tenants Improvement Act to portions of the South Canara District lying to the South of the Chandragiri river.

In spite of the similarities between the tenures in the two regions there have also been some differences between them. There has been no presumption of private property in land in Kasaragod and Hosdurg Taluks as in Malabar. The landlords in these Taluks were only ordinary ryotwari *pattadars*. They did not have proprietary rights in the soil like the Malabar *Janmis*. The enjoyment of proprietary rights in the land by the Malabar *Janmi* and the absence of such rights in the case of the landlords (*Wargahdars*) in Kasaragod-Hosdurg area have all along been recognised by the Government in the settlement of land revenue assessment from time to time. In view of the full proprietary rights enjoyed by the Malabar *Janmi* the incidents of land revenue assessment had been lower in Malabar than in the other Districts of Madras State including South Canara. Whereas in all other Districts the land revenue assessment was theoretically one-half of the net produce in Malabar it was one-third. As a result of this the rates of assessment which the ryotwari *Pattadars* in Kasaragad-Hosdurg area paid to the Government were generally

1. Report of the Malabar Tenancy Committee (1940) Vol. I, p. 54.

higher than those which prevailed in the adjoining areas of North Malabar. All lands, whether cultivated or uncultivated, were subject to permanent assessment at 1, 2, or 3 annas per acre whereas the waste lands in Malabar did not have to pay any assesment whatsoever, unless they were cultivated or brought under effective cultivation. In Malabar there was always the assumption that all waste lands were the lands of the *Janmis* whereas in South Canara the presumption was just the contrary. Moreover, in Malabar the cultivating *Verumpattamdar* (ordinary lessee) had got the immemorial right to a share of the net produce of the land. He had also a right in the land and could not be evicted except for some specific grants such as non-payment of rent, wilful waste etc. The tenant in South Canara did not enjoy these rights. He was only a tenant-at-will. Another difference between the Malabar and Kasaragod-Hosdurg tenures was the fact that intermediaries were not at all to be found in the latter. In the Kasaragod-Hosdurg area the presumption is that all lands are Government *Janmom*. In the approved and recognised form of application in South Canara for transfer of *Patta* or revenue registry of lands one of the columns headed "Wheher Sirkar or Inam" was always filled up by the word "Sirkar." This bears evidence of the fact that the *pattadar* in the South Canara District was only a tenant under the Government, the complete propriety in the soil being vested in the Government. But in Malabar the term *Janmom* is found in the corresponding column.

This difference between the systems of tenure prevailing in the Kasaragod-Hosdurg region and other parts of Cannanore District may be explained with reference to historical factors. In Malabar there was no such thing as a grant of land to or bestowal of proprietary rights in land on the land-holders by a sovereign authority. But on the other hand in the South Canara District all the lands were parcelled out among a large number of people in the 14th century by the Government and a class of landholders known by the name *Wargahdars* (holder of a *warg*) was brought into being. Moreover, Malabar had enjoyed comparative immunity or freedom from foreign invasions and conquests till its invasion and occupation by Haider Ali in the latter half of the 18th century. The private property of the *Janmi in the soil* was recognised by the native rulers and the *Janmis* did not pay them anything by way of land revenue or tax. The native Governments did not claim anything as their due in respect of the lands in Malabar, the revenues being raised from other sources. The land tax as such was levied by Haider Ali and he did so on the ground that land-holders should pay their sovereign something for the peace, order and good government they enjoyed under the aegis of the ruler of the land, without questionning the proprietory right of the *Janmis* in the land. This disputed question whether the

tax is paid as revenue or as rent was settled in favour of the theory that what the Malabar *Janmis* paid to the foreign ruler was revenue and not rent.

The history of the landholders (*warghdars*) in South Canara District of which Kasaragod-Hosdurg Taluks were a part runs a different course. These areas had not enjoyed immunity from foreign invasion which Malabar did. Even before Haider Ali usurped the powers from the Mysore rulers, the Bednore kings (Ikkeri Nayaks) extended their conquest from the Mysore plateau beyond the Ghats and brought under their subjection the North Canara and South Canara Districts and their influence reached even up to Baliapatam within the close proximity of the place of the Kolathiri Rajas. The Ikkeri Nayaks never recognised the proprietorship of the soil as a right vested in the landholders and they levied the tax from the State not as revenue but as rent. What Haider did was only to continue this practice. When the English East India Company appeared on the scene both in Malabar and in South Canara they stuck on to the practice adopted by their predecessors. In Malabar the lands continued to be the "private property" of the individuals and in South Canara the "lease-hold" property of the people.

Settlement and Survey

The revenue history of the District cannot be sketched for the whole of Cannanore as one homogenous administrative unit. The systems that prevailed in the Kasaragod-Hosdrug, Chirakkal-Kottayam and Wyanad areas differed from each other in several respects. In South Canara which included the Kasaragod Hosdrug area early tradition assigns one-sixth of the gross produce as the share claimed by the Government up to 1252 A. D. when a local prince added about 10 per cent to this. The revenue was payable either in kind or in cash. This arrangement continued until 1336, when in the early days of Vijayanagar dynasty Harihara's minister took one-sixth of the crop as the Government's share and assuming that the average out-turn was twelve times the seed sown he distributed 30 *kuttis* of paddy as follows:—

Total	30
To the landlord one-fourth	7½
To the cultivator one-half	15
To the Sirkar one-sixth	5
To the temples	1
To the Brahmins	1½

This arrangement continued till 1618 when the Bednore family imposed an additional assessment of 50 per cent except for the Mangalore Hobli and special assessment was imposed on coconut and other fruit trees in 1618 and 1660. In addition several paltry extra assessments were imposed on various

pretexts but they were treated as extras and the sum of the impositions upto 1660 (the assessment of 1366 plus the 50 per cent added in 1618 and the assessment of coconut and other fruit trees made between 1618 and 1690) were alone considered and recorded in the accounts of the standard rent, *Rekha* or *shist*. At the time of the close of the Bednore rule the extra assessments and village taxes amounted to nearly 25 per cent of the standard rent.

After the conquest of Canara, Haider ordered in 1763 an investigation into the revenue system of the District. It was found that deduction on account of waste lands was allowed on false claims. An order was issued repudiating all these claims and adding a full 50% to the 1618 taxation. Between 1779 and 1782 Haider made a number of additions to the assessment so that when he died in 1782 the extra assessments amounted to more than the *shist* or standard assessment. Tipu imposed other new oppressive extra assessments, though he was never able to collect them. Sir Thomas Munro in making his first settlement of land revenue of the District under British administration did not depart widely from the system which he found established. He set aside such impositions as were merely nominal and imposed a settlement as high as Haider's. He expressed the opinion that the rent of land, however unproductive it may be, should on no account be raised higher than it had been at some former period. For the District of South Canara he proposed that the fixed assessment of the northern portion should be the Bednore assessment plus the 25 per cent of Haider's additions while for the rest of the District it would be Bednore assessment plus 30 per cent of the additions. The settlement for fasli 1210 (1800-1801) was based generally on Sir Thomas Munro's proposals. The *Tharao* (fixed) or *Sarasari* (average) settlement effected in 1819-20 proceeded on the principle that the average collections should be the limit of assessment. This settlement was in force till 1903-04 when the first scientific settlement was effected. The settlement of 1903-04 was made for a period of thirty years. It lapsed in 1932-33 and the new settlement of the Kasaragod-Hosdurg Taluks was introduced in fasli 1344 (1934-45). The resettlement was based mainly on the prices of the standard crops since the last settlement. Villages were classified into Wet, Garden and Dry lands and different rates were fixed Paddy was taken as the standard crop for wet lands, ragi for dry lands and coconut for garden lands.

In Malabar though several levies and impositions of a feudal nature had been levied by local Rajas from time immemorial, the first recorded instance of the levy of land revenue was in 1731-32 when the Kolathiri Raja had pressed by the invasion of Bednore Raja imposed a tax of 20 per cent of the *pattom* on all rice and garden lands in Kolathunad. When the invaders retreated the tax seems to have been discontinued and the District was not assessed again till the Mysorean invasion. The Mysorean settlement was not based on a definite plan or fixed principles.

Different principles formed the basis of the settlement in North and South Malabar. North Malabar was tributary rather than subject to the Mysore Government. The assessments here took the form of a proportion either of the *verumpattom* or share of the produce reserved for the *janmi* or of the *vilachil menipattom* or the balance of the gross produce available for distribution between the Government and the *janmi* after deductions had been methodically made for seed, cultivation expenses and the cultivator's profit. The proportion of the *pattam* executed on the wet lands was as a rule one-half. The garden assessments varied from *nad* to *nad*. In Kolathunad and Kottayam half the *pattam* was usually taken and in Iruvazhinad a tree tax was levied. *Modan* and *punam* were very highly assessed, as much as 40 per cent of the gross produce being demanded in some *nads*. In 1792 Malabar was ceded to the Company by the Treaties of Seringapatam and the Joint Commissioners appointed from Bombay and Bengal made careful enquiries into the Mysorean land revenue system. They made no attempt to introduce a new settlement and left it to the Raja to collect revenue from the respective *nads* on the basis of the Mysorean demand. However, the share of the *pattam* reserved for Government was increased from 50 per cent to 60 per cent in some *nads* and in Iruvazhinad upto 72 per cent during the first ten years of British occupation.

The system of leasing the *nads* to the respective Rajas for a lump sum approximating to the Mysorean demand did not prove to be a success. Arrears accumulated and the quinquennial leases made with the Rajas were gradually cancelled by the Company between 1796 and 1801. The Rajas were compensated by payment of *Malikhanas* or allowances amounting to one-fifth of the revenues of the District in 1800-1801. Thus the Chirakkal family in this District got an allowance or *Malikhana* Rs. 22,000.

In 1798-99 Smee, a member of the Commission appointed to execute the office of the Supravisor and Chief Magistrate of the Province of Malabar, made a *pymash* or survey of the District. This *pymash* was never acted upon and the accounts which were compiled by village officers had little value. In 1802 Major Macleod, the first Principal Collector of Malabar, considered the assessment of the District unduly low and made an ill-fated attempt to increase the assessment rates. An insurrection followed and the whole province rose *en masse* in 1803. Macleod resigned his post and left the District. His successor Mr. Rickards, issued a proclamation cancelling the new rates and restoring the demand of 1801-02. In 1803 he formulated the principles which were to serve as the basis for a new *pymash*. It was left to his successor Warden to issue them in the form of a Proclamation in 1805.[1] As a preliminary to a new settlement Warden carried out in 1805-1806 what is called the

1 See *Malabar District Gazetteer*, Innes & Evans, p. 329-331 for the full text of the Proclamation of 1805.

janmi pymash and obtained from each landed proprietor a detailed statement of his landed property. All the wet lands were surveyed by him with the aid of surveyors from Coimbatore. The accounts they prepared between 1806-1810 are known as the *Hinduvi* or *Alavu pymash* and they were to form the most valuable revenue records available in the District till the introduction of the settlement. In 1817 Sir Thoms Munro paid a visit to Malabar and wrote a valuable report which resulted in the deputation to the District in 1818 of Greame with special instructions to suggest improvements in revenue administration. Greame submitted a comprehensive report in 1822 embodying certain proposals for the revision of the assessment. In two points he departed from the principles laid down by Rickards. He proposed to discard the *Vilachil menipattom* altogether and to assess the revenue on the wet lands at 65 per cent of the *verumpattom* or actual rent, as ascertained from deeds and by actual enquiry. As for garden lands Rickard's plan of taking 50 per cent of the pattom was adhered to with one significant change Whereas Rickards had estimated the *pattom* to be two-thirds of the gross produce and had based his calculations on the assessment thereon, Greame found *janmis* of North Malabar to be in enjoyment of four-fifths of the gross produce. Consequently in North Malabar he assessed the share due to the Company at two-fifths of the gross produce, though in South Malabar he followed Rickards in assessing this share at one-third of the gross produce. Greame completed the revision of the revenue establishments and then took up the garden assessments. But before he could complete the latter task Greame left the District. Vaughan, his successor completed the task of revision of the garden settlement as well as of the wet assessment. While following Greame's principles. Vaughan modified in practice some details. Thus he exempted all trees past bearing from payment of the tax. Nevertheless. Vaughan's settlement was condemned by the Government and the rates introduced by him were cancelled. Periodical revisions every 12 years formed a part of Greame's scheme. The Board took up the question in 1842 and again in 1850 but the Collector Conolly was opposed to such ideas. Meanwhile, prices of produce increased considerably and the task of collection was rendered less difficult. The necessity for a revision was therefore not considered imperative.

After an elaborate survey of the District a new settlement in the Chirakkal and Kottayam was introduced in 1903-1904. Its main features were the settlement with the *janmis*, the abolition of the tree tax and the abandonment of the practice of charging only certain specified crops. Cultivable lands were classified according to soil and divided into wet, dry and garden lands and assessed at varying rates. Paddy was taken as the standard crop for wet lands, modan or hill paddy for dry lands and coconut for garden lands. The term of 30 years for which the rates of land assessment sanctioned during the settlement of 1903-1904

having expired in 1932-33 a revision of the rates and conditions of assessment was carried out in Chrikkal and Kottayam Taluks in 1933-34 on the basis of the proposals made by A. R. Mac Eaven, Special Settlement Officer. The resettlement was based mainly on the rise in the price of standard crops in the last settlement. The system of soil classification introduced at the last settlement was retained. Lands which were hitherto described as Government *Janmom* and "Private *Janmom*" were hereafter to be known as "new holdings" and "old holdings" respectively.

Coming to Wyanad, it may be noted that owing to frequent internal disturbances in the region no attempt was made to introduce any settlement here until in 1806, after the suppression of Pazhassi rebellion, Mr. Baber proposed to fix the assessment upon the basis of a *Pattom* estimated at twice the seed sown. Warden, the Collector, adopted a more elaborate scheme and one peculiar to Wyanad. The gross produce of each wet holding was ascertained by multiplying the seed sown by the outturn multiple and after deducting twice the seed for cultivation expenses, the balance was divided into equal shares between the Government, the *janmi* and the cultivator. Warden also provided for the conversion into money of the Government share at prices locally prevalent. This resulted in a bewildering diversity of rates without any guarantee of equity. To remedy the evil commutation rates were fixed for each *amsom*. A *Riwaz* or table of rates was drawn up by Baber. This settlement was adhered to by V. Vahughan and with some modification it subsisted till 1888. The settlement of Wyanad presented its own special problems and difficulties. There were no garden lands here and the problem of assessing estates devoted to the cultivation of special products such as coffee, tea and cinchona had to be solved. The settlement of North Wynad was introduced by Stuart during the period 1886-1888. The period of 30 years for which the rates assessed at the original settlement having expired a revision of the rates and conditions of assessment was carried into effect from 1926-27.

Survey:

A scientific system of survey for the purpose of revenue settlement in the various parts of the District was adopted only in the latter half of the 19th century. Till then there was no regular land register and no information was available as to the boundaries or extent of land holdings. This resulted in glaring inequalities in the assessment rates and the poor man with the worst land had often to pay the highest assessment. Consequently the need for a scientific survey and settlement of Malabar forced itsel upon the notice of the authorities. The original survey of all the Taluks was undertaken during the period 1888-1904 under the Block Map and Plan Table systems. All the Taluks were subsequently resurveyed between 1923 and 1935. The period of the original survey and resurvey of each Taluk and the system adopted for the survey are given below.

Name of Taluk	*Period of the original survey conducted and the system of survey followed*	*Period of resurvey conducted and the system followed*
Kasaragod	Block Map system 1890-1900	Diagonal and Off set system 1923 to 1928
Hosdurg	Block Map system 1900-1904	Diagonal and Off set 1927 to 1935
North Wynad	Block Map and Plane Table Systems 1888	Plane table and Traverse Survey Systems 1926
Tellicherry	Block Map 1890 to 1900	Diagonal and Off set System 1928 to 1933
Cannanore and Taliparamba Taluks	Block Map and Plane Table Systems 1890 to 1900	Diagonal and Off set system 1928

The general survey of the Tellicherry Municipal town was done in 1868-69 during the Commission's regime and the town was resurveyed under the Town Survey Systems during 1934-39.

There is an extent of 87,132 acres of unsurveyed lands in Tellicherry Taluk of this District and the survey work of the above lands is now in progress.

The present system of survey in Cannanore District is the Triangle and Offset method which is considered to be a modern and scientific system of survey. There is a Superintendent of Survey and Land Records at Cannanore under the administrative control of the District Collector. There are also Taluk Surveyors for each Taluk under the administrative control of the Tahsildars. The Taluk Surveyors are under the technical control of the District Superintendent of Survey and Land Records. Their main duties are to effect the up-to-date change of registry both in field and records, pointing out the boundaries in disputed cases and minor land acquisition cases, renewal of missing stones and stone inspection etc. The District Superintendent of Survey and Land Records scrutinises the sub-division records prepared by Surveyors and also attends to appeals on their reports on boundaries in disputed cases.

Basic Tax:

At the time of the reorganisation of States in November 1956 some of the Taluks of this District had become ripe for another settlement. The new Government of Kerala, however, discarded all ideas of a re-settlement of the old type and introduced in this District the basic tax which was prevalent in the Travancore-Cochin area. This brought about a drastic change in the principle of assessment of land tax. Hereafter land tax began to be levied at the rate of 2 nP. per cent of land irrespective of the nature and fertility of the land. The introduction of basic tax removed the inequities in the incidence of taxation on account of tenure, crop etc. The measure also lightened the burden of the tax payer. It may be noted that the

average land revenue payable in the Malabar area till then had been Rs. 8 per acre whereas the basic tax now introduced was only Rs. 2 per acre. As the Kerala Land Tax Act was struck down by the High Court as unconstitutional on 11th October 1962, no demand under land tax could be raised for the years 1962-63 and 1963-64. However, with the enactment of the Constitution Seventeenth Amendment Act (1964) which includes the Kerala Land Tax Act 1961 in the 9th Schedule to the Constitution of India, the collection of basic tax was started once again. A statement of the demand under Basic Tax in each Taluk prior to the striking down of the Act is furnished below:—

TOTAL	19,77,597.34
Kasargod	2,72,180.33
Hosdurg	3,95,599.34
Taliparamba	6,42,007.97
Cannanore	1,97,742.96
Tellicherry	3,63,595.64
North Wyanad	1,06,471.10

Plantation Tax:

The Kerala Plantation (Additional) Tax Act 1960 came into force in April 1, 1960. According to this Act all holders of plantations irrespective of their capacity (as owners, tenants, mortgagees, trustees, receivers, managers or in any other capacity) are liable to pay, in addition to the basic tax, a plantation tax at the following rates specified in the Schedule to the Act.

	Extent	Rate
1	Where the aggregate extent of plantations held by a person is below five acres	Nil
2	Where the aggregate extent of plantations held by a person is five acres or more	
	(a) on the first two acres	Nil
	(b) on the remaining extent	Rs. 8 per acre

'Plantation' for the purpose of this Act includes coconut trees, rubber, coffee, tea and cardamom plants, and pepper vines, The extent of plantations held by a person may ordinarily be revised at the end of five years. Consequent on the judgement dated October 11, 1962 by the Kerala High Court declaring the Kerala Land Tax Act as unconstitutional the work connected with the assessment and collection under the Kerala Plantation Additional Tax Act was also discontinued from October 1962 as the judgement had some bearing on the charging Section of the Plantation (Additional) Tax Act and the question regarding the validity of the Act had to be considered by the Government. The assessment and collection under the Plantation Additional Tax Act was, however, continued later in pursuance of the judgement of the High Court upholding the validity of the Act. The following table shows the number of plantations

assessed to tax and the amount assessed and the revenue due therefrom in this District in 1963-64:

Collection under Plantation Tax 1963-64

		Number of assessees	Demand Rs.	Collection Rs.	Balance Rs.
	TOTAL	1,586	1,18,487.89	1,09,099.39	9,388.50
1	Kasaragod	193	8,682.34	8,182.94	499.40
2	Hosdurg	376	18,629.62	16,771.41	1,858.21
3	Taliparamba	286	11,535.14	10,838.44	696.70
4	Cannanore	119	5,802.67	4,375.44	1,427.23
5	Tellicherry	371	15,495.12	14,819.36	675.76
6	North Wyanad	211	26,579.48	22,627.16	3,952.32
7	Tellicherry Revenue division	10	31,331.52	31,331.52	..
8	Kasaragod Revenue Division	2	432.00	153.12	278.88

Building Tax:

A tax on buildings the floor area of which was or exceeded 1,000 sq-feet was being levied in Kerala from March 1961 according to the Kerala Buildings Tax Act (1961).* The rates of tax are given below:—

		Rate nP.	
Less than 1,000	sq. ft.	Nil.	
1,000 to 2,000	,,	0.10	per sq. ft.
2,001 to 4,000	,,	0.20	,,
4,001 to 8,000	,,	0.30	,,
8,001 to 12,000	,,	0.40	,,
Above 12,000		0.50	

A Taluk-wise statement of the demand and collection under building tax in the Cannanore District in 1963-64 is given below:—

Collections under Building Tax 1963-64)

		Number of assessees	Demand Rs.	Collection Rs.	Balance Rs.
	TOTAL	994	2,29,570.56	2,10,677.92	18,892.64
1	Kasaragod	154	34,573.10	33,820.09	753.01
2	Hosdurg	89	21,421.03	19,968.74	1,452.29
3	Taliparamba	103	20,507.07	18,787.41	1,719.66
4	Cannanore	300	1,00,348.85	94,184.91	6,163.94
5	Tellicherry	308	40,243.45	31,439.71	8,893.74
6	North Wyanad	40	12,477.06	12,477.06	..

The Kerala Buildings Tax Act has since been struck down by the High Court as unconstitutional.

Irrigation Cess:

Irrigation cess is collected only on a small scale in this District where there are no major irrigation works. A statement showing the number of assessees, demand, collection and balance under Irrigation Cess for each of the years from 1961-62 to 1963-64 is given below:—

Collection of Irrigation Cess (1961-64)

Name of Taluk	*Year*	*Number of assessees*	*Demand* Rs.	*Collection* Rs.	*Balance* Rs.	*Excess collection* Rs.
Kasaragod	1961-62	118	2,650.64	2,650.64	..	..
	1962-63	126	2,685.37	2,685.37	..	..
	1963-64	131	2,630.56	2,581.03	49.53	..
Tellicherry	1961-62	192	489.60	489.60	..	16.78
	1962-63	192	489.60	489.60	..	16.03
	1963-64	..	..	..	..	..

Land Assignment:

The land assignment work in the District is being done in accordance with the provisions of the Kerala Land Assignment Rules 1964. Special Tahsildars have been appointed for land assingment work in North Wynad, Hosdurg and Kasaragod Taluks. Government lands are being assigned on registry for purposes of personal cultivation, house sites and beneficial enjoyment of the adjoining registered holdings. The extent of land that will be registered in favour of a single family for personal cultivation of its members shall not ordinarily exceed one acre of wet land or three acres of dry land in the plains, and two acres of wet land or five acres of dry land in the hilly tracts. In granting registry first preference is for persons already in occupation of Government lands under lease, current or time expired or by way of encroachment not considered objectionable. Second preference is for landless and indigent persons, i.e., persons who do not own or hold any land either in proprietory right or security of tenure, and have no other source of income. Third preference is for persons whose annual family income does not exceed Rs. 1,500 and the total extent of land owned or held either in proprietory right or with security of tenure is less than the maximum extent prescribed in the Kerala Land Assignment Rules 1964. Serving military personnel with an approved service of not less than 3 years or their dependents are given the first priority in each of the above three categories and the income that the serving personnel may be getting from the military service will not be taken into account for fixing the eligibility.

The total extent of lands available for assignment in each Taluk in the Cannanore District and the extent of land assigned up to June 30, 1964 in each Taluk are furnished below:—

Name of Taluk	*Total extent of land available for assignment as on June 30, 1964. (In acres)*	*Total extent of land assigned up to June, 30, 1964 (In acres)*
Kasaragod	67,812.42	5,345.29
Hosdurg	19,494.63	2,310.17
Taliparamba	67.66	33.87
Cannanore	9.48	8.79
Tellicherry	59.12	40.52
North Wyanad	6,485.51	1,194.04

Settlement of Agricultural Labourers in Kasaragod and Hosdurg Taluks:

There is a special scheme for the settlement of landless agricultural labourers in Government lands in the Kasaragod and Hosdurg Taluks of this District. According to the rules for implementation of this scheme which is centrally sponsored each family was given financial assistance of Rs. 500 (Rs. 300 as grant and Rs. 200 as loan). A sum of Rs. 10 lakhs was sanctioned as grant and loan for the settlement of landless agricultural labourers under the scheme during the year 1963-64. A total number of 2,000 families were settled before March 31, 1964. The number of families settled, area assigned etc., are shown below:

	Number of families settled	*Area assigned Ac.*	*Amount disbursed*	
			Grant Rs.	*Loan Rs.*
TOTAL	2,000	8,000	6,00,000	4,00,000
Kasaragod	1,500	6,000	4,50,000	3,00,000
Hosdurg	500	2,000	1,50,000	1,00,000

The pattern of financial assistance granted to each settler was revised during 1964-65 as Rs. 1,000 per settler (Rs. 825 as grant and Rs. 175 as loan). A total amount of Rs. 9,01,000 was disbursed as grant to the above settlers during 1964-65. Out of the amount disbursed the settlers have deposited the amount in Banks in their names as shown below:—

	1963-64 Rs.	1964-65 Rs.	1965-66 Rs.
Deposited in Bank	6,49,236.14	9,05,887.00	..
Withdrawn by settlers	Nil	6,98,950.13	96,660.68
Balance now available in Bank including interest		7,59,612.33	

A sum of Rs. 10 lakhs for settling another 2,000 families in Kasaragod and Hosdurg Taluks was sanctioned for the year 1965-66. The number of families settled, amount disbursed etc., during the year is shown below:—

	Number of families settled	*Area assigned*	*Amount disbursed*	
			Grant	*Loan*
		Ac.	*Rs.*	Rs.
TOTAL	2,000	6,645.95	8,25,000	1,75,000
Kasaragod	1,600	5,252.74	6,60,000	1,40,000
Hosdurg	400	1,393.21	1,65,000	35,000

Land Acquisition:

There were till recently 4 Special Tahsildars in this District to attend to the Land Acquisition work besides the regular Revenue staff, viz., the Revenue Divisional Officers of Tellicherry and Kasaragod and the Tahsildars of Kasaragod, Hosdurg, Taliparamba, Cannanore, Tellicherry and North Wyanad. Out of the four Special Tahsildars the post of the Special Tahsildar, L.A. Harijan Welfare, Cannanore was abolished with effect from August 5, 1963. Consequent on the abolition of the post of the Special Tahsildar, Land Acquisition, Harijan Welfare, Cannanore the work in this District relating to the Harijan Welfare Department pending as on August 5, 1963 was transferred to the Special Tahsildar, Land Acquisition (Harijan Welfare) Palghat. The post of the Special Tahsildar, Land Acquisition (Harijan Welfare) Palghat was also abolished with effect from July 1, 1965 and all the pending files relating to the Harijan Welfare Department were transferred to the Revenue Divisional Officers. The details of the special staff for Land Acquisition work in 1965 are furnished below:—

Special Tahsildar, L.A., Tellicherry:

He is attending to all the major acquisition cases in this District especially in the Taluks of Tellicherry, Cannanore and Taliparamba.

Special Tahsildar, L.A. (HW) Kasaragod:

He is attending to all the Land Acquisition cases relating to the West Coast Road Development Scheme throughout the District.

The Land Acquisition Proceedings in this District are guided by the instructions contained in the Kerala Land Acquisition Manual which was brought into force throughout the State with effect from April 1, 1963. The total extent of land acquired and the total amount of compensation paid during each of the years from 1957-58 to 1963-64 are given in the Table at Appendix I.

LAND REFORMS

In ancient times the relations between the landlords and tenants were regulated by custom. Early in the 19th century as population grew and the pressure on land increased there was keen competition for land. Evictions became frequent and there was intense unrest among the ryots. With the outbreak of the Mappila disturbances beginning in 1836 the question of land reforms engaged the serious attention of the Government and the public. In 1852 Mr. Strange was appointed to suggest whether any measures were necessary for defining the land tenures, and placing them on a more rational basis. One enquiry he did not consider the Mappila outbreaks as the outcome of repression of tenants by landlords. On his recommendation, the Sadr Adalat Court issued instructions in 1856 to the Civil Courts defining the main tenures established by usage and precedent. In the period that followed evictions steadily increased, but they were resorted to by the *Janmis* mostly for enhancing rents rather than for cultivating the lands directly. There were universal complaints of excessive rents and renewal fees being levied by the *Janmis*. Moreover, in regard to compensation for improvements, the tenants did not at all get adequate amounts. The cumulative effect of all these factors was to make the relations between the *Janmis* and tenants further strained.

In 1880 on the findings of the Collector that strained relationship between the landlords and tenants was the root cause of continual disturbances, Mr. Logan was appointed as Special Commissioner to investigate the land tenures and report on the adequacy of compensation allowed for tenants' improvements. He recommended that the actual cultivators of holdings not exceeding 25 acres of wet land or 5 acres of dry land should be given fixity of tenure by legislation. He also suggested that rent be fixed at two-third of the net produce. On the basis of the recommendations of Logan the "Malabar Compensation for Tenants' Improvement Act I of 1887" was passed to prevent the growing practice of eviction but experience of its working showed that it had not had the desired effect. The Government therefore undertook an investigation into the cause of the failure of the Act. It was found that the major cause of failure was the inadequacy of compensation paid to the tenants by the Courts and that further legislation was necessary to rectify the defects of the Act. Act I of 1900 was therefore passed superseding the Act of 1887. But this Act was not effective in checking arbitrary evictions. *Melcharth* was a usual phenomenon which helped the proprietors to bypass the provisions of the Act against eviction. It was imperative to restrict the power of granting *melcharths,* for what the tenant wanted was not compensation for quitting his holding but the right to continue in possession of it on payment. Hence was drafted the "Malabar Melcharth Bill." Unfortunately this Bill was shelved in 1901. Four years later in 1905, the Madras Government passed an Estate Land Bill which contained a provision enabling the Government to

extent its operation to the Malabar District also by notification, but the provision was withdrawn before it was passed into law in 1908. In 1915 Collector Innes in his Report to the Madras Government on the working of the Compensation for Tenants' Improvement Act 1900 attributed the evils of the Malabar Tenancy system to insecurity of tenure, rack-renting, exorbitant renewal fees, social tyranny and miscellaneous exactions.

In 1924 M. Krishnan Nair introduced a Malabar Tenancy Bill in the Madras Legislative Council. It was intended to confer fixity of tenure on all *kanamdars* and on all cultivators of the soil of certain categories. It also contained provision for fixing fair rent and renewal fees. The Bill was passed in 1926 but the Governor withheld his assent on the pretext that the measure as passed contained "various inconsistencies, ambiguities, and other grave defects of form which would seriously increase litigation and indeed render the Bill unworkable in practice, if it became an Act." In order to re-examine the whole question the Government appointed the Raghaviah Committee in 1927 to enquire into and report on the disabilities of the tenants in Malabar, the extent of unjustifiable evictions by the *Janmis* and the necessity for protection of "Kanamdars" and on the best means of remedying their disabilities. The Committee after elaborate investigation prepared a careful report and a draft Bill. Their main recommendations were accepted by the Government with some variations and a Bill was introduced in the local legislature and passed as the Malabar Tenancy Act XVI of 1930.

The Act of 1930 conferred fixity of tenure on cultivating verumpattamdars, subject to their payment of fair rent, and also one year's rent in advance or otherwise furnishing security for the same, if demanded by the landlord. Principles for fixing fair rent for different classes of lands were laid down under the Act. The fair rent on each holding could be determined by the parties themselves or either of them could apply to the civil court for the purpose. Fixity of tenure was conferred on *Kanamdars, Kuzhikanamdars* and other intermediaries by enabling them on the expiry of the period of tenure to get renewals as a matter of right on payment of a renewal fee prescribed under the Act. The scale of renewal fees was fixed with reference to the income from land. The renewal could be arranged by the parties themselves or the *Kanamdar* and others of his category could apply to the civil courts for such renewal. No time limit was laid down for the application for renewal by the *Kanamdar*. The *Janmi* had no right to move the court by a similar application when the *Kanamdar* did not choose to renew the tenure on the first occasion after the passing of the Act. He could, however, file a suit for eviction on this ground. However, the *Janmi* got the right to sue him for renewal fees after the tenure was renewed at least once. The Act also specified the grounds under which the

Kanamdar, etc., could be evicted. They are (1) failure to pay rent by the cultivating *verumpattamdar* or to pay the advance or rent or furnish security for such rent when demanded, (2) wilful waste, denial of title of the landlord and (3) when land was required for the bonafide cultivation of the landlord. In effect the Act of 1930 secured for the tenant fixity of tenure and fair rent.

Within a few years of the working of the Malabar Tenancy Act, certain defects in the enactment became apparent. In October 1938 the Madras Government actually gave notice of introduction of a Bill to amend the Act but on reconsideration decided on a more comprehensive legislation. The Malabar Tenancy Committee (Kuttikrishna Menon Committee 1940) examined and reported on the general question of tenancy reforms in Malabar. The main recommendations of the Committee may be summarised as follows. Fixity of tenure should be granted for all classes of land except those transferred for the cultivation of fugitive crops, pepper, tea, coffee, rubber, cinchona or any other special crops prescribed by rules. Fixity of tenure, both heritable and alienable, should be extended to all classes of tenancies except to certain *Kanams* which are really mortgages. Commercial sites or lands which are not used mainly for agricultural purposes or as *Kudiyiruppus* should also be granted fixity of tenure. The grounds for eviction of tenants should be restricted. Renewals in their existing form should be abolished and hence failure to take a renewal should not be a ground of eviction. Denial of title, waste and collusive encroachment as grounds of eviction should, however, be retained. No tenant should be compelled to pay more than fair rent. Different rates of fair rent were recommended for the Malabar plains and the Wynad Taluk. Fair rents should be fixed to all lands in a locality by a Rent Settlement Officer. The practice of having renewal deeds executed every 12 years should be abolished altogether, and the renewal fee should be reduced, divided into 12 instalments, and absorbed in the rent and made recoverable as rent. Failure to pay the instalments should not be a ground for eviction. The tenants who have been granted fixity of tenure and fair rent should also be entitled to claim the value of any improvement effected in their holdings. Moreover, fixity of tenure should be granted to all *Kudiyiruppu* holders and the *Kudiyiruppu* holder's right of purchase when sued in eviction should be abolished. The question of implementing these recommendations of the Committee was postponed for the duration of the war. However, certain amendments were made to the Malabar Tenancy Act of 1930 in 1945, 1951 and 1954 with a view to preventing evictions and further safeguarding the interests of the tenants.

It may be pointed out in this connection that there was a demand from the Kasaragod Hosdurg area which then

formed out of South Canara District that the Malabar Compensation for Tenants Improvements Act 1900 and the Malabar Tenancy Act (1930) should be extended to this area. Mr. R. A. Graham, the Collector of South Canara, was one of those who favoured the extension of the former Act. The Madras Government, however, in 1912 dropped all suggestion to extend the Act to any other District. The Malabar Tenancy Committee which was consulted on the desirability of extending the provisions of the Malabar tenancy legislation to Kasaragod-Hosdurg area expressed itself in favour of such a step, but the recommendation of the Committee was shelved. The Madras Cultivating Tenants (Payment of Fair Rent) Act 1956 was in force in Kasaragod and Hosdurg Taluks and the Malabar Tenancy Act in the remaining Taluks till the Acts were replaced by the Kerala Agrarian Relations Act (1950).

With the formation of Kerala State land reforms received an impetus. In 1957 was passed the Kerala Stay of Eviction Proceedings Act (1957) which sought to provide for the temporary protection of tenants, *Kudikidappukar* and persons cultivating the land on minor sub-tenures at the will of the proprietors. Another important legislative measure was the Compensation for Tenants' Improvement Act 1958 (Act XXIX of 1958) which superseded the Malabar Compensation for Tenants Improvement Act, 1900. It provided for compensation at the rate of fifteen times the net annual yield for trees planted by tenants and actual value for permanent structures put up by them. The Act also conferred on the tenants the right to compensation for improvements effected by them, even if there was a contract to the contrary stipulated in the deed providing for lease or *otti*.

In 1960 the Kerala Agrarian Relations Act was passed. This was the first unified legislation which embodied in it the broad principles of land reforms as enunciated in the Five Year Plans. The Act was implemented in so far as it conferred on the tenant security of tenure, the right to have fair rent fixed and certain other limited rights on *kudikidappukars* and *kudiyiruppukars*. There were problems such as those of financial resources which stood in the way of the State implementing the provisions relating to conferment of ownership rights on tenants. These problems were being examined and it became clear that the Act required amendments in important respects. But in the mean time the Act was struck down in its application to most parts of the State including the Kasargod Hosdurg area of this District and hence it became necessary to review the position afresh. An interim legislation was passed protecting the tenants and *kudikidappukars* mainly from eviction and also from being proceeded against for the discharge of arrears of rent. This was the Kerala Tenants and Kudikidappukars Protection Act (1962).

Events leading to the passing of the Kerala Land Reforms Act, 1963

In the light of their experience with the working of the Kerala Agrarian Relations Act the State Government felt that, as a first step, constitutional protection should be obtained to enable the State to pass a law governing uniformly the relationships amongst the landlord, the intermediary and the cultivating tenant throughout the State. Accordingly, the Government of Kerala moved the Central Government in the matter and obtained assurance to have the new Land Reforms Act included in the Nineth Schedule of the Constitution under the Constitution Seventeenth Amendment Act (1964). Apart from this, Government also decided that the difficulties and anomalies that existed in the Kerala Agrarian Relations Act should be examined and the defects removed. Small holders of the Malabar area complained that the Act sought virtually to expropriate them. Rates of rent fixed in the Malabar area were found to be generally lower than those fixed in the other areas of the State. The religious institutions complained that their income would get considerably reduced if the annuity was to be determined on the basis of the fair rent under the Act. Proceedings before the Land Tribunals could be interrupted by the Civil Courts, thus placing the tenants at a disadvantage. The very fact whether a person applying before the Land Tribunal for redress, is a tenant or not could be questioned and the Land Tribunal had no jurisdiction or facility to adjudicate the rights. The Act did not contemplate direct purchase of the landlord's rights by the cultivating tenant. The Government had to assume those rights and thereafter pass on those rights to the tenants. This meant that the Government should find the finance for compensating the landlords. The Central Government had expressed its inability to advance any amount on this score. As the financial burden was considerable, the Government had to think of an alternative. Moreover, the assumption of the landlord's rights and thereafter, passing those rights on to the cultivating tenant would throw considerable administrative burden on the Government with no immediate benefit to the cultivating tenant. An easier and a more direct method was to be preferred. The classification of lands and the mode of equivalents prescribed for purposes of ceiling were found to be questionnable. The need for giving adequate protection to plantations of arecanut and pepper grown on a large scale had been pointed out by the Supreme Court. The treatment afforded to an adult unmarried person was said to be discriminatory. The awarding of compensation on a slab basis was considered to be objectionable. In fact, at the time when the Kerala Agrarian Relations Act was struck down, the Government had been considering vital amendments to the Act on many of these scores. When the interim legislation had to be passed, the Government decided to review the position as a whole in order that, if necessary, a new legislation

could be passed removing these difficulties and anomalies as far as possible.

While reviewing the position, Government kept the following in view: (1) the broad principles of land reform as enunciated in the Five Year Plans, (2) the basic aims of the Kerala Agrarian Relations Act, (3) the need for doing justice to all sections of the population, (4) the necessity for reducing the strain on the finances of the State and (5) the desirability of having a law which is capable of smooth and easy administration. After examining the matter the Government came to the conclusion that it was better to enact a new piece of legislation. Thus the Kerala Land Reforms Act (1963) came to be enacted.

Benefits under the Kerala Land Reforms Act

The Kerala Land Reforms Act 1963 remedied the defects and difficulties that existed in the old Act as stated below:

(1) The discrimination shown in the fixation of rates of fair rent in Malabar and other areas of the State has been given up. The rates of fair rent have been made uniform throughout the State and these conform to the general principles laid down in the Five Year Plans.

(2) The small-holder has been given a reasonable deal in the fixation of fair rent and in the Malabar area, in the surrendering of his rights to the cultivating tenant.

(3) The religious institutions have been guaranteed the income that they were deriving on the 21st January, 1961.

(4) The jurisdiction of civil courts to interrupt the proceedings before a Land Tribunal has been barred.

(5) The cultivating tenants do not have to wait for the State to step in for purchasing the rights of landlords. They could apply directly for purchasing those rights soon after the Act was brought into force.

(6) The Land Tribunal is empowered to adjudicate whether a person is a tenant or not. A person has now got the right to move the Land Tribunal to prepare a record of his rights and the Land Tribunal has been given facilities to prepare it.

(7) The classification of lands and the prescription of equivalents for purposes of ceiling have been done on a more rational basis following the scientific data available with the Bureau of Economics and Statistics.

(8) Existing pure pepper and pure arecanut gardens which are contiguous and five acres and more in extent have been exempted from the imposition of ceiling.

(9) The anomalous treatment given to an adult unmarried person has been removed.

(10) The slab system of awarding compensation has been dispensed with.

The Act confers three main benefits on the cultivating tenant. Firstly, he is given security of tenure and consequently he cannot be evicted. Secondly, he is given the right to pay not more than the fair rent fixed under the Act. Thirdly, he is given the right to purchase the landlord's rights and become the full owner of the land. These rights accrue subject to certain obligations. Certain categories of lands and tenancies are also excluded from the purview of the provisions of the Act. The more important amongst them relate to occupation of Government land, escheat lands and tenancies created by official receivers of courts, court of wards, etc. Section 3 of the Act explains the various categories. In order that there might be no further complications in the nature of tenurial relationship henceforth, it has been laid down in the Act that no future tenancies will be valid in law except when the tenancies are created by (1) a minor, (2) a widow, (3) an unmarried woman, (4) a divorced woman, (5) a person incapable of cultivating land by reason of any physical or mental disability, or (6) a serving member of the Armed Forces or a seaman.

It has been recognised as an essential principle of land reform that special protection should be given to landlords who own small holdings, as otherwise the reforms might, while conferring benefits on one section of the society, cause undue hardship to another for no fault of its own. In accordance with this policy, the small landholders have been given reasonable protection under the Land Reforms Act (1963), keeping in view the interests of the tenants as well. While the tenants of big landholders are given the choice to pay fair rent or contract rent whichever is less, the tenants of small landholders do not enjoy this concession as it is considered that a small benefit should accrue to the small landholder who also is entitled to a reasonable treatment. Again in areas where the tenants enjoyed security of tenure under any law in force prior to January 21, 1961, while the cultivating tenants of big landholders can purchase the landlord's rights, the cultivating tenants of small landholders can do so only after allowing the small landholder to resume a portion of the land, if he so chooses. These are two essential benefits conferred on the small landholders.

The Act finally lays down that no family or adult unmarried person shall own or hold more than 12 "standard acres" subject to a minimum of 15 acres and a maximum of 36 acres in extent. This area is termed as the 'ceiling area'. A family is to consist of the husband, wife and their unmarried minor children or such of them as exist. Tranfers effected after December 18,

1957 except as noted below to be disregarded when calculating the 'ceiling area' of the transferor. The exception referred to is in regard to transfer effected before the 15th September 1963 in the following ways:—

(1) by way of partition or

(2) on account of natural love and affection

(3) in favour of a person who was a tenant of the holding before the 18th December, 1957 and continued to be so till the date of transfer, or

(4) in favour of a religious, charitable or educational institution of a public nature solely for the purposes of the institution.

Transfers by persons owning or holding land in excess of the ceiling area after September 15, 1963 are declared null and void.

The Five Year Plans contemplate that certain special categories of lands should be exempted from ceiling provisions. Accordingly the following are some of the important categories of lands which are exempted from the ceiling provisions under the Kerala Land Reforms Act 1963.

(1) Plantations of coffee, tea, rubber, cocoa, cardamom and cinnamon,

(2) Pure pepper and pure arecanut gardens as on April 1, 1964 which are 5 acres or more in contiguous extent,

(3) Private forests,

(4) Lands comprised in mills, factories, or workshops and which are necessary for the use of such mills, factories or workshops,

(5) Commercial sites, and

(6) Lands owned or held by a religious, charitable or educational institution of a public nature or a public trust etc.

As it is almost impossible to determine separately the income from each field and effect a comparison a more practicable and at the same time a reasonable approach has been adopted on the basis of the "standard acre." The 'standard acre' has been defined as an extent of land that would yield a net income of Rs. 450 per annum. Based on the figures of average yield collected by the Bureau of Economics and Statistic of the State for various crops in the various Districts and Taluks, the extent of land cultivated with different crops which would yield this net income has been calculated and a schedule of equivalents drawn up. The schedule for the Cannanore District is given below.

Lands other than Nilams

	Class of Land	One Standard Acre
1	Garden	1.00 acre
2	Dry land principally cultivated with cashew	1.50 ,,
3	Other dryland	3.00 ,,
4	Palliyal land	3.00 ,,
5	Rubber plantation	2.25 ,,
6	Tea plantation	0.75 ,,
7	Coffee plantation	0.75 ,,
8	Cardamom plantation	1.50 ,,
9	Cinnamon plantation	1.50 ,,
10	Cocoa plantation	1.50 ,,

Standard acres of Nilam

Taluks	Double crop nilam (acre)	Single crop nilam (acre)
Tellicherry Cannanore Taliparamba Hosdurg Kasaragod	1.75	4.00

Working of the Kerala Land Reforms Act.

There are six Land Tribunals functioning in this District under the Land Reforms Act. The details of their jurisdiction are given below:—

	Tribunal	Jurisdiction
1	Principal Land Tribunal, Kanhangad	Kasaragod and
2	Additional Land Tribunal, Kanhangad	Hosdurg Taluks
3	Principal Land Tribunal, Taliparamba	Taliparamba Taluk
4	Additional Land Tribunal, Taliparamba	
5	Land Tribunal, Cannanore	Cannanore Taluk
6	Land Tribunal, Tellicherry	Tellicherry and North Wyanad Taluks

The registration of *kudikidappukars* under Section 80 of the Act is being attended to by the Taluk Tahsildars. The details of applications received for registration by the Tahsildars in the various Taluks upto May 1966 are given below:—

	TOTAL	5,045
1	Kasaragod	108
2	Hosdurg	531
3	Cannanore	2,771
4	Tellicherry	756
5	Taliparamba	878
6	North Wyanad	1

The work of preparation of the record of rights of the tenants is being attended to by the Revenue Divisional Officers of Kasaragod and Tellicherry. In all, the Land Tribunals have given directions for the preparation of the record of rights in 18 cases. Regarding the Hill Tribes of North Wynad Taluk, the Government have ordered *suo motu* preparation of record of rights under Section 29(a) of the Act. A total of 1,526 applications had been collected till May 1966 and the work was in progress under the guidance of a Special Tahsildar and staff.

Applications for remission of rent under Section 38 of the Act are being disposed of by Taluk Tahsildars. In all 116 applications were received till May 1960.

Applications for certificate under Section 14 of the Act are entertained by the Collector. Till May 1966 5 applications were received. Certificates were issued in 3 cases and the remaining 2 cases were rejected.

Agrarian Movements of Early times and Peasant Organisations

No agrarian movement of any significance is recorded to have taken place in the District in early times. Peasants remained disorganised without proper leaders to spearhead their movements. There are at preset several organisations both of landlords and tenants in the District. The Areca Growers' Association and Rayithu Sangh functioning in the Kasaragod area may be specially mentioned in this connection. In Hosdurg and the other Taluks the Karshaka Sangham, Kisan Panchayat and Kisan Congress are the important orgnisations of the tenants. All these organisations are functioning under the leadership of some political party or other.

Bhoodan

In Taliparamba Taluk an extent of 4,223.58 acres of land has been donated by some important persons in response to the *Bhoodan* Movement and the landless poor have been settled in these lands. Acharya Vinoba Bhave, the Bhoodan leader visited the District in 1957.

OTHER SOURCES OF REVENUE

Stamps

The income from the sale of Stamps is an important source of revenue for the State. Stamps are sold through the Government Treasuries. There are six Treasuries in this District as follows:—

1	District Treasury,	Cannanore
2	Sub Treasury,	Tellicherry
3	do.	Manantoddy
4	do.	Taliparamba
5	do.	Hosdurg
6	do.	Kasaragod

The stamps sold are of three kinds, Judicial, Non-judicial and Service Postage. A statement of the particulars of stamps received and sold in the Treasuries of the District from 1960-61 to 1963-64 is given at Appendix II to this Chapter.

Sales Tax and Agricultural Income Tax

In the Cannanore District the Sales Tax laws of the Madras Government were in force till September 30, 1957. There were three enactments in the field, viz., (1) the Madras General Sales Tax Act (1939), (2) the Madras Sales of Motor Spirit Taxation Act (1939) and (3) the Madras Tobacco (Taxation of Sales and Registration) Act 1953. The last two Acts were passed to levy and collect tax separately on Motor Spirit and Tobacco respectively. The commodities included for taxation under these enactments were exempted under M.G.S.T. Act 1939. The scheme of taxation laid down in the M.G.S.T. Act was generally a multipoint one. Sales Tax was realised only from dealers whose annual turnover was not less than Rs. 10,000 per year. Under the other two statutes the levy of tax was on single point and there was also no turnover limit. The assessing officers under the M.G.S.T. Act were the Deputy Commercial Tax Officers and Assistant Commercial Tax Officers. The Deputy Commercial Tax Officer was the assessing authority in respect of the dealers whose net taxable turnover exceeded Rs. 20,000 and the ACTO was exercising the assessing powers on dealers whose turnover was less than Rs. 20,000. Under the M.G.S.T. Act and M.T. (T & SR) Act the Commercial Tax Officer was the assessing authority.

From October 1, 1959 the Madras Acts were repealed and the Travancore-Cochin General Sales Tax Act 1125 (Act XI of 1125) was extended to the Malabar area. In the new set-up single point taxation at higher rates has been introduced in respect of several essential commodities as may be seen in Schedule I of the G.S.T. Act 1125 (1949-50). In the new Act there was also turnover limit for taxation as in the Madras G.S.T. Act. The designation of the assessing officers was changed to Sales Tax Officers and Assistant Sales Tax Officers respectively from Deputy Commercial Tax Officers and Assistant Commercial Tax Officers. Besides these there were Sales Tax Inspectors attached to certain officers, exclusively for field work. i.e., to check evasions, conduct shop inspections etc.

A turning point in the history of the Sales Tax Department was the introduction in 1958 of Section 16-A of the G.S.T. Act 1125 by which Check Posts were formed at strategic points on the borders of the State to check movement of goods into the State and also outside the State. There are four statutory Check Posts in Cannanore District. 1. Perdala, 2. Adhur (Kasaragod Taluk). 3. Kuttipuzha (Tellicherry Taluk) and 4. Kattikulam (North Wynad Taluk). A check post is manned by an Inspector, 4 Sub-Inspectors and 4 Peons.

The Central Sales Tax Act 1956 also came into force in this District on July 1, 1957. The Sales Tax Officers and Assistant Sales Tax Officers are exercising the powers of the assessing officers under the G.S.T. Act also.

Agricultural Income Tax was introduced in this area in 1955 under the Madras Plantation Agriculture Income Tax (M.P.A.I.T.) Act and the Revenue Department was administering the Act. From September 1, 1957 the above Act was repealed and the Travancore Cochin Agricultural Income Tax Act (1950) was extended to the Malabar area. According to this Act any person whose net agricultural income exceeds Rs. 3,600 a year is liable to be assessed to Agricultural Income Tax. The assessing officers under the A. T. I. Act are the Agricultural Income Tax Officers for assessees whose annual income is above Rs. 5,000 and the Junior Agricultural Income Tax Officers in respect of other assessees.

The Inspecting Assistant Commissioner of Agricultural Income Tax and Sales Tax, Cannanore, is the controlling officer of the Agricultural Income Tax and Sales Tax Department in this District, his immediate superior being the Deputy Commissioner of Agricultural Income Tax and Sales Tax, North Zone, Kozhikode. Under the Inspecting Assistant Commissioner there are seven Sales Tax Officers and three Agricultural Income Tax Officers at the following offices:

1 Sales Tax Office, Special Circle, Cannanore with two Sales Tax Inspectors.

2 Sales Tax Office, Kasaragod with one Assistant Sales Tax Officer and Sales Tax Inspector.

3 Sales Tax Office, Hosdurg.

4 Sales Tax Office, Taliparamba.

5 Sales Tax Office, Cannanore with an Assistant Sales Tax Officer and Sales Tax Inspector.

6 Sales Tax Office, Tellicherry with two Assistant Sales Tax Officers and Sales Tax Inspector.

7 Sales Tax Office, Manantoddy.

8 Agricultural Income Tax Office, Kasaragod with two Junior Agricultural Income Tax Officers.

9 Agricultural Income Tax Office, Taliparamba with two Junior Agricultural Income Tax Officers.

10 Agricultural Income Tax Office, Manantoddy with a Junior Agricultural Income Tax Officer.

A statement showing the collection and expenditure under the Sales Tax and Agricultural Income Tax for the years 1957-58 to 1963-64 is given below:

Year	Sales Tax Rs.	Central Sales Tax Rs.	Agricultural Income Tax Rs.	Total expenditure Rs.
1957-58	18,98,879.94	1,32,521.84	3,78,349.25	1,52,694.62
1958-59	25,00,754.92	2,29,511.05	4,17,897.77	1,91,558.11
1959-60	27,59,546.20	2,58,963.72	6,80,421.31	2,28,590.51
1960-61	37,59,212.82	3,31,129.96	14,16,785.23	2,67,045.64
1961-62	45,04,883.23	4,68,360.33	10,62,511.83	2,92,000.00
1962-63	47,96,635.07	4,02,848.56	N.A.	2,51,000.00
1963-64	52,59,230.02	7,50,406.11	N.A.	2,68,000.00

Excise Revenue

The Assistant Excise Commissioner with headquarters at Kozhikode is having jurisdiction over the three Districts of the former Malabar area, i.e., Cannanore, Kozhikode and Palghat. The entire area was under prohibition till May 1, 1967 and enforcement of prohibition was done by the Police Department. The Excise Department in this area was attending only to residuary work.

The Cannanore District was divided into three Excise Ranges viz., Cannanore, Tellicherry and Kasaragod. One Excise Inspector was in charge of each of the Ranges. One Excise Guard is also attached to each Range. The main work of the Excise Inspector was to check up licences under M and T. A. Act, Opium Act, Madras Prohibition Act etc., and to see that nobody violate the licence conditions. The jurisdiction of each of the three Excise Inspectors was as shown below. Excise Inspector, Kasaragod--Kasaragod and Hosdurg Taluks. Excise Inspector, Cannanore--Cannanore and Taliparamba Taluks. Excise Inspector, Tellicherry--Tellicherry and North Wyanad Taluks. ....

As Cannanore was a prohibition area, there was no regular Abkari policy till recently. Duty on spirits, *Asavas* and *Arishtas* and gallonage fee on liquors and spirit were collected by the Revenue Department. Opium and Ganja licences were issued for medical purposes only. Opium was also supplied to persons on the strength of Medical certificate. Opium and Ganja are under the custody of Treasury Officers and they are issued direct from the Treasuries. There are no Pharmaceuticals or distilleries either in this District.

The figures of collection under Excise Revenue exclusively for this District are not available.

Registration Department

The control of the Registration Department in Cannanore District is vested in the District Registrar, Tellicherry. For

purposes of administrative convenience the Registration District is divided into several Sub-districts each of which is under a Sub-Registrar. In addition to his registration duty the District Registrar is also Assistant Registrar of Joint Stock Companies within the District. The Sub-Registrars of certain stations are also appointed to be in charge of Stamp Sub-Depots during the absence of the Tahsildar. Some of the Sub-Registrars are appointed as Superintendents of Sub-Jails. Thus the Sub-Registrar of Kuthuparamba is the Superintendent of the Sub-Jail at Kuthuparamba. Some others are appointed as Rain Registering Officers as well. The Sub-Registrars of Kuttiadi, Irikkur and Payyannur are thus Rain Registering Officers. The Sub-Registrars of certain stations are also appointed as Special Magistrates and Bench Magistrates. In Taluk Stations the keys of the Sub-Treasury are entrusted in the absence of the Tahsildar to the Sub-Registrar of the station. On such occasions the Sub-Registrars are not merely the custodians of the treasury keys but are responsible for all the duties devolving on a Sub-Treasury Officer. Moreover, the District Registrars and Sub-Registrars are Registrars of Births and Deaths under Section 12 of the Birth and Death and Marriage Registration Act 1886 for the local areas comprised within their respective jurisdiction. All Registering Officers are also Marriage Officers under the Special Marriage Act, 1954. The District Registrar had been appointed by the Board of Revenue, Madras as Collector for purposes of Section 31, 32, 38 (2), 40, 41, 42, 48 and 56 of the Stamp Act before the introduction of the Kerala Stamp Act. Now the District Registrar is to exercise the powers of the Collector under Sections 37 (2), 39 and 41 and the Sub-Registrar under Section 16 of the Kerala Stamp Act. The District Registrar is also the Registrar of Societies under the Societies Registration Act XXI of 1860.

There are 33 Sub-Registrars under the District Registrar, Tellicherry. Out of the 33 Sub-Registrars 5 are in the Gazetted rank. They are the Joint Sub-Registrar of Tellicherry and the Sub-Registrars of Baliapatam, Taliparamba, Chokli and Kasaragod. The rest are non-gazetted. A list of Sub-Registry Offices in the District is given at Appendix III.

A statement of the particulars of work done by the Department in the District during each of the years from 1957-58 to 1963-64 is given below:

Year	*Number of documents registered*	*Number of G. S. conducted*	*Number of E. C. prepared*
1957-58	81,601	14,638	8,052
1958-59	77,948	17,122	12,008
1959-60	78,208	17,723	11,916
1960-61	93,507	16,776	12,939
1961-62	52,604	4,472	4,416
1962-63	55,034	5,135	4,980
1963-64	53,892	7,036	6,909

The revenue and expenditure of the Registration Department in the District for each of the years from 1957-58 to 1963-64 are shown below:

Year	*Revenue* Rs.	*Expenditure* Rs.
1957-58	4,28,299.02	2,82,512.95
1958-59	4,21,778.46	3,20,001.96
1959-60	4,57,002.52	3,71,648.55
1960-61	5,86,259.25	3,92,175.61
1961-62	5,65,435.49	4,06,515.12
1962-63	4,53,294.47	3,06,055.21
1963-64	4,65,113.63	2,94,061.83

CENTRAL REVENUE

Income-tax

The Income-tax Officer, Cannanore Circle, Cannanore, has jurisdiction over all persons (except those assigned to the Salary Circle, Trivandrum and other Income-tax Officers under Section 5 (7A) of the Income-tax Act) within the Taluks of Cannanore. Taliparamba. North Wyanad. Kasargod and Hosdurg The Circle has one Income-tax Officer who administers the Income-tax Act as well as other taxes under allied Acts, viz., Wealth tax, Expenditure tax and Gift tax. His work is supervised by the Inspecting Assistant Commissioner of Income-tax, Ernakulam. Appeals against the orders passed by the Income-tax Officer, Cannanore, are heard by the Appellate Assistant Commissioner of Income-tax, Calicut.

The following table shows the number of assessees and taxes collected in the Cannanore Circle during the financial years 1960-61 to 1962-63:

Kind of Tax	*Number of assessees*	*Tax collected* Rs.
1960-61		
Income tax	1,241	12,37,000
Wealth tax	13	47,000
Expenditure tax	2	..
Gift tax	14	18,000
1961-62		
Income tax	1,327	13,81,285
Wealth tax	14	24,461
Expenditure tax	..	..
Gift tax	22	3,057
1962-63		
Income tax	1,008	27,31,426
Wealth tax	15	17,465
Expenditure tax	..	..
Gift tax	31	21,991

Central Excise

The Central Excise Administration in the Cannanore District is vested in the Superintendent of Central Excise, Cannanore Circle, with headquarters at Cannanore. The various Central Excise formations in this Circle are Cannanore MOR, Manantoddy MOR, Kanhangad MOR and Western India Cotton Ltd., Pappinisseri with two Preventive and Intelligence Units at Kasaragod and Cannanore.

The chief excisable commodities dealt with are Tobacco, Coffee, Tea, Matches, Wireless receiving sets, Mill Board, VNE Oils, Powerlooms (Cotton fabrics) Electric Motors, Cotton fabrics, Cotton Yarn, Staple fibre and Plywood.

The revenue realised under Central Excise during 1963-64 in the Cannanore District was Rs. 62,31,802.97 and the expenditure incurred was about Rs. 2,78,000.

APPENDIX

Land Acquisition

Sl. No.	Designation of L.A.C.	1957-58 A.C. Extent	1957-58 Compensation paid Rs.	1958-59 A.C. Extent	1958-59 Compensation paid Rs.	1959-60 A.C. Extent	1959-60 Compensation paid Rs.
1	Revenue Divisional Officer, Tellicherry	3.08	15,234.39	2.86	11,736.99	21.97	1,02,391.91
2	R.D.O. Kasaragod	..	..	36.04	1,35,520.99	3.09	5,089.98
3	Special Tahsildar L.A., Tellicherry	61.32	1,54,096.91	13.76	69,230.37	91.24	2,06,504.88
4	Spl. Tahsildar L.A. (H) Cannanore	12.01	59,201.67	22.81	2,47,982.11	25.41	1,82,975.13
5	Tahsildar, Kasaragod	..	..	..	..	..	..
6	Tahsildar, Hosdurg	..	..	..	..	..	..
7	Tahsildar, Taliparamba	0.02	9.92	0.62	96.60	0.22	70.15
8	Tahsildar, Cannanore	0.02	3 45	0.29	450.88	0.23	683.91
9	Tahsildar, Tellicherry	0.10	326.14	0.09	532.72	0 09	2,592.00
10	Tahsildar, North Wyanad	..	..	..	..	..	..

I

Work 1957-64

1960-61		1961-62		1962-63		1963-64	
A.C. Extent	*Compensation paid* Rs.	*A.C. Extent*	*Compensation paid* Rs.	*A. C. Extent*	*Compensation paid* Rs.	*A.C. Extent*	*Compensation paid* Rs.
3.90	41,646.10	5.72	61,807.41	2.18	15,332.69	9.58	88,858.13
8.65	31,604.88	1.60	1,531.06	64.10	2,75,706.39	14.07	27,321.85
86.49	3,12,526.77	6 25	1,28,519.95	10 77	1,19,401.98	25.41	27,676.94
6 63	44,443.91	2 15	62,332.59	22.30	2,29,135.97	51.13	4,62,843.74
0.07	17.71	0.02	31 05	0.18	20.70	0.16	572.03
..	..	..	..	0.40	1,196.41	0.33	353.17
0 65	104.65	0 63	733.00	0.34	343.76	0.04	1,836.32
0.96	3,304 99	0.19	1,125.44	0.18	817 04	0.65	2,303.12
0.40	2,133 31	0 58	953.53	0.69	3,610.31	0.82	4,100.46
..	..	..	..	..	..	3.60	6,880.89

APPENDIX

Particulars of Stamps received and sold

Description of Stamps	*Receipts*			
	1960-61	1961-62	1962-63	1963-64
	Rs.	*Rs.*	*Rs.*	*Rs.*
NON-JUDICIAL:				
Non-Judicial (General)	2,86,105.00	7,33,965.50	11,76,230.00	6,73,700.00
Hundi	4,225.00	2,600.00	18,325.00	10,100.00
Revenue	300.00	65,700.00	2,07,299.95	18,000 00
Foreign bills	225.00	...	..	—
Share transfer	2,460.00	..	..	180.00
Insurance	1,650.00	1,792.00	8,960.00	—
JUDICIAL:				
Court Fee Labels	2,18,075.00	2,97,333.00	4,10,485.00	4,44,120.00
Court Fee papers	20,100.00	1,36,300.00	4,14,425.00	2,26,725.00
Court copy papers	39,600.00	36,500.00	46,800.00	36,000 00
POSTAL:				
Service Postage	..	3,12,408.00	4,33,328.00	8,72,064.00
Ordinary Postage	..	19,93,729.95	33,48,008.00	17,20,383.10

II

during the period from 1960-61 to 1963-64

Charges			
1960-61	1961-62	1962-63	1963-64
Rs.	Rs.	Rs.	Rs.
8,05,395.38	8,50,610.22	8,96,671.50	11,01,021.25
5,816.00	8,638.00	19,966.50	11,319.00
1,447.00	46,921.00	1,00,968.95	96,590.00
..	..	..	..
1,332.00	1,564.50	2,465.00	2,749.25
	871.00	1,777.00	1,242.00
3,52,859.62	4,00,991.65	2,99,108.62	2,81,685.40
2,64,130.00	2,44,453.00	2,67,864.50	3,24,469.00
43,621.00	38,078.80	38,118.00	39,154.00
—	2,86,689.30	3,12,015.30	3,01,853.33
—	6,54,869.15	15,63,966.50	15,42,084.10

APPENDIX III

Sub-Registry Offices under the District Registrar, Tellicherry

	Name of the Sub-Registry Office		*Year in which established*
1	Joint Sub Registrar's Office,	Tellicherry	1865-71
2	Sub-Registry Office,	Aliyur	1895
3	do.	Anjarakandi	1865
4	do.	Badagara	1865
5	"	Baliapatam	1903
6	"	Cannanore	1865
7	"	Chockli	1910
8	"	Edacheri	1920
9	"	Hosdurg	1865
10	"	Irikkur	1891
11	"	Kakattil	1927
12	"	Kalliasseri	1910
13	"	Kasaragod	1865
14	"	Katachira	1911
15	"	Kadirur	1910
16	"	Kuthuparamba	1871
17	"	Kuttiadi	1882
18	"	Manjeswar	1884
19	"	Manantoddy	1865
20	"	Mathamangalam	1910
21	"	Nadapuram	1865
22	"	Panur	1885
23	"	Payangadi	1882
24	"	Payyannur	1895
25	"	Poyyoli	1876
26	"	Perambra	1906
27	"	Quilandy	1865
28	"	Taliparamba	1865
29	"	Thuneri	1906
30	"	Tiruvallur	1891
31	"	Trikarpur	1911
32	"	Uliyil	1911
33	"	Villiampally	1906

CHAPTER XII

LAW, ORDER AND JUSTICE

Incidence of Crime in the District

The incidence of crime in the District has shown fluctuations in recent years. The figures relating to the incidence of such serious offences as murder, dacoity, robbery, house-breaking, theft (ordinary) and cattle theft for the period from 1957 to 1965 are furnished in Table I.

TABLE I

Major Crimes reported, 1957-65

Nature of offences	1957	1958	1959	1960	1961	1962	1963	1964	1965
TOTAL	529	516	414	387	427	632	451	550	528
Murder	19	22	27	21	21	28	28	28	36
Dacoity	1	..	..	2	2	2	..	1	2
Robbery	..	2	2	..	..	5	4	1	4
House-breaking	204	174	151	180	169	217	190	256	254
Theft (ordinary)	281	306	218	176	218	366	222	249	221
Cattle Theft	24	12	16	8	17	14	7	15	11

It may be seen from the above table that whereas crimes in general decreased during the years 1958-60 they registered an increase in subsequent years. In 1962 there was a marked increase in the incidence of crime. Though the law and order position in the District has been generally satisfactory, sporadic cases of clashes between supporters of rival political parties in Panoor and surrounding areas have been reported in recent years.

In addition to the crimes enumerated above, there have also been cases of immoral traffic, drinking and gambling. Table II conveys the statistical information regarding the incidence of crime under these heads.

TABLE 11

Cases of immoral traffic, drinking and gambling (1957-65)

Year	*Cases under the suppression of Immoral Traffic in Women and Girls Act*	*Cases of Drinking*	*Cases under Gambling Act*
1957	4	706	N.A.
1958	6	462	N.A.
1959	5	565	284
1960	Nil	878	453
1961	Nil	628	224
1962	Nil	864	236
1963	1	633	151
1964	Nil	649	142
1965	Nil	590	83

A statement of the cases of suicide for the years 1959 to 1965 is furnished in the table at Appendix I to this Chapter while that of the value of property lost and recovered is given in the table at Appendix II.

Police Organisation

The Cannanore District forms part of The Northern Range of the Police Department which is under the Deputy Inspector-General of Police, Northern Region, with headquarters at Calicut. The Superintendent of Police, Cannanore, is the chief of the Police force in the District and he is responsible to the District Collector for the maintenance of law and order. He is assisted by a Personal Assistant in his Office and 2 Sub-Divisional Officers who are in-charge of the Tellicherry and Kasargod Sub-Divisions respectively. The District is divided into 7 Circles including the Panoor Circle specially formed to tackle the disturbed law and order situation there. Each Circle is in charge of an Inspector of Police who exercises general control and supervision over the Police Stations in the Circle.

Local Police

The responsibility for the prevention and detection of crimes and maintenance of law and order rests with the Local Police. There are 30 Police Stations in this District. Each Station is in the charge of a Sub-Inspector. In addition there are 5 Out Posts in the charge of Head Constables. The strength of the Station varies according to the needs of the locality. The Local Police consists of 2 Sub-Divisional Officers, 8 Circle Inspectors, 37 Sub-Inspectors, 85 Head Constables and 537 Constables. A statement of the Police Divisions, Circles, Stations and Out-posts in this District is given at Appendix III to this chapter.

District Armed Reserve

The District Armed Reserve, Cannanore, is under a Reserve Inspector, who is directly responsible to the Superintendent of

Police and it is stationed at the District Headquarters. It is kept in readiness to move in case of any emergency. The Armed Reserve is also used for Armed Guards and Escorts. The unit consists of 1 Inspector, 3 Sub-Inspectors, 4 Jamedars. 15 Head Constables and 222 Constables.

District Special Branch

The District Special Branch deals with confidential matters. It is immediately under an Inspector of Police who is directly responsible to the Superintendent of Police. The Special Branch Inspector is assisted by 3 Sub-Inspectors 19 Head Constables and 1 Constable in this work.

District Intelligence Bureau

The District Intelligence Bureau is run by a Sub-Inspector with the assistance of 4 Head Constables. The main function of this unit is to collect, record and distribute information regarding crimes and habitual criminals.

Traffic Staff

The enforcement of the Traffic Act and Rules is part of the duties of the local Police. However, there is also a special traffic staff consisting of 2 Head Constables supervised by a Sub-Inspector for the enforcement of Traffic Rules throughout the District.

The strength of the Police force in the Cannanore District under the Superintendent of Police, Cannanore, in June 1966 is given in Table III.

TABLE III

Strength of District Executive Force of Cannanore District (June 1966)

	Superintendent of Police	*Deputy Superintendent of Police/ Asst. Superintendent of Police*	*Circle Inspector of Police*	*Sub-Inspectors*	*Head Constables/ Jamadars*	*Police Constables*
1	1	2	8	37	85	537
2 Traffic Control	—	—	—	1	2	—
3 District Intelligence Bureau	..	—	—	1	4	—
4 District Special Branch	..	—	1	3	19	1
5 Personal Assistant to Superintendent of Police	..	1	—	—	—	—
6 Armed Reserve	..	—	1	3	19	222

Home Guards

The Kerala Home Guards was constituted under Act XVI of 1960 in order to provide an opportunity for citizens to place their services at the disposal of the State to fulfil tasks which may be allotted to them during times of emergency. The organisation is expected to fulfil the specific functions mentioned below:—

(1) To serve as an Auxiliary to the Police and generally help in maintaining internal security; (2) To help the community in any kind of emergency, like an air-raid, a fire, a flood, an epidemic etc. (3) To perform such emergency tasks as may be directly or indirectly connected with the country's defence and (4) To organise units to provide essential services such as Motor Transport, Pioneer and Engineering Groups, Fire Brigades, Nursing, First Aid, Operation of Power and Water Supply installations etc.

The Kerala Home Guards organisation started functioning in December 1960. To start with, the Government sanctioned the formation of a company of 108 volunteers in each District. The strength of the unit has subsequently been increased.

A District Commandant appointed by the Government is in charge of the Home Guards in this District. This volunteer officer is assisted by four staff officers. The training establishment for the Home Guards consists of 1 Inspector, 1 Sub-Inspector and 2 Havildars. They impart training to the volunteers in the District. A statement of the sanctioned and existing strength of the Home Guards in Cannanore as on June 30, 1965 is furnished below:—

	Authorised strength	*Actual Strength*
Volunteer Officers		
District Commandants	1	1
Staff Officers	4	4
Company Commandants	5	1
Sub-Unit Leaders		
Platoon Commandants	30	6
Company Sergeant Majors	5	..
Company Quarter Masters	5	..
Platoon Sergeants	30	..
Other Home Guards	540	323

The training is imparted to the volunteers at various Training Centres. The Training Centres in the Cannanore District are located at Cannanore, Tellicherry, Kuthuparamba, Taliparamba, Payyannur and Kasaragod.

There is a District Advisory Committee to assist the District Commandant in the selection of volunteers. It consists of four officials, viz., the District Collector, the Superintendent of

Police, the District Medical Officer and the District Commandant. Home Guards (Convener) and four non-officials. The Committee takes a keen interest in the development of the Home Guards organisation on healthy lines.

Fire Service

The Fire Service in Kerala State was separated from the Police Department when the Kerala Fire Force Act 1962 came into force with effect from January 22, 1963. The Director of Fire Force with headquarters at Trivandrum is the Head of the Department. The State is divided into two regions, the Northern Region with headquarters at Calicut and the Southern Region with headquarters at Ernakulam. A Regional Fire Officer is in charge of each Fire Service Region. Fire Stations are established for the protection of important urban centres. The staff structure and the number of fire fighting units for each city or town are fixed according to the population.

The Cannanore District comes under the Northern Region of the Fire Service Department. The towns in Cannanore District where fire stations now exist with the number of units and the staff sanction for them are furnished below:—

Place	*Pumping Units*			*Staff*	
	Basic	*Reserve*	*Ambulance*		
				Sub Officer	1
				Leading Firemen	2
Cannanore	1	1	1	Driver Mechanic	1
				Firemen Driver	4
				Firemen	13
				Telephone Operator-cum-Clerk	1
				Sub Officer	1
				Leading Firemen	2
				Driver Mechanic	1
Tellicherry	1	1	1	Firemen Driver	4
				Firemen	13
				Telephone Operator-cum-Clerk	1
				Sub Officer	1
				Leading Firemen	2
				Driver Mechanic	1
Kasaragod	1	1	1	Firemen Driver	4
				Firemen	13
				Telephone Operator-cum-Clerk	1

Fires are divided ino three categories, namely, serious, medium and small according to the estimated value of the property damaged. Serious fires are those in which the estimated

damage is Rs.50,000 and above or in which loss of human life is involved irrespective of the property damaged. Medium fires are those in which the estimated damage is over Rs. 10,000 and below Rs. 50,000 and small fires those of Rs. 10,000 and less. The statistics relating to each class of fire for the four years from 1961-64 and the approximate value of the property lost are given below:—

Cases of Fire and Value of Property damaged (1961-64)

Year	*Serious*	*Medium*	*Small*	*Total*	*Approximate value of property lost*
1961	..	2	27	29	Rs. 37,992
1962	1	...	22	23	Rs. 12,310
1963	..	1	41	42	Rs. 38,065
1964	..	3	55	58	Rs. 61,713

Some other relevant statistics regarding the working of the Fire Service Stations in this District are also given in the following tables:—

Incidents calls (Rescue Cells) attended

Year	*No. of calls attended*
1961	3
1962	8
1963	3
1964	3

Ambulance Calls attended

Year	*No. of calls*	*Amount collected*
1961	842	Rs. 5,994.50
1962	700	Rs. 5,127.50
1963	670	Rs. 4,262.00
1964	657	Rs. 4,266.50

Stand-by and Private Pumping Work undertaken

Year	*No. of calls*	*Amount collected*
1961	8	Rs. 1,032.31
1962	6	Rs. 200.66
1963	3	Rs. 150.10
1964	2	Rs. 255.35

Rifle Club

A Rifle Club is functioning in this District from 1962 with the object of training the public of this District in rifle shooting. The administration of the Club is vested in an Executive Committee with the District Collector as the President.

JAILS

Historical Background

The Cannanore District has always had an important place in the administrative set-up of the Prisons Department. In the early part of the 19th century Tellicherry and Cannanore towns had their own jails and work was found for the convicts on the roads. The sanitary and medical arrangements in jails, however, left much to be desired. In middle of the century the mortality rate among the prisoners in these jails was high as a result of the outbreak of epidemics like Cholera and Small-pox. The jail at Tellicherry was abolished in 1885. The Central Jail at Cannanore which is at present one of the three Central Jails of Kerala State was built in 1869 on the association block system with accommodation for 1062 prisoners. This was the only Central Jail in the erstwhile Malabar District, and it also received long term convicts from the neighbouring District of South Canara. Owing to the need for increased accommodation the Jail was considerably enlarged and in the early thirties it could provide accommodation for as many as 1684 prisoners. In view of the importance of this institution a detailed account of it is given below:—

Central Jail, Cannanore

The Central Jail, Cannanore, is located on the right side of the Cannanore-Baliapatam road at Pallikunnu and is 2½ miles away from the Cannanore Railway Station in the north easterly direction. The Jail area comprise of 124.45 acres inclusive of 35 acres within the four walls of the main Jail. There is accommodation for 1580 prisoners in the Jail. In addition to prisoners convicted by Criminal Courts, under-trail prisoners remanded to custody by Courts in Cannanore District and civil debtors sent to this Jail from the Civil Courts are also detained in this Jail. This Jail has now been classified as a Jail for casual offenders convicted and sentenced to imprisonment by the Criminal Courts in Trichur, Palghat, Cannanore and Kozhikode Districts.

The Central Jail, Cannanore, is under the administrative control of the Inspector-General of Prisons, Kerala State, and it has the following members on its staff:—

Executive Staff

Superintendent	1
Jailer	1
Deputy Jailer	1
Assistant Jailers	4
Assistant Jailers (Gr. I)	4
Assistant Jailers (Gr. II)	6
Chief Head Warder	1
Gate Keeper	1
Reserve Head Warder	1

Others		
	Head Warders	9
	Warders	67
	Women Warders	6
Ministerial Staff		
	Welfare Officer	1
	Packer Clerk	1
	Typist	1
	Attender	1
Technical		
	Weaving Foreman	1
	Weaving Instructor	1
	Carpentry Foreman	1
	Carpentry Instructor	1
	Lorry Driver	1
	Engine Driver	1
	Wireman	1
	Muttay loader	1
Medical		
	Civil Assistant Surgeon	1
	Compounder	1
	Male Nursing Orderlies	2
Others		
	Teachers	2
	Arabic Instructor	1
Contingent Establishment		
	Bandyman	1

The Superintendent of the local Headquarters Hospital is the *ex-officio* Medical Officer of the Jail and he is paid an allowance for his work. There is also a Visiting Dentist who visits the jail twice a week to attend to the prisoners, if any, suffering from dental diseases.

The average daily population of the Central Jail, Cannanore exceeds 800. On October 1, 1964 there were 851 persons (835 men and 16 women) in the jail. Figures of those admitted and discharged during each of the years from 1959-60 to 1963-64 are given below:—

Year	*Admissions*	*Discharge*
1959-60	7106	7123
1960-61	1611	1601
1961-62	3160	3143
1962-63	3231	2661
1963-64	2663	3100

Daily Routine of the Jail

The jail is unlocked at 6 a.m. every day and the prisoners after attending to the morning routine and taking their morning *conjee* are sent out of their blocks at 7 a.m. for work either in the workshops or in the gardens, as the case may be. After being made to work till 11.30 a.m. they are marched back to their blocks for mid-day meals. After the meals and rest for a while they are marched out again for work at 12.45 p.m. The work in all sections ceases at 4.15 p.m. The prisoners are then allowed to play games and to visit the canteen. Newspapers are also distributed to them. They are locked up in their blocks between 6 and 7 p.m. Evening meal is served in the meanwhile at 5.45 p.m. whereafter they are allowed to read library books, newspapers etc. The prisoners are also allowed to write letters not less than twice a month and to have interviews with their friends or relatives not less than once in a fortnight.

Welfare of Prisoners

There is a School attached to the Jail. Elementary education is being imparted here to prisoners below 30 years in batches and shifts of one hour daily on working days. All facilities are afforded to the adult prisoners to educate themselves with the assistance of literate prisoners from their blocks. There is a library in the Jail with nearly 2,000 books for the use of the prisoners. Malayalam dailies are supplied at the rate of one copy for every 50 prisoners. A half-yearly manuscript magazine has also been started in the jail to provide scope for the expression of the latent aesthetic and literary talents of the prisoners.

While executing the sentences awarded to the convicted prisoners, they are given vocational training and made to engage themselves in various industrial activities such as Weaving, Khadi Spinning (both with Ordinary Charka and Ambar Charkas), Carpentary, Coir Work, Book Binding, Oil Pressing, Smithy, Tailoring, Paper Making, Bee Keeping etc., besides several agricultural operations. The idea behind this is to reform the offenders and make them fit to earn their livelihood by honest means after their release from the jail. A printing press has also been opened in the Central Jail in 1967. The prisoners employed in the various industries are given wages on a small scale according to the nature of employment or the turn-over, as the case may be. The total income from the industrial output of the Central Jail in 1963-64 was Rs. 3,26,946.26 and the net profit Rs. 89,896.31.

Moral and religious instruction is imparted to the prisoners by the honorary religious ministers of the respective denominations.

Facilities for out-door games such as Volley Ball, Ring Tennis, Badminton and several in-door games are provided in

the Jail. Cultural programmes such as staging of Dramas, Mono-acts, Comics and Magic performances are also allowed to be staged by the prisoners on important and festive occasions.

The prisoners who are well-behaved are allowed parole leave for reasonable periods with a view to minimising the rigours of jail life. They are also given feasts on Onam, Vishu, Christmas, Easter, Bakrid and Ramzan holidays. Several items of sports and competitions in industrial, agricultural and cultuarl activities are conducted for the prisoners and prizes distributed to the winners on the occasion of the celebration of the anniversary of the Jail.

There is a Canteen in the jail wherefrom the prisoners are allowed to purchase on coupon system such articles as tea, beedies, cigarettes, biscuits, soap and other toilets etc., utilising the wages and gratuity amounts earned by them and from their cash property.

The Central Jail, Cannanore, has an Advisory Board consisting of official and non-official members to consider and recommend to Government the premature release of long term prisoners who have served out 2/3rd of their sentences. There is also a Board of Visitors to enquire into the welfare of the prisoners besides a Welfare League constituted with literate and well-behaved prisoners to look into the hygienic conditions, quality and quantity of rations etc. Due to the introduction of reforms in the Jail administration from time to time the punitive aspect has almost completely given way to the reformative aspect and a good number of the prisoners reciprocate favourably to this change.

The total income of the Central Jail, Cannanore from the Manufacturing operations, garden produce, fuel etc., for the year 1963-64 was Rs. 5,26,684 and the gross expenditure Rs. 10,00,061.

Sub-Jails

In addition to the Central Jail, Cannanore, there are six Sub-jails in this District. The details of their location, year of establishment, and sanctioned accommodation are given below:—

Name of Jail & location	*Year of Establishment*	*Sanctioned Accommodation*
A Class Sub-Jail, Cannanore	Not known †	40
A Class Sub-Jail, Kasaragod	Not known †	20
Ordinary Sub-Jail, Manantoddy	1905	10
Ordinary Sub-Jail, Hosdurg	1915	14
Ordinary Sub-Jail, Kuthuparamba	Not known †	11

†The Sub-Jails Cannanore, Tellicherry and Kasaragod became A Class with effect from 1950. Till then both were functioning as B Class Sub-Jails. The exact dates on which they were first set up are not available.



Central Jail, Cannanore

The administration of each Sub-jail is carried on by a Superintendent assisted by Warders. In certain cases there is no full-time Superintendent and the Headquarters Deputy Tahsildar or the Sub-Registrar is in charge (e.g. Sub Jail, Manantoddy, Hosdurg and Kuthuparamba). Discipline in Sub-Jails is governed by the Kerala Prison Rules 1958 and the Sub-Jail Rules published in the Kerala Gazette No. 5 of January 31, 1961. In the Sub-Jails convict prisoners are admitted en route and remand or under-trial prisoners are lodged till they are convicted. Female prisoners are confined to separate cells and guarded by female warders. In the A class Sub-Jail, Cannanore, the prisoners are provided with facilities like flush-out latrines and separate bath rooms, and newspaper is also supplied to them every day. Almost all the Sub-Jails have Honorary Visitors who are appointed from among the local M.L.As., Advocates, Members of the local Mahila Samaj or other prominent non-officials. The Jail premises are kept clean with the co-operation of the prisoners. There is a beautiful garden in the premises of the A class Sub-Jail, Cannanore, which is maintained by the prisoners themselves.

Probation System.

The Central Probation of Offenders Act was enforced throughout the State of Kerala only on 15th July 1958. However, the probation system was in force in the Cannanore District prior to this period as the Madras Probation of Offender's Act, Madras Children Act and Madras Borstal School Offender's Act, Madras Children Act and Madras Borstal School Act were in force in Malabar and South Canara area of the State. In October 1960 the Probation system was extended and made to function in the whole State of Kerala with one District Probation Officer in each revenue district of the State. There is a District Probation Officer at Cannanore. In addition an Honorary District Probation Officer has also been appointed and she is looking after the cases of women and children.

The Probation of Offenders' Act provides for the release of offenders after due admonition or on probation of good conduct as an alternative for imprisonment or detention in an institution. The Magistrates refer the cases to the Probation Officer after the guilt is established. The District Probation Officer by using every possible means gathers the information regarding the home surroundings, criminal record social history etc., of the offender and the circumstances under which the offence was committed and he sends a report to the Court with his opinion whether the offender may be released on probation or be given institutional treatment. In cases where the court passes a probation order the District Probation Officer is charged with the duty of supervision of the probationer. During the period of Probation the District Probation Officer has to visit the probationer periodically. He has also to help the offender to rehabilitate himself. If the probationer violates any of the

conditions of probation his case will be reported to the concerned Magistrate for taking further action, such as sending him to jail or other institutions etc.

The procedure adopted in the case of the Children Act and Borstal School Act is also the same as mentioned above. The District Probation Officer on receipt of order from the Court makes enquires regarding the whereabouts of the juvenile or adolescent offender and if the parents are found unfit to provide proper care, he would recommend the detention of the offender in a Borstal School or *Balamandir*. If his findings are to the contrary he may suggest to the Court to release the offender and hand him over to the parents under the supervision of the Probation Officer. The subsequent actions in the matter are on the same lines as those provided in the Probation of Offenders Act.

Cases under the Immoral Traffic Act are also referred to the District Probation Officer. In addition to this he is also entrusted with the supervision of ex-pupils of Certified Schools and ex-inmates of Rescue Homes and Shelters and ex-prisoners released under the scheme of conditional and premature release.

Borstal School, Cannanore.

Though there are no Certified Schools in the District, there is a Borstal School at Cannanore which functions under the Kerala Borstal Schools Act 1961 and the Rules made thereunder. The School was founded in the wake of the reorganisation of States in 1956 when 37 Borstal inmates, who were natives of Malabar were transferred to Kerala State on March 27, 1957 from the Palayamcottah Borstal School in Madras State. As there was no Borstal School in Kerala the inmates were housed in the out-quarantine Block of the Central Jail, Cannanore, duly declared as a Borstal School. It may be noted that a Borstal School is a correctional institution intended for the detention and training of adolescent offenders between the ages of 18 and 23 committed to the School by competent Courts with a view to reforming them. The minimum and maximum periods of detention in the School are 2 years and 5 years respectively.

The Borstal School Cannanore, is under the administrative control of the Inspector-General of Prisons and the following is the staff attached to it.

1	Superintendent	1
2	Supervisor	1
3	Chief Petty Officer	1
4	Petty Officers	10
5	Teachers	2
6	Carpentry Instructor	1
7	Weaving Instructor	1
8	Physical Instructor	1

There is a Visiting Committee for the School consisting of the Collector (Chairman), the Sessions Judge, the District Educational Officer and four non-officials.

The average daily strength of the institution in 1963-64 was 24. The inmates are given compulsory education upto Standard VIII in the School, which is regularly inspected by the District Educational Officer, Tellicherry. Vocational training in Textile Industry, Carpentary and Agricultural operation is also being imparted to them. Moral instruction is also regularly given by the Teachers and occasionally by the Superintendent. Besides the drill and physical training given to the inmates, they are also provided with facilities to play such games as Caroms, Ring Tennis, Volley Ball, Foot Ball and other recreational facilities such as route marches for sight seeing etc. There is also a library attached to the School for the use of the inmates Malayalam dailies at the rate of one for every 50 inmates are also issued to them for their use.

After-Care Home for Adolescents (Male), Tellicherry.

In order to provide accommodation, relief and rehabilitation facilities to the male juveniles discharged from non-correctional institutions, the Aftercare Home was started at Tellicherry on May 5, 1958. In the early stages, it was housed in a rented building and by the year 1960-61 it began to function in a building of its own at Chirakkara, Tellicherry. The maximum capacity of the Home is hundred persons. There were 74 inmates in April 1964. All facilities are afforded to the inmates and some of the deserving juveniles are sent to the nearby schools. In 1963-64 forty inmates were attending local schools, two in the Polytechnic, three in the Industrial Training Institute and one for the Teachers Training Certificate course. Training in Cutting and Tailoring is also imparted to inmates inside the Home Some of the inmates are sent outside for work in local firms and factories.

The inmates are given all encouragement to obtain books from local libraries The Home subscribes for 2 popular dailies, 2 weekly magazines in Malayalam and one English weekly for the benefit of the inmates There are also facilities for outdoor games like volley ball, and cricket and in-door games like caroms, chess, ludo etc. Further, the inmates are given all encouragement to join the N.C.C. and to participate in various sports and games activities in schools. They also participate actively in agriculture and gardening. For purposes of internal administration the institution is divided into three *Bhavans* on the basis of age and occupation, viz., *Bala Bhavan*, *Vidya Bhavan* and *Yagna Bhavan* with an elected Leader for each Bhavan and also a General Leader. All matters of squad work, maintenance of discipline etc., are carried out by the General Leader with the co-operation and assistance of the other Leaders. The staff of the Home and the Leaders co-operate

with each other in the maintenance of discipline etc. The children's saving scheme is also working succesfully in this institution.

The After-care Home is working under the supervision of a Managing Committee of nine persons constituted by the Government for the purpose. The Superintendent is in immediate charge of the institution and besides him the staff consists of one Upper Division Clerk, one Lower Division Clerk, one Part-time Medical Officer, one Part-time Craft Instructor, one peon, 2 Watchmen and 1 Cook. In 1963-64 the total expenditure on the institution came to Rs. 1,15,026.

Rescue Shelter, Cannanore

The Rescue Shelter, Cannanore started functioning on October 1, 1958. This institution is meant for the reclamation and rehabilitation of women and girls rescued from moral danger under the provisions of the Suppression of Immoral Traffic Act. The inmates are put to work in order to give them some training in handicrafts. Rope making and matweaving are the main items of work. A Managing Committee composed of officials and non-officials is in charge of the administration of the institution. The staff consisting of a Superintendent, a Matron and a Peon is carrying out the day to day affairs of the Shelter. This institution provides accommodation to 25 inmates.

After-care Shelter, Cannanore

The After-care Shelter, Cannanore, was established on April 4, 1957 with a view to rehabilitating released prisoners. It is administered by the Inspector General of Prisons, Trivandrum, while the day-to-day working is supervised by a Managing Committee of nine persons including the Superintendent of Police, Revenue Divisional Officer, the Municipal Commissioner, Cannanore, two local M. L. As. and some prominent non-officials. The staff of the institution consists of the Superintendent, a Peon and a Night Watchman. In 1963-64 there were thirteen inmates in the Shelter. The institution had an income of Rs. 9,500 and an expenditure of Rs. 6,203.11.

Abala Mandir, Dharmadam, Tellicherry

The Abala Mandir which was set up on October 1, 1961 is functioning at Dharmadam. This is a home for destitute women who have no homes of their own. It provides facilities for the accommodation and rehabilitation of 25 inmates at a time. The staff consisting of a Superintendent, a Matron and a Peon carries on the daily functions while a Managing Committee consisting of a Chairman, an official and a non-official is entrusted with its management. In 1963-64 the average daily strength of the home was 23 persons.

Educational facilities are imparted to the girls. In 1963-64 seven of them were studying in Schools. Daily newspapers

and weekly magazines are provided to the inmates and interesting articles read about to them by the Matron or Superintendent. Moral and religious instruction is imparted. The inmates are occasionally also given facilities to see temple festivals and cinema. Rehabilitation of inmates is effected by sending them out as servants in private houses and by repatriation. The whole expenditure for the maintenance of the Abala Mandir is being met by Government in the form of grants. In 1963-64 the income and expenditure of the institution came to Rs.9,333.06 and Rs. 9,261.36 respectively. In 1964-65 the grant from the Government to the Mandir had been fixed at Rs.11,000.

Juvenile Court, Tellicherry

There is a Juvenile Court at Tellicherry. It was constituted under Section 36 (1) of the Madras Children Act 1920 (Act IV of 1920)[1] with four members as Honorary Magistrates, one among them being the President. The Court began to function only on July 14, 1961. It has since been re-constituted and is holding its sittings every alternate Thursday.[2] The statistics of cases handled by the Court during the period 1961-65 is furnished below:—

Year	*No. of cases pending at the beginning of the year*	*No. of cases filed during the year*	*No. of cases disposed of in the year*	*Balance pending at the end*
1961	..	7	7	..
1962	..	51	46	5
1963	5	45	38	12
1964	12	58	64	6
1965	6	51	53	4

ADMINISTRATION OF JUSTICE

Historical Background

The system of administration of justice that prevailed in the ancient period was primitive in several respects. The ruler was the fountain of justice and he was assisted in his task by his *Karyakars* and the Brahmins. There was no written code of laws and the severity of the punishment depended on the seriousness of the crime. Though the penalty of death was reserved for the more serious offences, mutilation and fines were the more common forms of punishment that prevailed. The law was, however, not equalitarian as men of low caste were

1. *Vide* G.O. MS. 569/Home (B) Department dated 23-7-1959.
2. *Vide* G.O. (Rt) No. 719/63/Home (B) Department dated 22-3-1963.

severely dealt with even for ordinary offences while the Brahmins and nobles enjoyed several immunities. Caste offences were generally tried by caste tribunals. A striking example of trial by caste tribunals is to be found in the *Smartha Vicharam* for enquiries into charges of immorality brought against Namboothiri women. Trials by ordeal were also common, and some forms of it persisted till very recent times.

In 1792 when the British took over the administration of Malabar they set up a new system for the administration of justice. In December 1792 a temporary court of justice presided over by each of the Joint Commissioners in turn was established at Calicut, but it was abolished three months later. A local *Daroga* was established on July 1, 1793 at Cannanore. In 1802 judicial and executive functions were separated and a Provincial Court was set up at Tellicherry. This court was presided over by three judges, two of whom went periodically on tour. Zilla Courts were also established at Tellicherry and Calicut. In 1845 these courts were superceded by the Civil and Session Courts at Tellicherry and Calicut. A principal Sudr Amin's Court was also set up at Tellicherry. In 1875 the designation of the existing courts was changed. The Civil and Sessions Judges at Tellicherry and Calicut became the District and Sessions Judges of North and South Malabar, and the Principal Sudr Amin became the Subordinate Judge. Tellicherry has since then always been the headquarters of District Judge.

Organisation of Civil Courts and the Administration of Civil Justice

The highest judicial authority in the Cannanore District is the District Judge who presides over the District Court at Tellicherry. The District Court, Tellicherry, has attached to it an Additional District Judge also. The District Court is authorised to exercise original as well as appellate jurisdiction and it can hear appeals from all decrees and orders upto the value of Rs. 10,000 passed by the subordinate courts from which an appeal can be preferred. The authority to exercise general control over all Civil Courts along with their establishment and to inspect the proceedings of these Courts is vested in the District Judge.

Next to the District Judge in the hierarchy come the Sub-Judges and Munsiffs. The Sub- udge exercises both original and appellate jurisdiction. He tries original cases the value of which exceeds Rs. 5,000. The Munsiff exercises only original jurisdiction and he tries original cases the value of which does not exceed Rs. 5,000.



Court Buildings, Tellicherry

The Courts subordinate to the District Court, Tellicherry as it stood on the 31st March 1964 are as follows:—

	Courts	*Station*
1	Sub Court (one bench)	Tellicherry
2	Sub Court (one bench)	Kasaragod
3	Munsiff's Court (one bench)	Cannanore
4	Munsiff's Court (one bench)	Hosdurg
5	Munsiff's Court (one bench)	Kasaragod
6	Munsiff's Court (one bench)	Kuthuparamba
7	Munsiff's Court (one bench)	Taliparamba
8	Munsiff's Court (one bench)	Tellicherry
9	Munsiff's Court (one bench)	Payyannur
10	Munsiff's Court (one bench)	Manantoddy

The Munsiff at Manantoddy is a First Class Magistrate also

Statistics of Civil Courts

In the various courts in the Cannanore District at the beginning of the year 1963-64 there were 7478 suits pending. During the same year, 6599 suits were instituted and 158 suits were received otherwise. Of these 7095 suits were disposed of and the balance pending at the end of the year was 7,140.

Of the 6599 suits instituted, 4408 were for money or movable property, 820 were for immovable property, 963 related to mortgages and 408 were for specific relief, and other rights.

Of the suits instituted, 1554 were of value not exceeding Rs.100, 3920 were of value above Rs. 100 but not exceeding Rs. 1,000; 1022 were of value above Rs. 1,000 but not exceeding Rs. 5,000,70 were of value above Rs. 5,000 but not exceeding Rs. 10,000 and 31 were of value above Rs.10,000 and 2 were of value which cannot be estimated in money. The total value of suits instituted was Rs. 1,41,85,189.

Of the 7095 suits disposed of, 2070 were without trial, 2055 by compromise, 1695 after full trial and 10 by transfer to other courts.

There were 1751 appeals (including miscellaneous appeals) pending at the beginning of the year 1963-64. During the year 1963-64, 542 appeals were instituted and 7 were received otherwise and 605 were disposed of. The balance pending at the end of the year was 1695.

Of the 605 appeals disposed of, 87 were dismissed or not prosecuted, 303 confirmed, 68 modified, 103 reversed and 44 remanded for retrial.

Organisation of Criminal Courts and the Administration of Criminal Justice

The principal Court of original criminal jurisdiction in the District is the Sessions Court, Tellicherry. which is presided over by the Sessions Judge. The Sessions Court, Tellicherry, has attached to it an Additional Sessions Judge also. In actual practice the Sessions Judge is the District Judge and for the purpose of the criminal jurisdiction exercised by him the District is referred to as the Sessions Division. The Sessions Judge tries criminal cases which are committed to his Court by Judicial Magistrates after preliminary enquiry and hears appeals against the decisions of Judicial Magistrates. The post of Assistant Sessions Judge is held by Sub-Judges.

The separation of the judiciary from the executive is complete in this State so that, like every other District, Cannanore has also two categories of Magistrates, Executive and Judicial. The Executive Magistrates are the executive officers of the Revenue Department in whom is vested the responsibility for the maintenance of law and order. The District Collector by virtue of the office he holds retains some of the powers of a District Magistrate. He is an Additional District Magistrate. Similarly the Revenue Divisional Officers are ex-officio First Class Magistrates and they exercise their magisterial powers and functions within their respective revenue jurisdictions. The category of Judicial Magistrates consists of (1) the District Magistrate (2) Sub-Divisional Magistrates, (3) First Class Magistrates, and (4) Sub-Magistrates.

Under the Criminal Procedure Code and various other statutes the functions of a Magistrate fall within three broad categories viz., (1) functions which are "Police" in their nature as for instance, the handling of unlawful assemblies. (2) functions of an administrative character, as for instance, the issue of licences for fire arms, etc., and (3) functions which are essentially judicial, as for instance, the trial of criminal cases. The allocation of powers between the two categories of Magistrates proceeds upon the principle that matters which are purely police or administrative in their nature should be dealt with by the Executive Magistrates while those which are judicial in nature are strictly within the purview of the Judicial Magistrate[1]. As Officers of the Revenue Department the Executive Magistrates are under the control of the Government through the Board of Revenue while the Judicial Magistrates are under the control of the High Court.

The District Magistrate is the principal magisterial officer of the District and as such he has general administrative superintendence and control over all Judicial Magistrates. He inspects once in every year all the courts of the Sub Divisional and

1 The powers of both categories of Magistrates have been defined in G.O.(P)388/Home dated May 5, 1959.

First Class Magistrates in the District and such of the Courts of Sub-Magistrates as he considers necessary. His primary responsibility is to see that there is no congestion of work in any Court and that the Magistrates dispose of the work in their Courts properly and promptly. In addition to general supervisory functions the District Magistrate has also a specified area assigned to him, the cases arising from which he normally disposes of himself. He hears appeals from second class cases arising within that area or within any other area not assigned to any other First Class Magistrate. It is open to him to transfer to or from his file, particular cases, or class of cases, and appeals, but he is expected to dispose of cases of special difficulty and importance himself. The District and Sessions Judge inspects the Court of the District Magistrate annually as the nominee of the High Court. He may, if he thinks fit also inspect the Court of any other Judicial Magistrate in the District as such nominee, but he does not have general powers of superintendence over Magistrates in his own right.

The ordinary powers of the Magistrates of the several classes are detailed in Schedule III of the Code of Criminal Procedure (Act V of 1898). They may be invested with such additional powers by the State Government as are detailed in Schedule IV of the Code. The Sub-Divisional and First Class Magistrates can pass sentence of imprisonment for a term not exceeding 2 years including such solitary confinement as is authorised by law and of fine not exceeding Rs. 2,000. The Second Class Magistrates can pass a sentence of imprisonment for a term not exceeding 6 months, including such solitary confinement as is authorised by law and of a fine not exceeding Rs. 500. The Courts subordinate to the Sessions Court, Tellicherry as it stood on 31st March, 1964 are as follows:—

	Courts	*Stations*
1	The Assistant Sessions Court (one bench)	Tellicherry
2	The Assistant Sessions Court (one bench)	Kasaragod
3	The District Magistrate's Court (Judicial)	Tellicherry
4	The Sub-Divisional Magistrate's Court	Hosdurg
5	The Munsiff-Magistrate's Court (Ist Class)	Manantoddy
6	The Sub-Magistrate's Court	Taliparamba
7	The Sub-Magistrate's Court	Hosdurg
8	The Sub-Magistrate's Court	Kasaragod
9	The Sub-Magistrate's Court	Kuthuparamb
10	The Sub-Magistrate's Court	Tellicherry

Statistics of Criminal Courts

There were 68 offences reported to the Sessions Court, Tellicherry during the year 1963-64. The number of persons under trial was 182. The cases of 154 persons were disposed of during the year. Of these 69 were convicted and 85 were acquitted or discharged.

Sentences passed by the courts of Sessions were as follows:—

1	No. of persons who were awarded death sentences ..	6
2	No. of persons sentenced to life imprisonment ..	6
3	No. of persons sentenced to simple imprisonment ..	Nil.
4	No. of persons sentenced to rigorous imprisonment ..	48
5	No. of persons imprisoned and fined ..	5
6	No. of persons released on probation ..	3
7	No. of persons sent to Borstal School ..	

The total number of offences reported during the year 1963-64 in the various Magistrates' Courts in the Cannanore District was 9100. The number of persons under trial was 21,667. The cases of 10,957 persons were disposed of during the year and 10,710 persons were awaiting trial at the end of the year. In the cases thus disposed of 3358 persons were discharged, 7369 were convicted and 106 were committed, to the Sessions and the remaining 124 were otherwise disposed of.

The sentences passed by the Magistrates' Courts were as follows:—

1	No. of persons sentenced to simple imprisonment only ..	360
2	No. of persons sentenced to rigorous imprisonment only	430
3	No. of persons imprisoned and fined .	47
4	No. of persons fined only ..	6354
5	No. of perons released on probation ..	174
6	No. of persons released on security ..	2
7	No. of persons sentenced to be sent to Borstal School ..	1
8	No. of persons delivered to guards ..	1

Law Officers

The following are the other Law Officers of Government functioning in the Cannanore District.

Designation	*No.*
Government Pleaders and Public Prosecutors ..	1
Assistant (Additional) Government Pleaders .	1
Assistant Public Prosecutors	
Grade I ..	1
Grade II ..	3

Number of Legal Practitioners

There were 268 Legal Practitioners practising in the Cannanore District of whom 244 were advocates of the Kerala High Court.

Bar Associations

Bar Associations function in all centres in the District where there are law Courts. The details of these Associations such as their location, date of establishment, number of members etc., are given below:—

	Name of Association	Date of establishment	No. of members (1964)
1	Bar Association, Tellicherry	Not known	86
2	Bar Association, Cannanore	1909	21
3	Bar Association, Kasaragod	Before 1881	70
4	Bar Association, Hosdurg	1960	19
5	Bar Association, Kuthuparamba	1919	20
6	Bar Association, Taliparamba	1959	26
7	Bar Association, Payyannur	1959	16

The Tellicherry, Cannanore and Kasaragod Bar Associations have their own traditions. Though the exact date of establishment of the Tellicherry Bar Association is not available there is reason to believe that it is the oldest in the District. Tellicherry having been the seat of a Provincial Court as early as 1802. It has a Library of about 4,000 volumes The Cannanore Bar Association celebrated its Golden Jubilee in 1959. The Kasaragod Bar Association has a Library consisting of 1,000 books and it is housed in a building constructed in 1903 out of its own funds.

APPENDIX I

Cases of Suicide (1959—1965)

		By Drowning	Poisoning	Hanging	other cases	Total
1959	Adults	91	1	93	85	270
Males	Children	13	..	2	7	22
Females	Adults	44	4	18	12	78
	Children	2	..	3	21	24
1960	Adults	85	..	108	74	267
Males	Children	37	..	3	7	47
Females	Adults	60	..	29	22	111
	Children	3	..	1	32	36
1961	Adults	123	3	85	78	289
Males	Children	21	..	3	9	33
Females	Adults	52	2	11	11	76
	Children	21	..	..	6	27
1962	Adults	85	1	94	66	246
Males	Children	43	1	1	11	56
Females	Adults	39	..	24	13	76
	Children	27	..	..	13	40
1963	Adults	70	11	85	64	230
Males	Children	28	5	..	13	46
Females	Adults	39	3	19	19	80
	Children	19	3	5	10	37
1964	Adults	15	6	103	5	129
Males	Children	5	..	2	2	9
Females	Adults	8	4	20	2	34
	Children	2	..	3	..	5
1965	Adults	15	40	120	3	178
Males	Children	3	..	6	4	13
Females	Adults	9	10	24	2	45
	Children	..	2	2	..	4

APPENDIX II

Property stolen and recovered (1957-65)

Year	*Property lost* *Rs.*	*Recovered* *Rs.*	*Percentage*
1957	66,731	21,800	33.0
1958	90,350	33,247	36.0
1959	58,992	15,854	27.0
1960	79,792	25,881	32.43
1961	80,850	47,015	58.15
1962	122,940	47,830	30.7
1963	73,091	25,044	34.2
1964	62,359.80	22,927.22	37.4
1965	95,434.12	26,086.35	27.3

APPENDIX III

Statement of Police Sub-Division, Circles, Stations and Out-posts

Police Sub-Divisions.

1 Tellicherry
2 Kasaragod

Police Circles

1 Cannanore
2 Tellicherry
3 Manantoddy
4 Panur
5 Taliparamba
6 Hosdurg
7 Kasaragod

Police Stations

1 Cannanore
2 Baliapatam
3 Edakkad
4 Mattannur
5 Iritti
6 Kasaragod
7 Manjeswar
8 Badiadaka
9 Adur
10 Kumbla
11 Hosdurg
12 Nileswar
13 Bekal
14 Chanadra
15 Tellicherry
16 Kuthuparamba
17 Dharmadam
18 Panur
19 Chokli
20 Kolavillore
21 Manantoddy
22 Vellamunda
23 Peravoor
24 Taliparamba
25 Payyannur
26 Sreekandapuram
27 Peringome
28 Irikkur
29 Pazhayangadi
30 Alacode

Police Outposts

1 Kattikulam
2 Kelakam
3 Korome
4 Chembery
5 Pulingome

CHAPTER XIII

OTHER DEPARTMENTS

The organisational set-up of some of the important Departments functioning at the district level may be considered in this Chapter.

PUBLIC WORKS DEPARTMENT

The Public Works Department functions in this District in four Divisions viz., the Irrigation Division, Tellicherry, Minor Irrigation Division, Cannanore, the Buildings and Roads Division, Cannanore and the West Coast Roads Division, Kasaragod. The organisational set-up and functions of each of these Divisions are described below:—

Irrigation Division, Tellicherry

The Irrigation Division, Tellicherry, functions within the area surrounded by North Wynad in the east, the Arabian Sea in the west. Manjeswar in the north and the Mahe river in the south. It has jurisdiction over the whole District in regard to flood control and anti-sea erosion works, inland navigation works and Port works. Some of the works pertaining to the Fisheries Department are also undertaken by this Department. Further, the Project works in Katampally and Pazhassi also come under the jurisdiction of this Division.

The Division is under the administrative control of an Executive Engineer who is immediately below the Superintending Engineer, Irrigation North Circle, Kozhikode, with headquarters at Calicut. There are 4 Sub-Divisions in this Division each manned by an Assistant Engineer. These Sub-Divisions are:—

1 Irrigation Sub-Division, Cannanore
2 Marine Sub-Division, Tellicherry
3 Project Sub-Division, Kattampally
4 Project Sub-Division, Mattannur

The Sub-Divisions are further divided into Sections which are under Section Officers otherwise known as Junior

Engineers. There are altogether 15 Sections under the control of this Division. They are:—

Sub-Divisions	*Sections*
1 Irrigation Sub-Division, Cannanore	1 A.S.E. Section, Cannanore
	2 A.S.E. Section, Nileswaram
	3 Investigation Section, Cannanore
	4 Irrigation Section, Taliparamba
	5 A.S.E. Section, Tellicherry
	6 Section No. VI
2 Marine Sub-Division, Tellicherry	1 Marine Section, Tellicherry
	2 Marine Section, Azheekkal
3 Project Sub-Division, Kattampally	1 Section No. I at Kattampally
	2 Section No. II at ,,
	3 Section No. III at ,,
	4 Section No. IV at ,,
4 Project Sub-Division, Mattannur	1 Section No. I at Mattannur
	2 Section No. II at ,,
	3 Section No. III at ,,

Minor Irrigation Division, Cannanore

The Minor Irrigation Division, Cannanore, functions with the jurisdiction of the entire Cannanore District. The works to be attended to by this Division are Medium, Minor Lift Irrigation Schemes. Moreover the construction works of Indo-Norwegian Project, Cannanore is controlled by this Division. The Division is under the Administrative control of the Superintending Engineer, Minor Irrigation Circle, Trivandrum. There are six Sub-Divisions which are manned by the Assistant Engineers, who are under the immediate control of the Executive Engineer. The Sub-Divisions are the following:—

1	Minor Irrigation Sub Division,	Kasaragod
2	Do.	Kanhangad
3	Do.	Taliparamba
4	Do.	Tellicherry
5	Minor Irrigation Investigation Sub Division,	Cannanore
6	Indo-Norwegian Project,	Cannanore

The Sub-Divisions are further divided into Sections which are manned by the Junior Engineers. There are altogether 23 Sections in this Division. The details of the sections are furnished below:—

Minor Irrigation Sub-Division, Kasaragod	1 Kasaragod I
	2 Kasaragod II
	3 Kumbla
	4 Manjeswar

Minor Irrigation Sub-Division, Kanhangad	1	Kanhangad I
	2	Kanhangad II
	3	Pullur
	4	Chittari
	5	Nileswar
Minor Irrigation Sub-Division, Taliparamba	1	Cannanore
	2	Palayangadi
	3	Payyannur
	4	Sreekantapuram
Minor Irrigation Sub-Division, Tellicherry	1	Tellicherry
	2	Manantoddy
	3	Mattannur
	4	Kuthuparamba I
	5	Kuthuparamba II
Minor Irrigation Inestigation Sub-Division, Cannanore	1	Kasaragod
	2	Kanhangad
	3	Sreekantapuram
Indo-Norwegian Project, Sub-Division, Cannanore		Sections I, II and III at Cannanore

P. W. D. Buildings and Roads Division, Cannanore

The Executive Engineer, Buildings and Roads, Cannanore is primarily responsible for the execution of works under this Division. To assist him in his functions there are 6 Assistant Engineers and 25 Junior Engineers. The whole division has been divided into 6 Sub-Divisions which are again sub-divided into 25 Sections. The names of the Sub-Divisions and Sections are given below:—

	Sub-Division	*Sections*
1	Cannanore	Cannanore
		Edakkad
		Baliapatam
		Madayi
2	Tellicherry	Tellicherry
		Pinarai
		Iritti
		Kuthuparamba
3	Kasaragod	Kasaragod I
		Kasaragod II
		Manjeswar
		Mulleria
		Kumbla

4	Kanhangad	Kanhangad West Eleri Odayanchal Cheruvathur
5	Taliparamba	Taliparamba Payyannur Alacode Irikkur
6	Manantoddy	Manantoddy Panamaram Talapoya Tirunelli

Each Sub-division is having jurisdiction over one Revenue Taluk.

West Coast Roads Division, Kasaragod

This Division has jurisdiction over the entire area of Cannanore District. It is a special Division established for construction of the West Coast Road and all major bridges on all the roads in the District. The Division Headquarters is at Kasaragod and there are three Sub-divisions attached to it, i.e., (1) West Coast Roads Sub-division, Kasaragod, (2) Bridges Sub division, Cannanore and (3) West Coast Roads Sub-division Tellicherry. There are also eleven Sections under the Sub-divisions at various places in charge of roads and bridges. The details of the Sections are given below:—

1	Bridges Section	Manjeswar
2	Do.	Kumbla
3	Do	Kasaragod
4	Do.	Nileswar
5	Do.	Payyannur
6	Do.	Taliparamba
7	Do.	Alacode
8	Do.	Cannanore
9	West Coast Roads Section,	Tellicherry I
10	Do.	II
11	Do.	III

Apart from the above, a Land Acquisition Tahsildar and his staff are also attached to this Division in connection with acquisition of lands required for the construction works. His headquarters is at Cannanore.

PUBLIC HEALTH ENGINEERING DEPARTMENT

The Public Health Engineering Division, Cannanore, started functioning on November 15, 1961 under the charge of an Executive Engineer but it was subsequently abolished. The Executive Engineer, Public Health Engineering, Kozhikode is in charge of the Department in this District. The following Sub-divisions are working under this divisions, viz., (1) Public Health Sub-division No. I, Cannanore and (2) Public Health Sub-division No. II, Cannanore. Each of the Sub-divisions is divided into sections under Junior Engineers. The following are the Sections in each Sub-division.

Sub-Division	*Section*
1 Public Health Sub-Division No. I, Cannanore	1 Public Health Section No. I, Cannanore
	2 Public Health Section No. II, Cannanore
2 Public Health Sub-Division No. II, Cannanore	1 Public Health Section, Cannanore
	2 Public Health Section, Tellicherry
	3 Public Health Section, Kasaragod

The Public Health Department attends mainly to the execution of water supply schemes and maintenance of medical buildings and construction works under the Department of Health Services the cost of which does not exceed Rs. 25,000. It also attends to the work of providing water supply and sanitary installations in medical institutions. Again, the works relating to the water supply schemes under L. D. Schemes are also being attended to by the Division. Besides, the execution of 3 major water supply schemes, viz., Cannanore, Tellicherry and Mahe is also to be taken up by this Division. Above all the works under the E. I. I. Scheme also come under it.

AGRICULTURE DEPARTMENT

The District Agricultural Officer, with his headquarters at Tellicherry, is in charge of the Agricultural Department in the Cannanore District. He is immediately responsible to the Joint Director of Agriculture, Northern Region, who has his headquarters at Calicut. As far as the agricultural extension activities in the District are concerned, the District Agricultural Officer is the final authority. He is vested with the duties of controlling supplies and services, and guiding and supervising the extension activities at Block levels. He is

responsible for the organisation and co-ordination of the activities of such field workers as Agricultural Assistants, Fieldmen, Demonstration Maistries, etc., in the Department. The supervision and inspection of the demonstration and trial plots also form part of his functions.

Below the District Agricultural Officer come the Agricultural Assistants and Agricultural Extension Officers. Their functions are to formulate and execute the agricultural programmes in consultation with the District Agricultural Officer and the Block Development Officers for the Panchayats and N. E. S. Blocks in their respective areas. They organise formal societies, arrange village leaders training camps, meetings and group discussions, give instructions to the cultivators about scientific methods of cultivation and supervise the work of Fieldmen, Maistries, etc., under them. They are also expected to establish personal contacts with the farming public, instil into them a sense of confidence and make them follow the advice of the Department.

This District has one Agricultural Assistant and 12 Agricultural Extension Officers for the agricultural development activities. There are seven Agricultural Assistants, with two Fieldmen under each, for the implementation of the Package Scheme on coconut. In addition, there are three Agricultural Assistants for the State Seed Farms at Vengad, Kankole and Kasaragod. The Agricultural Assistant, Cannanore, is in charge of development activities in the non-Block area at Cannanore. The offices of the Agricultural Extension Officers are located at Manjeswar, Kasaragod, Kanhangad, Nileswar, Payyannur, Taliparamba, Irikkur, Cannanore, Edakkad, Tellicherry, Kuthuparamba and Manantoddy.

ANIMAL HUSBANDRY DEPARTMENT

The Head of the Animal Husbandry Department in the Cannanore District is the District Veterinary Officer with his headquarters at Cannanore. The functions of the District Veterinary Officer include general supervision of veterinary institutions, implementation of departmental programmes, carrying out the various developmental programmes under non-Plan and Plan schemes in the N. E. S. Blocks and administrative and technical control over the staff of the veterinary institutions, Key Village Centres and Artificial Insemination Centres. There are 48 Veterinary institutions (Veterinary Hospitals, Dispensaries, Artificial Insemination Centre, Key Village Centres, Sub Centres and First Aid Centres) functioning under the District Veterinary Officer in this District. Besides, there is a Regional Poultry Farm at Mundayad the administrative and technical control of which is vested with the Assistant Director for Poultry who is head of the institution.

In N. E. S. Blocks (Stage I) the Extension Officer for Animal Husbandry, Livestock Assistants and Veterinary institutions are under the administrative control of the Block Development Officers concerned but under the technical control of the District Veterinary Officer. After the conversion of the Stage I Blocks into Stage II Blocks the institutions in the Block with the staff except Extension Officer for Animal Husbandry will be transferred to the Animal Husbandry Department. The technical and administrative control over the institutions, with the staff transferred, is vested in the District Veterinary Officer. When there are no separate Extension Officers for Animal Husbandry in certain N. E. S. Blocks, the nearest Extension Officer for Animal Husbandry is in additional charge of the Animal Husbandry activities of the Block concerned. Besides the institutions in charge of the Veterinary Surgeons, there are 7 Veterinary institutions in charge of Livestock Assistants. The technical and administrative control of these institutions is vested with the nearest Veterinary Surgeons concerned.

FOREST DEPARTMENT

The Wynad Forest Division with headquarters at Manantoddy is co-terminous with the Cannanore Revenue District. But the Divisions as it exists today is the outcome of several territorial adjustments. At the time of the re-organisation of States on November 1, 1956 a portion of the South Kanara Forest Division which consisted of the old Kasaragod Range was added on to the Kozhikode Forest Division. The Wynad Division at the time comprised of Begur, Kannoth, Chedleth and Sultan Battery Ranges. On July 1, 1958, consequent on the reorganisation of the Forest Department, the present Wynad Division was formed by adding on to it the Kasaragod, Taliparamba and Kuthuparamba Ranges of the old Kozhikode Division and by excluding from it Ladysmith and Kuruva Reserve Forests of Begur Range and the whole of Chedleth and Sultan Battery Ranges. The old Kasaragod Range was split up into two Ranges, viz., Kasaragod and Kanhangad Ranges. The Kottiyur Reserve Forest which was formerly part of Kannoth Range was added on to the Kuthuparamba Range. Thus the jurisdiction of the Wynad Forest Division was made to conform to that of the Cannanore Revenue District with the following Ranges, viz., Manantoddy, Kannoth, Kuthuparamba, Taliparamba, Kanhangad and Kasaragod. The Kanhangad Range has since been abolished and a new Range for private forests has been formed at Manantoddy. There are also two Forest Depots under the Department within Mysore State, viz., the Mysore Depot and Nanjangode Depot. The Divisional Forest Officer is the head of the Wynad Forest Division and he is assisted by 8 Rangers, 26 Foresters and 52 Forest Guards.

INDUSTRIES DEPARTMENT

The District Industries Officer, Cannanore, is the head of the Industries Department at the district level. His immediate superior is the Regional Joint Director of Industries and Commerce, Calicut. The District Industries Officer is in charge of the entire industries programmes in the District. He is vested with the powers of the Registrar of Co-operative Societies for registration and administration of Industrial Co-operative Societies. He is assisted by the following officers in his work.

1 Assistant District Industries Officer, Cannanore
2 Technical Supervisor
3 Senior and Junior Co-operative Inspectors of Co-operative Societies
4 Coir Inspectors
5 Organiser (Small Scale Industries)
6 Extension Officers (Industries) at the Block level

The Assistant District Industries Officer exercises supervision and control over all the activities connected with the Handloom Industry in the District. His main functions are to organise and send proposals for registration of Handloom Weavers' Industrial Co-operative Societies, to inspect such societies and give necessary guidance for their proper working. He is assisted in his work by one Senior Supervisor and four Junior Supervisors (Handloom).

The Technical Supervisor attends to works of a technical nature, like valuation of machinery, enquiry into the applications for hire purchase of machinery, import licences and permits for controlled commodities, scrutiny of schemes for entertaining loan applications etc.

The functions of the Senior and Junior Co-operative Inspector are to inspect and supervise the activities of Industrial Co-operative Societies and to give necessary guidance for their proper working. Similar items of works are attended to by the Coir Inspectors also, in respect of Coir Co-operative Societies.

The Organiser (Small Scale Industries) attends to such items of works as registration of Small Scale Industrial units in the private sector, scrutiny and recommendation of loan applications for starting Small Scale Industries and inspection of Small Scale Industrial units aided by the State.

The Extension Officer (Industries) is in charge of all the industrial activities at the Block level. There are 10 Extension Officers (Industries) in the various N. E. S. Blocks in the District. They are under the administrative control of the Block Development Officers and the technical control of the

District Industries Officer. Their functions are to explore the possibilities of starting suitable industries in the Blocks, to render necessary technical advice to the Small Scale Industrialists and also to give them financial aid from the Block funds.

The following institutions are functioning under the Industries Department in Cannanore District:—

1 Government Glass Bangles and Beads Training Centre, Kasaragod

2 Common Facility Service Centre, Kunhimangalam

The Government Glass Bangles and Beads Training Centre, Kasaragod, is directly under the control of a Superintendent who is in the cadre of the Deputy Director of Industries and Commerce.

CO-OPERATIVE DEPARTMENT

The Co-operative Department in the Cannanore District is under the Deputy Registrar of Co-operative Societies, Cannanore. For administrative purpose the District has been sub-divided into Administrative Circles according to a standard number of societies and each such Circle is under an Administrative Inspector or Extension Officer. There are 22 Circles in this District. The Deputy Registrar exercises all the powers of the Registrar of Co-operative Societies except those of supersession and liquidation. He is assisted by 2 Assistant Registrars, one for the General Administration and the other for implementation of Plan Schemes. These officers, besides exercising statutory powers, inspect the societies and guide and control the various activities undertaken by the societies with a view to safeguarding the interests of the members, depositors and financing Banks. The Government loans sanctioned to Co-operative Societies are also routed through the office of the Deputy Registrar of Co-operative Societies.

The Inspectors, twenty-two in number, who are in charge of Circles are generally responsible for the supervision and proper working of the societies under their charge. They attend mainly to quarterly inspection of societies and disposal of arbitration references and execution petitions filed by them. They also attend to enquiries under Section 38 of the Act, and miscellaneous petitions, complaints, etc., received from the parties. They also carry on propaganda for the implementation of production programmes and linking of credit with marketing. They also encourage the societies to take up distribution of manure to ryots.

There are also 2 Liquidation Inspectors in this District. Their function is to liquidate societies whose affairs are ordered

to be wound up. They collect the assets and pay off the liabilities in proportion to the amount collected. They are empowered to take all steps for the recovery of assets, even by passing contribution orders against solvent members in the case of unlimited liability societies.

In addition, the services of three Junior Inspectors have been lent by the Co-operative Department to three Marketing Societies functioning in the District to work as their Secretaries. Selected Credit Societies, Marketing Societies and Primary Land Mortgage Banks are being subsidised by the Department towards managerial expenses and also for the construction of godowns.

There is also one Instructor in the District for educating the members and office bearers of Co-operative Societies. He convenes classes at convenient places and conducts lectures on the principles of Co-operation and the maintenance of accounts by the Societies. This is otherwise called membership education. However, the Instructor is working under the State Co-operative Institute and not under the Deputy Registrar.

LOCAL FUND AUDIT DEPARTMENT

The Cannanore District office of the Local Fund Audit Department started functioning on August 8, 1957. The District Inspector of Local Fund Accounts is the head of the office, and he is assisted in his work by one Assistant Inspector and four Upper Division Auditors and five Lower Division Auditors. Auditing the accounts of the local bodies and other grant-in-aid institutions in the District is the main function of this office. The number of institutions whose accounts are audited by it are given below:—

	Institutions	*Nos.*
1	Municipalities	3
2	Panchayats	115
3	Harijan Hostels and Orphanages	14
4	Endowments administered by the Education Department	23
5	Aftercare Shelters for Juveniles etc.	3
6	S. P. C. A.	2
7	Local Library authority	1
8	Home guard Unit	1

The audit of Municipal Councils is done by the District Inspector himself with the assistance of the Auditors. The audit of Panchayat boards is done by the Auditors themselves who are grouped into batches for this purpose. Copies of the audit reports are forwarded to the institutions concerned and to the Government or to the authority having administrative control over the institution.

ECONOMICS AND STATISTICS DEPARTMENT

The District Statistical Office, Cannanore, started functioning on December 2, 1957. The District Statistical Officer is the head of the Office and he is assisted by one Senior Research Assistant of the same cadre and two Research Assistants with jurisdiction over the whole District. The Senior Research Assistant is in charge of Vital Statistics, Demography and Family Planning. Of the two Research Assistants one is in charge of price collection under Market Intelligence and preparation of Living Index and the other is in charge of Block level surveys and surveys under Special Intensive Studies. In addition, there is a Statistical Inspector (I & P) who is in charge of the collection and consolidation of statistics relating to Industries and Plantations.

There are 3 subordinate offices at Cannanore, Tellicherry and Kanhangad. Each office is under the control of a Statistical Inspector having jurisdiction over two Taluks. The Statistical Inspector at Cannanore has jurisdiction over Cannanore, and Taliparamba Taluks, the Inspector at Tellicherry over Tellicherry and North Wynad Taluks and the one at Kanhangad over Hosdurg and Kasaragod Taluks. The main functions of the field staff of the Department are the follows:—(1) Conduct of Field staff Surveys, (2) Collection of prices, (3) Collection of Industrial statistics, (4) Collection of educational statistics, (5) Collection of vital statistics, (6) Collection of Plantation statistics, (7) Collection of statistics of exports and imports, (8) Preparation of District Statistical Abstracts, (9) Compilation of forecast reports relating to area and production of crops (10) Compilation of the progress reports on plan schemes in the District, and (11) Preparation of Village Index Cards containing basic information on all the aspects of life in the village.

Below the Statistical Inspectors are Investigators and Compilers. The Investigators, thirty-seven in number, form the primary unit of the field staff. They visit far-off villages and inspect the plots or households for purposes of enumeration. The investigators are allotted for each survey after being imparted adequate training. The Compilers, three in number, attend to the first stage of processing the data after the details are gathered from other officers or Railway Stations etc.

PUBLIC RELATIONS DEPARTMENT

The District Information Office, Cannanore, which is a subordinate office under the Department of Public Relations of the Government of Kerala started functioning from October 14, 1960. The District Information Officer is in charge of the office. His functions are manifold. He is in charge of the Plan publicity

for Cannanore District. Materials regarding the progress of Plan Schemes are collected from the concerned officers and write-up based on these materials are issued from the District Information Office to the various press correspondents. The District Information Officer also maintains liaison with the District Collector and issues with his concurrence and approval press releases and other publicity materials relating to the administrative activities of this District. He is in fact the Press Liaison Officer and Publicity Organiser for the District Administration. A field publicity Unit too is attached to this office and it is provided with a Station Wagon and necessary Cinema equipments. The District Information Officer is also in charge of the arrangements at the district level for the Supply of Community listening sets to Panchayats at subsidised rates.

CHAPTER XIV

LOCAL SELF-GOVERNMENT

Early History

The early history of local self-government in the Cannanore District as elsewhere in Kerala is centred round the *Kuttams* of the *Tara* and such other local assemblies which functioned vigorously in the past. The Thirunelli records of Bhaskara Ravi Varman I (962-1019) make references to the local assemblies of the 'Five Hundred' and 'Five Thousand' of Puraikizhanad. The local assemblies exercised some restraint over the autocracy of rulers and helped the people to enjoy their time-honoured rights and privileges without undue interference. However, with the advent of British rule these local assemblies lost much of their vitality and importance and gradually disappeared from the scene. Nevertheless, in recent times there have been systematic efforts on the part of Government to resuscitate the old local self-governing institutions and associate the people with the administration of local affairs at various stages.

Origin and Growth of Municipal Administration

One of the earliest legislative measures in the field of urban local self-government is the Madras Towns Improvement Act of 1865. Under the provisions of this Act municipal institutions were set up in Tellicherry and Cannanore in 1866 and 1867 respectively. The Act was primarily intended to make the people bear as much as possible the charge of maintaining the Police in towns. However, it was also resolved in course of time that the funds raised under it should be used also for the "construction, repairing and cleaning of drains, the making and repairing of roads, the keeping of roads, streets and tanks clean and doing such things as may be necessary for the preservation of the public health." The amount to be raised for this purposes was fixed by the Government and one-fourth of the sum so fixed was to be paid by the Government as grant-in-aid. The council was also authorised to raise additional sums for other municipal purposes such as lighting, water supply, prevention of fire etc. Three *ex-officio* councillors, viz., the District Magistrate, the Local Magistrate and the Range Officer of the Public Works Department sat on the council. The District Magistrate was the *ex-officio* President and he appointed the Vice-presidents of the Municipalities. The Councillors were to consist of not less than 5 inhabitants of the town appointed by the Government and their term of office was limited for one year subject to reappointment.

In order to rectify some of the defects of the Act of 1865 and to create greater enthusiasm among the people for local self-government, a new Act known as the Towns Improvement Act of 1871 was passed, which included lighting, water supply etc., among those purposes to which the funds raised under the Act should ordinarily be applied. The grant-in-aid of 25 per cent of the compulsory expenditure which the Government have been contributing under the Act of 1865 was stopped. The Municipalities were under this Act deprived of their responsibility to contribute the Police charges, but they were given four new charges, viz., those for hospitals and dispensaries, those for schools, those for birth and death registration, and those for vaccination. The term of the office of the Councillors was increased from one year to three years and the number of *ex-officio* members was reduced from three to two. The Collector took the District Magistrate as the President of the Council, and the local Magistrate and Range Officer of the Public Works Department were replaced by the local Revenue from three to two. The Collector took the place of the District Magistrate as the President of the Council, and the local Revenue Officer. The Act also made provision for the election of the Councillors by the rate-payers and also for the election of the Vice-president. The Act of 1871 thus made the functioning of the Municipal councils more democratic.

The Towns Improvement Act of 1871 was superseded by the Madras District Municipalities Act of 1884. Under this Act the Municipal Council was to consist of not less than 12 persons and the term of office of the Councillors was three years. The Revenue Officer in charge of the Division in which the Municipality was situated was an *ex-officio* Councillor. Three-fourths of the total number of councillors might be elected by the tax-payers and not more than one-fourth might be Government officials. The Chairman of the Municipal Council might be either appointed by the Government or elected by the councillors from among themselves with the permission of the Government. The main source of the revenue of the Municipalities now consisted of a tax on professions, a tax on lands and buildings, a water tax, a tax on vehicles, tolls on vehicles and animals entering the Municipal area and licences to carry on offensive or dangerous trades.

The next important stage in the history of Municipal administration was marked by the passing of the Madras District Municipalities Act of 1920. Under this Act the strength of the Municipal Council was fixed on the basis of the total population in the Municipal area, the minimum number being 16 and the maximum 36. Three-fourths of the members were to be elected while representatives of Muslims and other minorities were to be appointed by the Government. The Chairman and Vice-Chairman of the council were to be elected, though the former might also be appointed by the Government. The Council might also appoint

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standing committees for carrying out the purposes of the Act. Every Municipal Council might levy a property tax, a tax on companies, a vehicle tax, a profession tax, and tolls from vehicles and animals entering the Municipal limits. The rates of these taxes were to be fixed by the Council. Besides its normal duties such as providing for the lighting of the public streets, drainage, scavenging, removal of rubbish, repairing of streets, running of markets and slaughter houses, registration of vital statistics etc., the Municipal Council was also to arrange for compulsory vaccination and to provide for the expansion of elementary education by the levy of an education tax under the Elementary Education Act of 1920.

The District Municipalities Act of 1920 was modified by Act X of 1930 in several important respects. The principle of nomination was abandoned and every municipal council was hereafter to be elected. Women were also permitted to become members of the Municipalities. Both the Chairman and Vice-Chairman were to be elected. The District Municipalities Act of 1920 as modified by the Act X of 1930 governed the constitution and working of the Cannanore and Tellicherry Municipalities till October 1, 1961, when the provisions of the Kerala Municipalities Act 1, 1960 came into force. A brief outline of the Act of 1960 is given below.

Kerala Municipalities Act, 1960

The Municipal authorities charged with carrying out the provisions of the Kerala Municipalities Act (1960) are:—

(1) a Council, (2) a Standing Committee of the Council, (3) a Chairman and (4) a Commissioner.

The Municipal Council is to consist of such number of Councillors as may be notified by the Government in accordance with the following table:—

Municipalities with a population				*Number of Councillors*
Not exceeding	20,000			16
Exceeding	20,000 but not exceeding		30,000	20
„	30,000	„	40,000	24
„	40,000	„	50,000	28
„	50,000	„	1,00,000	32
„	1,00,000			36

All the Councillors are to be elected. Seats are reserved for Schedule Castes and Scheduled Tribes in the Council. A special feature of the Act is that seats are also reserved for women in the Council. The number of seats reserved for women is one when the sanctioned strength of the Council is twenty or less, and two when it exceeds twenty. The term of

office of the Councillors is five years. The Act provides for nomination by the Council of a person or persons having special knowledge or experience on any subject relating to municipal administration to be special Councillors for the subject. However, there should not be more than two special Councillors on the Council at any time.

Every Council is to elect one of its members as its Chairman and another as its Vice-Chairman. The Chairman convenes and presides over the meetings of the Council. He performs all the duties and exercises all the powers specifically imposed or conferred on him by the Act. He has full access to all the records of the Council while all official correspondence between the Council and the Government is to be conducted only through him. When the office of the Chairman falls vacant or when the Chairman is continuously absent from his jurisdiction for more than fifteen days or is incapacitated, the Vice-Chairman is to exercise the functions of the Chairman. The Chairman may, by an order in writing, delegate any of his functions to the Vice-Chairman. An out-going Chairman or Vice-Chairman is eligible for re-election.

The Standing Committee of the Council is to be elected by the Council from its own members. It is to consist of five members when the sanctioned strength of the Council is twenty or less and seven members when the sanctioned strength is more than twenty. It is to elect one of its members to be its Chairman and he is entitled to hold office as long as he continues as a member of the Committee. The powers and duties of the Standing Committee are to be determined by the Council under bye-laws framed for the purpose. In addition to the powers and duties conferred or imposed by or under the Act or such bye-laws the Standing Committee: (a) shall supervise the utilisation of the budget grants; (b) shall have access to the accounts of the Council and may require the Commissioner to furnish any explanation which it considers to be necessary as to the receipts and expenditure of the municipal fund; (c) may conduct a monthly audit of the municipal accounts and disbursements for the preceding month as furnished by the Commissioner; and (d) may, at the instance of the Commissioner and with the sanction of the Council, write off such sums due to the Council as appear to the Committee to be irrecoverable. In addition to the Standing Committee, the Council may constitute other Committees for the purpose of exercising such powers, discharging such duties, or performing such functions as it may delegate to them. Moreover, if so required by the Government it has to join with one or more than one local authority in constituting a Joint Committee for any purpose in which they are jointly interested.

The Commissioner of the Municipality is to be appointed by the Government in consultation with the Council. If the Council were to demand his transfer by a resolution passed by

a majority vote of its sanctioned strength, Government are bound to transfer him. The Commissioner is responsible for the custody of all the records of the Council, the Standing Committee and other Committees. He is to carry into effect the resolutions of the Council and furnish periodical reports to it regarding the progress made by him in carrying them out. He is also invested with certain emergency powers to be exercised by him for the service and safety of the public. In short, he is to exercise the executive power for the purpose of carrying out the provisions of the Act and is directly responsible for the due fulfilment of the purposes of the Act.

Every Municipal Council may levy (1) a property tax, (2) a profession tax (3) a tax on animals, vessels and vehicles, (4) a show tax, (5) a tax on advertisements and (6) a duty on certain transfers of immovable property in the shape of an additional stamp duty.

The property tax is to comprise of (a) a tax for general purposes and (b) a service tax comprising of a water and drainage tax, a lighting tax, and a sanitary tax. These taxes are to be levied at such percentages of the annual value or lands or buildings or both as may be fixed by the Council. However, the aggregate of the percentage so fixed is not to be less than 10 per cent and more than 25 per cent of the annual value of all lands or buildings or both, and the tax for general purposes, the lighting tax and the sanitary tax should not be less than the following minimum rates:—

		Minimum rate
(1)	Tax for general purposes	5%
(2)	Lighting tax	2%
(3)	Sanitary tax	3%

The profession tax may be levied from those who exercise a profession, art or calling or transact business or hold appointment, public or private, within the Municipality for not less than 60 days in the aggregate. The rate of tax is subject to the maximum prescribed for each income group in the Schedule to the Act. The maximum half-yearly tax leviable ranges from Rs. 125 for an half-yearly income of more than Rs. 15,000 to Rs. 3 for an half-yearly income of Rs. 600 but not more than Rs. 1,200.

The tax on animals, vessels and vehicles may be levied by the Council at rates determined by it provided that they do not exceed the maximum laid down as follows in the Schedule to the Act.

		Half-yearly tax Rs.
For every elephant		12
,,	camel	6
,,	horse, mule or pony	3
,,	bullock or bull or male buffaloes	2
,,	pig	2
,,	donkey	1
,,	motor boat or steam launch plying for hire and carrying more than six passengers	30
,,	steam or motor tug	50
,,	barge or other vessel attached or attachable to a steam or motor tug	25
,,	other motor boat or steam launch	15
,,	cabin boat	2.50
,,	vallom	2
,,	cart or carriage drawn by horses	6
,,	carriage drawn by other animals	4
,,	hand cart or push cart	2
,,	bicycle, tricycle or cycle rickshaw	2

The show tax may be levied by the Municipal Council at the rate of two Rupees for Cinematograph exhibitions and five Rupees for other shows.

The duty on transfers of property may be levied in the form of a surcharge on the duty imposed by the Kerala Stamp Act 1959 on every instrument pertaining to sale, exchange, gift, mortgage with possession, or lease in perpetuity of immovable property within the limits of the Municipality at such rates as may be fixed by the Government.

The tax on advertisement may be levied from every person who erects, exhibits, fixes or retains upon any land, building, wall or structure any advertisement or who displays any advertisement to public view in any manner whatsoever in any place, whether public or private, provided that the rates conform to the maximum and minimum laid down by the Government for the purpose.

In addition to the taxes specified above, the Council may with the sanction of the Government levy a surcharge on any tax other than profession tax levied by the Council for the purpose of providing any specific civic service or amenity provided that such surcharge does not exceed ten per cent of the amount of the tax.

Every Municipality constituted under the Kerala Municipalities Act 1960 is also vested with routine civic functions such as those relating to the provision of water supply, lighting and drainage, maintenance and repair of streets, numbering of buildings, grant of permission to construct buildings, control over abandoned lands and insanitary buildings, grant of licence

for places in which animals are kept, provision of Municipal slaughter houses, regulation of milk trade, maintenance of public markets, provision of public cart stands, licensing of places for disposal of the dead, compulsory registration of vital statistics, compulsory vaccination etc., etc.

Brief accounts of the two Municipalities in the District, viz., Cannanore and Tellicherry, are given below.*

CANNANORE MUNICIPALITY

The Municipal town of Cannanore is 4.23 sq. miles (11 sq. k.m.) in area with a population of 46,101 according to the Census of 1961. On the basis of this population the strength of the Municipal Council is fixed at 28 under Section 7 (1) of the Kerala Municipalities Act 1960. Out of this two seats are reserved for women and one for Scheduled Castes. The number of electoral wards in the Municipality is thus 25.

The Council has an elected Chairman and Vice-Chairman and its meetings are regularly held every month. It has set up a Standing Committee under the provisions of the Municipalities Act. The Council has also constituted a Public Works Committee, a Public Health Committee and a Taxation and Appeal Committee, in addition to a committee to draft addresses of welcome to distinguished visitors and to sanction the expenditure and another one to raise funds for the construction of a Stadium. Ad-hoc committees are also constituted by the Council as and when necessity arises. The Municipal Office is headed by the Commissioner. The cost of general office and collection establishment of the Cannanore Municipality was Rs. 52,501 during the year 1963-64.

Communication and Public Works.

The Municipality has an Engineering Establishment headed by a Municipal Engineer. The total length of roads maintained by the Council on March 31, 1964 was 29 miles, 2 furlongs and 518 feet and an expenditure of Rs. 53,387 was incurred on their maintenance in 1963-64. The Council also maintains a Traveller's Bungalow which has four rooms for the occupation of travellers. The total cost of its maintenance in 1963-64 was Rs. 2,496 while the receipts from it amounted to Rs. 185.

The number of ordinary kerosene oil lights maintained by the Municipality within the town limits on March 31. 1964 was 89 and that of electric street lights 929. The Council spent a sum of Rs. 34,342 on electric street lighting and Rs. 3,421 on kerosene lamps in 1963-64.

* The Kasaragod Panchayat was constituted in to a Municipality on August 15, 1966.

Education and Public Health.

The Cannanore Municipality does not run any educational institutions. The Hajee Memorial Municipal Public Library which was being maintained by the Council was handed over to the Local Library Authority in 1963-64.

The Council does not maintain any Hospital or Dispensary. The Public Health establishment is under the Municipal Health Officer who is assisted by 4 Health Inspectors one of whom is attached to the anti-filarial scheme sanctioned for the town. There are 4 Health Assistants (Birth and Death Registrars and Vaccinators) for registration of births and deaths and for vaccination work in the municipal area. For the purpose of registration of vital statistics the Municipality is divided into four divisions.

The Council runs 3 Maternity and Child Welfare Centres, one at Thayyil, the other at Kakkad and the third at Camp Bazaar. All these centres are under the direct supervision of one Woman Medical Officer. Children and expectant mothers are examined at these centres by the Lady Medical Officer and necessary medical aid is given. A lying-in-ward is attached to the Thayyil Maternity and Child Welfare Centre where delivery cases are attended to. Two Maternity Assistants and two Ayahs are attached to one of the centres and one Maternity Assistant and one Ayah to each one of the remaining centres. The Municipal Maternity Assistants visit houses for ante and post-natal cases.

Another important item of work attended to by the Municipality is sanitation which includes public conservancy, prevention of food adulteration and control of dangerous and offensive trades. There are 22 public latrines and 6 urinals in the town. Nightsoil is transported by means of a lorry and trenched at the trenching ground. For this purpose the Municipal Council has acquired a site at Chelora about 7 miles from the town. During the year 1963-64 it manufactured 49,000 Cft. of raw compost and 40,786 Cft. of ripe compost. 12,125 Cft. of ripe compost was sold during the year and an amount of Rs. 1,393.75 was realised. The cost of the ordinary compost sold was Rs. 5 per ton. Under the scheme for the grant of loans to Municipalities for compost production under the Third Five Year Plan, a loan of Rs. 29,000 was sanctioned to this Municipality by the Government and a new lorry at a cost of Rs. 33,712 was purchased in 1962-63 for transport of compost manure for sale to the ryots.

The number of residential houses in the Municipality was 5,854. Of these 3,574 houses were provided with latrines. Steps are being taken by the Municipality to convert removable type latrines into septic tanks or pit latrines. Slabs for such latrines are purchased and stocked in the Municipality and sold

to the public at the cost price. They are supplied free of cost to the poor people on the recommendation of the ward councillors.

There is no protected water supply system in the town. Cannanore depends on draw wells for drinking water. There were 39 public wells in the town in 1963-64. Almost all the residential buildings have got wells of their own. The Municipality maintains a well at Anayiduk which is fitted with an electric pump and water is pumped to an over head tank from which it is distributed through underground pipes and taps at five points in the old town. A protected water supply scheme for Cannanore Municipality has been sanctioned by the Government. The proposal is to tap water from Anjarakandi river at Kizhallur.

There is no comprehensive drainage scheme in Cannanore town. There are few open drains in the town. The absence of a systematic and comprehensive drainage system is keenly felt. A partial drainage scheme for the Camp Bazaar area was completed in 1962-63 by constructing masonry drain for one end of the town on the eastern side with a view to connecting all the important drains in Camp Bazzar area and finally emptying it into the backwater channel known as Padanna Thodu. The scheme did not fully serve the purpose for which it was intended and steps are therefore being taken to rectify the defects in the construction.

Taxation.

The Cannanore Municipality levies all the taxes prescribed in the Kerala Municipalities Act (1960). The following are the rates of taxes in force in the Municipality in 1963-64.

1. Property tax (Buildings and lands appurtenant to Buildings).

General	6% of the annual value per half year	
Sanitary	1½%	do.
Water supply & Drainage	1½%	do.
Lighting	1½%	do.

Library cess is levied at the rate of 3 nP. per whole rupee of Property tax. It is also levied from October 1, 1962.

2. Tax on lands exclusively used for agricultural purposes.

Classes	*Rates of taxes per half year*	
1 Tax on general purposes	6% of the annual value	
2 Lighting tax	1½%	do.
3 Sanitary tax	1½%	do.

(Water and drainage tax is not levied on agricultural lands under Section 101(2) of the K.M. Act 1960).

Library cess is levied at the rate of 3 nP. per whole rupee of the property tax.

3. Tax on lands which are not used exclusively for agricultural purposes and are not occupied by or adjacent and appurtenant to buildings.

	Classes	*Rates of taxes per half year*	
1	Tax for general purposes	1/2% of the capital value	
2	Water and drainage	1/2%	do.
3	Lighting tax	1/8%	do.
4	Sanitary	1/8%	do.

Library cess at the rate of 2 nP. per whole rupee of tax is levied.

4. Service charges are collected on lands and buildings which are exempted from the levy of property tax at the following rate:—

	Classes	*Rates of taxes per half year*	
1	Water and Drainage tax	1½%	do.
2	Lighting tax	1½%	do.
3	Sanitary tax	1½%	do.

(Water and drainage tax is not levied on agricultural lands under Section 101(2) of the K.M. Act 1960).

Library cess is levied at the rate of 3 nP. per whole rupee of the property tax.

5. Tax on Advertisements.

This item of tax is levied at the maximum rate fixed by the Government.[1]

6. Profession Tax

Profession tax is levied at the maximum rate specified in Schedule II of the Kerala Municipalities Act 1960. A surcharge of 5% of the Profession tax on half yearly income of Rs. 1,500 and above is also levied.

7. Entertainment Tax.

This tax is levied at the following rates:—

1	Cinema Shows	
	For admission rate upto 30 nP.	20%
	For more than 30 nP. but not more than Rs. 1.50 nP.	25%
2	Other entertainments	
	When the admission rate is not more than Rs. 3	13%
	When the rate is more than Rs. 3 but not more than Rs. 5	20%
	When the rate is more than Rs. 5	25%

1 *Vide* G.O. MS. No. 1007/61/H. & L. D. dated September 8, 1961.

In addition to the above, show tax at the rate of Rs. 2 per cinema show and Rs. 3 for other shows as provided for in section 124 of the Kerala Municipalities Act is also levied.

8. Vehicle and Animal Tax.

Tax is levied at the maximum rate specified in Schedule II of the Kerala Municipalities Act 1960.

9. Tax on Carts.

Tax is levied at the maximum rates given under Rule 23 of Schedule II of the Kerala Municipalities Act 1960.

Incidence of Taxation.

The following statement gives the incidence of taxation per head of population for all taxes in 1963-64.

		Rs.
1	Aggregate property tax per property	27.98
2	Profession tax	18.27
3	Income per head of population excluding Government grant	14.50
4	Income per head of population including Government grant	15.87

A comparative statement showing the demand under some of the main tax and non-tax resources of the Cannanore Municipality for 1963-64 is given below:—

	Rs.
Property tax	3,48,995
Profession tax	47,094
Vehicle and animal tax	3,174
Cart tax	658
Licence fees	31,355

Remunerative Enterprises.

The Council owns several remunerative enterprises. There are two licensed markets in the town, one for the sale of mutton and the other for the sale of beef. There is also a Municipal Market which fetches a good income for the Municipality. The Council owns one lorry-cum-bullock cart stand, two bus stands, two public slaughter houses, two cattle pounds, eight wooden bunks and 14 shop rooms. The income derived by the Municipality from these remunerative enterprises for each of the years from 1963-64 is given below:—

	Rs.
Markets	15,116
Bus and Cart stands	29,029
Slaughter houses	3,245
Bunks	16,380
Rent from Slum Colony	3,550

The Council maintains 4 small Public Parks viz., Hem Raj Peethamber Park, Sree Narayana Park, Motilal Nehru Park and Muhammad Abdur Rahiman Park. A portion of the Sree Narayana Park has been converted into a Children's Corner equipped with slide, ladder, swing etc., and provided with a pavilion and fountain.

TELLICHERRY MUNICIPALITY

The Tellicherry Municipality has an area of 6.25 sq. miles and a population of 44,763 according to the 1961 Census. The Municipality is divided into 29 electoral wards. The sanctioned strength of the Council is 32, 2 seats being reserved for women and one for the Scheduled Castes. In addition to the statutory Standing Committee, separate Sub-Committees have been constituted for Taxation, Transport and Sanitation. Ad-hoc committees are also set up as and when necessity arises.

The Municipal Office is headed by the Commissioner. The cost of office and collection establishments came to Rs. 35,775 in 1963-64.

The Communications establishment of the Municipality is headed by a Municipal Engineer. The total length of roads maintained by the Council as on March 31, 1964 was 21 miles, 2 furlongs and 39 yards. The Council's expenditure on road maintenance was Rs. 78,259 in 1963-64. The Tellicherry Municipality maintains a Travellers Bungalow. The gross cost of maintenance of the T.B. was Rs. 2,927 and the receipts therefrom came to Rs. 3,255 in 1963-64. The Council also maintains a free choultry for the accommodation of poor travellers and an *Oottubrahmaswam* where Brahmins are fed free and *Sanyasins* are given free ration.

Only electric lamps are used for street lighting in Tellicherry Municipal area. The number of electric street lights on March 31, 1964 was 1,372. The total lighting charges in 1963-64 came to Rs. 46,375 and the income from lighting tax was Rs. 40,943.

The Tellicherry Municipal Council maintains no schools or other educational institutions. The Maulana Abdul Kalam Azad Library and Reading Room which was being run by the Municipality was taken over by the Local Library Authority in 1963-64.

The Municipality maintains a Municipal Dispensary. It has on its staff an Assistant Surgeon with M.B.B.S. qualification, one Compounder and two nursing orderlies. In 1963-64 a total of 46,464 patients were treated at the Dispensary, the Municipality incurring an expenditure of Rs. 13,341.

The Council maintains two Maternity and Child Welfare Centres one at Chalil and the other at Weavers' Street. There are three Maternity Assistants and two Ayahs under the Council. The public health staff of the Municipality is headed by the

Health Officer. There are 5 Health Inspectors under him. The Council also employs one Health Inspector, one Field Assistant and one *Mazdoor* exclusively for antifilarial work. There are also four Vaccinators (Health Assistants) under the Council.

The Tellicherry Council attends to conservancy work. There are 15 public latrines in the municipal area. Out of the total number of 7,562 occupied houses 4,335 have latrines. The night soil and rubbish are collected and used for the manufacture of compost manure. Compost is sold at a very low nominal rate of Rs. 2 per ton. In 1963-64 the Municipality realised a sum of Rs. 856 from the sale of compost manure.

The Tellicherry Municipality has neither a protected water supply scheme nor a comprehensive drainage system. There are five wells with overheaded tanks and pipe lines for 5 localities in the town where water scarcity is felt during summer and from these tanks water is supplied by street tap fountains. The requirements of drinking water are met from these 5 wells and also 27 other public and private draw wells. A scheme for protected water supply for Tellicherry and Mahe is under the consideration of the Government.

The Tellicherry Municipality levies all the taxes prescribed by the Kerala Municipalities Act. Property tax is levied at $21\frac{1}{2}\%$ of the annual rental value of buildings and lands per year. Library cess of 3 nP. per rupee of property tax is also levied. Service charges are levied on Central Government Properties exempted from property tax. Buildings and lands, the annual value of which does not exceed Rs. 60 owned and occupied by persons who do not pay any other tax are exempted from tax. Levy of surcharge of 2 nP. per rupee of property tax on account of maintenance of a beggar home was introduced from October 1, 1962.

Profession tax is levied at the maximum rates laid down in the Kerala Municipalities Act. The collection of Entertainment Tax till then done by the Sales Tax Department was taken over by the Municipal Council from April 1, 1962. Further the Show Tax and Advertisement Tax are also levied. The income realised from these sources in 1963-64 is as follows:—

	Rs.
Entertainment Tax	1,29,062
Show Tax	6,481
Advertisement Tax	2,528

Tax on carriages and animals also is levied at the maximum rates, but Rickshaws, Jutkas, horses and bulls used for agricultural purposes are exempted. All carts except rubber tyred carts and Soda carts are taxed at Rs. 4 per half year and rubber tyred carts at Rs. 3 and soda carts at Rs. 2 per half year.

Remunerative enterprises.

Remunerative enterprises form an important source of income for the Tellicherry Municipality. The Council started a town bus service in 1961-62 and it derived an income of Rs 1,13,935 in 1963-64.[1] The Council also maintains 4 daily markets, a bus stand, a cart stand, a slaughter house each for sheep and cattle, a cattle pound and Town Hall. The gross receipts from these items in 1963-64 are given below:—

Particulars	Rs.
Markets	64,615
Cart stands & Bus stands	12,676
Slaughter houses	3,685
Pounds and Town Hall	9,907

The Tellicherry Council also owns a town hall which is made available to the public for meetings, entertainments etc. There are two Parks under the Council viz., the Pazhassi Raja Park and Kunjali Marakkar Park.

A complete picture of the financial position of the Cannanore and Tellicherry Municipalities in 1963-64 can be had from the Tables given at Appendix I to this Chapter.

Town Planning

The Town Planning Organisation for Kerala State was established only in December 1957 with the Chief Town Planner and Consulting Architect as the Head of the Department. Prior to this there had been no regular organisation in this State to deal with problem of Town Planning. The main duties and functions of this Department (Department of Town Planning and Architecture) are those connected with the planning of cities, towns, regions and villages of the State on modern lines and preparation of architectural designs for Government buildings costing Rs 5 lakhs and above. It also attends to matters connected with Town Improvement Schemes and Slum Clearance Schemes undertaken by the local bodies, approval of lay-outs for housing schemes undertaken by Co-operative Societies, building regulations, zoning of town into industrial areas, residential areas etc. The approval of this Department is also necessary for the location of any factory in this State according to Rule 3 of the Kerala Factory Rules. The Town Planning Schemes undertaken by the Department include, among other things, preparation of Master Plans for Cannanore and Tellicherry Municipalities. The Master Plans for these Municipal towns prepared by the Department have already been forwarded to the respective Municipal Councils for publication and submission to Government as contemplated in the Madras Town Planning Act of 1920.

1: For details see Chapter VII.

PANCHAYATS

Early History

The famous Resolution of Lord Ripon dated May 18, 1882 was the first important step taken by the Government in British India to implement the scheme for the extension of local self-government from the urban to the rural areas. The Madras Local Boards Act 1884 was the direct outcome of this Resolution. Under the Act District Boards, Taluk Boards and Union Boards were first constituted. The Union Boards were formed for semi-urban areas mainly for the purpose of dealing with village roads, sanitation and lighting. The next milestone in the growth of village self-government was marked by the Government of India Resolution of 1915 recommending to the Provincial Governments the constitution of Village Panchayats for the administration of local affairs. In pursuance of this Resolution informal Panchayats were constituted in individual revenue villages. They functioned as administrative and communal bodies working on a voluntary basis. But the results achieved by them were not satisfactory. The existence of these informal Panchayats functioning side by side with the statutory unions constituted for larger villages and groups of villages under the Madras Local Boards Act 1884 created an anomalous position. It was felt by the Government that if the informal Panchayats should function more effectively they should be placed on a statutory basis and given legal foundation. They therefore enacted the Madras Village Panchayat Act which came into force in 1920. However, even after the enactment of this measure the Panchayats and Unions continued to function in the rural areas discharging more or less similar functions under different Acts. The Madras Village Panchayats Act 1920 was now repealed and all the Panchayats were brought under the scope of the Madras Local Boards Act 1920 which governed the constitution and working of the Village Unions. The difference between the Panchayats and Unions however continued till 1937 when the Panchayats were brought under the same system of administration for all purposes and classified as "major" and "minor" for audit purposes. With a view to improving further the efficiency of Panchayat Administration the Madras Local Boards Act 1920 was amended by the Government in 1943 to provide for the appointment of Executive Officers for such Panchayats as were notified by the Government.

It may also be noted in this connection that under the Madras Local Boards Act 1920 the Panchayats in the District were under the control of the Malabar and South Canara District Boards on the one hand and the Inspector of Municipal Councils and Local Boards on the other. The budgets of the Panchayats were passed by the District Boards and taxes were levied only with the approval of the Boards. Even for

the supersession of Panchayats the remarks of the District Board were duly considered by the Government.[1] This dual control militated effective functioning of the Panchayats. The Madras Village Panchayats Act of 1946 was therefore enacted during the Adviser's regime releasing Village Panchayats from this dual control and placing them in charge of the District Collectors and a Registrar General of Panchayats. This Act was allowed to lapse in April 1948 and in its place was enacted the Madras Village Panchayats Act 1950 which conferred very large powers on Panchayats and limited the control of the District Collectors to certain emergency powers.[2] Under the Madras Village Panchayats Act a Panchayat was constituted for every village with a population of 500 and above. The strength of a Panchayat ranged from 5 to 15 members according to population. The President of the Panchayat was elected directly by the voters of the whole electorate and Vice-President from among the members of the Panchayats. Under the Act of 1950 the Panchayats were empowered to perform a variety of functions of a civic nature. Some of the functions were obligatory and some voluntary. The main sources of income of the Panchayats were (1) house tax, (2) vehicle tax, (3) entertainment tax, (4) licence fees from dangerous and offensive trades, (5) income from private and public markets, (6) land cess, (7) magisterial fines, (8) grants from Government, (9) income from ferries and (10) duty on transfers of property. The Madras Village Panchayats Act (1950) governed the constitution and working of the Panchayats in the District till the enforcement of the provisions of the Kerala Panchayats Act (1960). The latter Act was implemented in stages with effect from June 20, 1960. Elections to Panchayats under the provisions of the Act of 1960 were held in November-December 1963, and the new Panchayat bodies assumed office on January 1, 1964. A brief outline of the organisation, functions and financial resources of Panchayats under the provisions of the Kerala Panchayats Act (1960) is given below.

Organisation of Panchayats

Under Kerala Panchayats Act 1960 the Government may declare any village or group of villages or portions thereof to be Panchayat area for purposes of the Act The administration of this area will be vested in the Panchayat. The total number of members in a Panchayat will be notified by the Director of Panchayats in accordance with such scale as is prescribed with reference to the population of the Panchayat

1 With the coming into force of the Kerala Panchayats Act (1960) the Malabar District Board was abolished. Such functions of the Board as are the functions of a Panchayat under the provisions of the Act of 1960 stood transferred to the Panchayats and the remaining functions to the Government.

2 For a detailed account of the constitution and working of Panchayat bodies under the Madras Village Panchayat Act (1960) refer to *Kozhikode District Gazetteer*, pp 626-62.

area. According to the rules framed under the Panchayats Act 1960, Panchayat areas with a population not exceeding 10,000 at the latest census are to elect 7 members and those with a population exceeding 10,000 are to elect one additional member for every population of 3,500 subject to the condition that the minimum strength of a Panchayat shall not be less than 7 and the maximum more than 15. The Panchayat area is divided into wards for purposes of election. In those Panchayats where the Scheduled Castes and Scheduled Tribes constitute not less than 5 per cent of the total number of voters a seat is reserved for them. If a woman is not elected to any Panchayat in the ordinary course, the Panchayat shall nominate a woman to be its member and the member thus nominated would enjoy all the rights and privileges of an elected member. The term of office of the members of a Panchayat is fixed as 5 years under the Act.

Every Panchayat is to have a President and a Vice-President elected from among its members. The President convenes meetings of the Panchayat, forwards half-yearly reports to the Deputy Director of Panchayats about the work and conduct of the executive officer, and discharges all the duties and exercises all the powers specifically imposed or conferred on the President by the Act. For every Panchayat a whole-time executive officer is to be appointed by the Government. The executive authority has the right to attend meetings of the Panchayat or any Committee thereof and take part in its discussions purely in an advisory capacity. He is to carry into effect the resolutions of the Panchayat, and to control the Officers and servants of the Panchayat. The President is to have full access to all records of the Panchayat and no official correspondence between the Panchayat and the Deputy Director is to be carried on except through him. The President is to preside over the meetings of the Panchayat and forward to the Inspector of Panchayats a copy of the minutes of the proceedings within seven days of the date of the meeting.

The Panchayat may constitute functional committees for different subjects like Agriculture, Sanitation, Communication, Public Health and Education consisting of both Panchayat members and others who are interested in the public welfare and who are nominated by the Panchayat. The Panchayat may also constitute Ward Committees with the ward members and other local inhabitants nominated by it to study and report on the needs of the wards. It may also join with one or more other local authorities in constituting a joint committee for any purpose for which they are jointly responsible.

The Director of Panchayats is to supervise the administration of Panchayats and exercise the powers and perform the duties vested in him under the Act. In his task he is to be assisted by the Deputy Director and the other officers subordinate

to him. The Director has certain emergency powers in dealing with the Panchayats. Thus he may suspend or cancel resolutions etc., of the Panchayats, if in his opinion they have not been legally passed, and are likely to cause danger to human life, wealth or safety and disturb public peace.

Functions

The Panchayat has the following obligatory functions·

(a) the construction, repair and maintenance of all public roads in the Panchayat area other than roads classified as National Highways, the roads of the Malabar District Board and of all bridges, culverts, road-dams and cause ways on such roads;

(b) the lighting of public roads and public places;

(c) the construction of drains and the disposal of drainage water and sullage;

(d) the cleansing of streets, the removal of rubbish heaps, jungle growth and prickly-pear, the filling in of disused wells, insanitary ponds, pools, ditches, pits or hollows and other improvements of the sanitary condition of the Panchayat area;

(e) the provision of public latrines and arrangements to cleanse latrines whether public or private;

(f) the opening and maintenance of burial and burning grounds;

(g) the sinking and repairing of wells, the excavation repair and maintenance of ponds or tanks and the construction and maintenance of water works for the supply of water for washing and bathing and drinking purposes;

(h) preventive and remedial measures connected with any eqidemic;

(i) control of offensive and dangerous trade;

(j) construction and maintenance of petty irrigation works;

(k) control of cattle pounds;

(l) registration of births and deaths;

In addition to the obligatory functions, a Panchayat may also, if it deems fit, make reasonable provision for carrying out the requirements of the Panchayat area in respect of the following matters viz.,

(1) *Agriculture:—*

(a) the improvement of agriculture and establishment of model agricultural farms;

(b) the establishment of granaries;

(c) bringing under cultivation waste and fallow iands belonging to or vested in the Panchayat;

(d) ensuring conservation of manurial resources, cultivation of green manure, preparing compost and sale of manure;

(e) the establishment and maintenance of nurseries of improved seeds and seedlings;

(f) provision of implements, stores, insecticides, etc.

(g) the promotion of co-operative farming;

(h) the conducting of crop experiments, launching of crop protection schemes and crop competitions;

(i) the construction, repair and maintenance of irrigation works, field channels and distribution of water;

(j) encouraging farmers' clubs and other associations of agriculturists;

(k) assistance in the implementation of land reform scheme;

(l) execution of soil conservation schemes;

(ii) *Animal Husbandry:—*

(a) improvement of cattle and cattle breeding and the general care of livestock;

(b) the promotion of dairy farming;

(c) the maintenance of stud-bulls and stud goats;

(d) the promotion of poultry farming and bee-keeping;

(iii) *Education and culture:—*

(a) the spread, supervision and improvement of education;

(b) the establishment and maintenance of children's parks, clubs and other places of recreation for the welfare of women and youth;

(c) the promotion of art and culture including the establishment and maintenance of theatres·

(d) the establishment, maintenance and encouragement of reading rooms and libraries;

(e) noon-feeding of school children;

(f) the establishment and maintenance of community listening sets, recreation centres and centres for physical culture sports and games;

(g) the erection of memorials for celebrities and historical personages;

(iv) *Social, Welfare:—*

(a) maternity and child welfare including the establishment and maintenance of orphanages and foundling's home;

(b) the relief of the old and the infirm and the physically handicapped and the sick;

(c) assistance to the residents when any natural calamity occurs;

(d) family planning;

(e) organising voluntary labour for community works for the development of the villages;

(f) destitute homes and beggar homes;

(v) *Public Health and Sanitation:—*

(a) preservation and improvement of public health;

(b) supply of water;

(c) sanitation, conservancy and the prevention and abatement of nuisance and disposal of carcasses of animals;

(d) the disposal of unclaimed corpse;

(e) the disposal of unclaimed cattle;

(f) the taking of measures to prevent the outbreak, spread and recurrence of any infectious disease and vaccination;

(g) the reclaiming of unhealthy localities;

(h) providing medical relief;

(i) the inoculation of animals and birds;

(j) the disposal of stray and ownerless dogs;

(k) the establishment and maintenance of dispensaries and the payment of subsidies to rural medical practitioners;

(l) control of fares and festivals;

(m) maintenance of the purity of fish, meat and other food stuffs;

(vi) *Public Works:—*

(a) the planting of trees along roads, in market places and other public places and their maintenance and preservation;

(b) the construction, maintenance and control of bathing and washing ghats;

(c) the construction and maintenance of buildings for warehouses, stores, shops, purchasing centres etc.

(d) construction and maintenance of houses under colonisation and settlement schemes;

(e) construction and maintenance of choultries and rest houses;

(f) construction and maintenance of houses for Panchayat staff and other village functionaries;

(g) the establishment and maintenance of works for the provision of employment, particularly in times of scarcity;

(h) the extension of village sites and the regulation of buildings and housing schemes;

(i) the opening of and maintenance of public markets, slaughterhouses, bus-stands, cart-stands, landing places, halting places and ferries and also the licensing of such places opened and maintained by private individuals and institutions; and

(vii) *General:—*

(a) preparation of plans for the development of the Panchayat area;

(b) the promotion, improvement and encouragement of cottage and village industries;

(c) promotion of pisciculture;

(d) preservation of objects of archaeological interest;

(e) the promotion of social and moral welfare of the inhabitants of the Panchayat area including the promotion of prohibition, promotion of social equality, amelioration of the condition of the backward classes, the eradicating of corruption and the discouragement of gambling, litigation and other anti-social activities;

(f) the encouragement of any of the services and activities mentioned in the foregoing clauses of this section by grant-in-aid or otherwise;

(g) any other measure of work which is likely to promote the health, safety, education, comfort, convenience or social or economic or cultural well-being of the inhabitants of the Panchayat area.

It may be noted that the Government may notification in the Gazette declare any of the above optional functions to be obligatory duties or functions of Panchayats.

Financial Resources

Every Panchayat has to levy in its area a building tax, a profession tax and a vehicle tax. The building tax has to be levied on all buildings in the Panchayat area at such percentage of the net annual rental value of the buildings as may be fixed by the Panchayat subject to a maximum of 10 per cent and a minimum of 4 per cent. The profession tax has to be levied from every company which transacts business and every person who exercises a profession within the Panchayat area at such rates as may be fixed by the Panchayat not exceeding the maximum rates prescribed under the rules. The vehicle tax may be levied on all vehicles except motor vehicles kept or used in the Panchayat area at such rates as may be fixed by the Panchayat not exceeding the maximum rates prescribed. A cess on all lands in the panchayat area except those exempted by the Government has

to be levied at the rate of 2 nP. per annum for every 5 cents of land or part thereof. Land cess is to be collected as if it is a basic tax. Service tax not exceeding such rates as may be prescribed for sanitation, water supply, scavenging, street lightening and drainage may be levied with the sanction of the Director. A duty in the form of a surcharge on the duty imposed by the Kerala Stamp Act 1960 shall be levied on certain transfers of property in the Panchayat area. The Panchayat may, if it resolves, also levy a show tax on all shows in its area at the rates prescribed by the Government. The Act also provides for payment by the Government annually to each Panchayat a grant which shall be equal as near as may be to 3/4 of the amount of basic tax collected by the Government from the Panchayat area in the preceding year. The Government shall also pay to the Panchayats a grant the aggregate of which shall be as near as may be equal to the balance of the basic tax collected by the Government in the preceding year from all the lands in the State in such proportion as may be fixed by the Government in having regard to the area population, available resources and needs of development of the Panchayats and the cost of the Panchayat administration. In addition a Panchayat may with the sanction of the Director levy either from the whole Panchayat area or for any specific portion thereof for a specified period a surcharge on building tax in order to cover any usual expense incurred by it in respect of education, treatment of diseases including maternity and child welfare services, supply of protected water, scavenging and drainage. The surcharge is however not exceed 1/4 of the tax levied.

The Panchayat is also entitled to provide places for use as public markets. It may also parcel out any portion of a public market and lease it by auction or otherwise, or levy fees in any public market at prescribed rates (Eg:—fees for the use of the market, fees on vehicles animals brought into the market, license fees on brokers, commission agents etc.). The private markets are to be licenced by Panchayats after charging the prescribed fees. The Panchayat may also provide public landing places, cart stands, public slaughter places and enjoy such income as it may derive from such enterprises. It is also vested with control over dangerous and offensive trades and factories.

Panchayat Administration and Control

There are 115 Panchayats in the Cannanore District. For purposes of administration these Panchayats have been classified into four Grades on the basis of their annual income inclusive of grants and contributions from Government. The following are the four Grades of Panchayats.

1. *Special Grade.*—Panchayats having an income of more than Rupees one lakh and which are notified as special grade by the Government.

2. *Grade I.*—Panchayats having an income between Rs. 50,000 and Rupees one lakh.

3. *Grade II.*—Panchayats having an income between Rs. 20,000 and Rs. 50,000.

4. *Grade III.*—Panchayats having an income of less than Rs. 20,000.

Out of the 115 Panchayats in this District one belongs to the Special Grade, 6 to the First Grade, 27 to the Second Grade and 81 to the Third Grade. For the proper conduct of Panchayat administration, whole time executive officers called Panchayat officers are appointed by the Government in all Panchayats. There are four grades of Panchayat Executive Officers corresponding to the four-fold classification of Panchayats on the basis of income. They are:—

1. Special Grade Panchayat Executive Officers on Rs. 190-300.
2. Grade I Panchayat Executive Officers on Rs. 130-250.
3. Grade II Panchayat Executive Officers on Rs. 110-220.
4. Grade III Panchayat Executive Officers on Rs. 80-150.

The executive power of the Panchayat rests with the Panchayat Officer. He has the right to attend the meetings of the Panchayat but he cannot move resolutions or take part in the voting. He is bound to carry out the resolutions of the Panchayat, execute Panchayat works subject to the provision made in the annual budget, maintain records and control and supervise subordinate servants of the Panchayat. He carries on correspondence on behalf of the Panchayat, but such correspondence takes place only through the President. The President, however, is bound to transit to the proper destination all the papers sent to him by the Panchayat Officer. If the Panchayat does not have a Panchayat Officer the latter's duties devolve on the President.

Above the Panchayat Officers there are the Panchayat Inspectors. There is a Panchayat Inspector for each Block. There are 12 Panchayat Inspectors in the Cannanore District. They inspect the accounts of the Panchayats once in every month. They are also the authorities empowered to countersign the Pay and T. A. Bills of the Executive Officers and the staff of the Panchayats. At the district level there is a District Panchayat Officer with headquarters at Cannanore who is the immediate superior of the Panchayat Inspectors. He is empowered to inspect and superintend the working of the Panchayats. He is immediately responsible to the Deputy Director of Panchayats, Kozhikode, who is the Regional Officer having jurisdiction over three revenue Districts.

Activities and Achievements of Panchayats

The consolidated figures of receipts and expenditure of the Panchayats in the Cannanore District for the years 1960-61 to 1963-64 are furnished below.

Year	*Receipts* Rs. Ps.	*Expenditure* Rs. Ps.
1960-61	20 78 448.09	19 61 241.54
1961-62	18 55 417.46	18 39 015.22
1962-63	32 12 898.55	19 52 288.07
1963-64	28 48 575.24	24 29 473.58

A survey of the working of the Panchayats in the District shows that the bulk of their expenditure is incurred on Public Works. In 1963-64 all the Panchayats in this District together spent Rs. 5,08,708 on Public Works while Public Health and Medical Services claimed Rs. 1,89,391.95 and Educational and Cultural Activities Rs. 90,352.64. In the field of Public Works the Panchayats attend mainly to the maintenance of existing roads, culverts and bridges and construction of new ones. They also attend to minor irrigation works in the Panchayat area. The total mileage of roads maitained by Panchayats in the Cannanore District comes to 2,578 miles and 1 furlong out of which 94 miles and 4 furlongs are metalled and the rest unmetalled. Moreover, 18 out of 115 Panchayats in this District have constructed their own office buildings while others have their offices located in rented quarters. Almost all Panchayats maintain community radio sets for the benefit of the public. There are 55 public markets, 12 private markets, 5 public slaughter houses, 43 private slaughter houses, 82 cattle pounds and 4 cart stands in 74 Panchayats of this District. A noteworthy service rendered by Panchayats is the conduct of ferries. 113 ferries are conducted by 46 Panchayats in this District. Street lighting forms another important function of the Panchayats. There are 75 Panchayats where street lights have been installed. The number of electric lights came to 62,479 and kerosene lights 3,192. There are 16 midwives, 15 M.C.H. Centres and 5 Midwifery Centres under the Panchayat in the District. 96 Panchayats render water supply. There are 638 wells and 6 piped water supply schemes owned by the Panchayats. There are 95 Panchayats maintaining 278 reading rooms and 86 libraries. Three Panchayats in this District viz., Payyannur, Ramanthali and Thavinhal run Primary Schools.

ORGANISATION AND WORKING OF TWO TYPICAL PANCHAYATS

Trikarpur Panchayat

The Trikarpur Grade III Panchayat was originally set up on the 1st day of June 1946, under the provisions of the Madras Local Boards Act 1920. It now comprises of two revenue villages with an area of 12.5 sq. miles and a population of nearly 20,000. The Panchayat consists of eight wards. Of these seven are one-member wards and one a double-member ward wherein a seat is reserved for Scheduled Castes and Scheduled Tribes. Thus the sanctioned strength of the Panchayat is nine excluding one nominated lady member.

During the period 1946-64 the Trikarpur Panchayat has made considerable progress in all fields. It has an office building of its own built at a cost of Rs. 8,500. A Community hall is also attached to the same building. The Panchayat office is electrified and well-furnished. Trikarpur is the only Panchayat with its own office building among the Grade III Panchayats in the Nileswar N.E.S. Block.

The progress made in respect of road works in the Panchayat area has been quite appreciable. The total expenditure on the development of roads and culverts during the period came to Rs. 40,000. Till the end of 1963 the Panchayat had constructed 24½ miles of Village Roads including gravelled roads and 15 culverts. The Panchayat maintains two ferries and an average annual income of Rs. 1,500 is received from this source. Besides seasonal ferry services are also arranged during seasons of heavy rains and floods and the remuneration to ferry men is paid from the Panchayat fund.

There has been increased activity in the field of irrigation. Special attention is being bestowed on minor irrigation works in the less developed areas of the Panchayat. The Panchayat is maintaining 6 irrigation tanks and 2 dams for irrigation purposes and an area of 2,000 acres is benefited by them. The total cost of these works came to Rs. 60,000. In the sandy coastal areas of the Panchayat the scope for the expansion of agricultural production is very limited, but an area of 6,715 acres has been covered with improved seeds. In 1963-64 alone 80 tons of fertilisers and manures were distributed among the cultivators with the help of the N.E.S. Block and the local Grama Sevak. Two branch depots of the F.A.C.T. are working in the Panchayat area. There is a Service Co-operative Bank with a capital of Rs. 10 lakhs situated in the heart of the village. Five other Co-operative Societies are also rendering aid to the agriculturists and industrialists by giving loans and supplying measures.

The Panchayat area has one Secondary School and 18 Primary Schools. An amount of Rs. 10,000 was contributed by the Panchayat for the construction of the main building of the

Secondary School. Libraries. Sports Clubs, Recreation Clubs, Arts Clubs etc., are given grants by the Panchayat. A Library including a reading room is maintained by it. It has a stock of 3.000 books and 325 active members on its rolls. The Panchayat gives contributions to 17 reading rooms in the area and an annual expenditure of Rs. 2,655 is incurred on this account. Community listening sets have been supplied to three reading rooms. The Panchayat has bestowed special attention on street lighting. In 1964 there were 103 street lights in the Panchayat area. The total expenditure towards current charges for the street lights was Rs. 2,160. Two vegetable markets and two fish markets are also maintained by the Panchayat. In addition the Panchayat has constructed latrines and urinals and spent Rs. 6,350 for the purpose from the Panchayat fund with aid from the N.E.S. Block. Street sweeping is being carried out by paid sweepers and an expenditure of Rs. 1,000 is being incurred per year under this head.

In the Trikarpur Panchayat arrangement for the supply of drinking water is made at Madurangai with the help of the Public Health Engineering Department under the Rural Water Supply Scheme. An amount of Rs. 31,260 has been spent for the work and the maintenance is done by the Panchayat. Moreover, 10 wells have been completed under the L.D. Scheme in the various parts of the Panchayat and 15 more are being dug with aid from the N.E.S. Block.

The Panchayat has invested an amount of Rs. 6,000 in Government loans and another sum of Rs. 2,800 in the 12 year National Savings Certificates and National Defence Certificate.

A statement of the income and expenditure of the Trikarpur Panchayat for 1963-64 is given below:—

	Income	Rs.
	GRAND TOTAL:	32 658.13
1	Building Tax	2 124.85
2	Profession Tax	579.00
3	Vehicle Tax	47.24
4	Government grants and contributions	13 217.00
5	Licence fees for P. F. A.	306.00
6	Ferry rent	878.50
7	Market fees	986.00
8	Surcharge on stamp duty	5 419.74
9	Library cess	366.22
10	Licence fees	1 484.75
11	Miscellaneous	808.86
		26 218.16
	Opening Balance	6 439.7

	Expenditure	Rs.
	GRAND TOTAL:	32 658.13
1	Establishment charges	1 237.91
2	Street lights	1 139.53
3	Office Management and Contingencies	1 808.12
4	Reading Room and Library	1 613.64
5	Contribution to Defence Fund	500.00
6	State loan and Defence Certificates	1 495.00
7	Communications	7 643.86
8	Election Expenses	215.00
9	Repayment of pump set loan	1 763.48
10	Miscellaneous	667.00
		21 082.07
	Closing Balance	11 576.06

Kuthuparamba Panchayat

The Kuthuparamba Grade I Panchayat which celebrated its Silver Jubilee in 1964 was constituted in 1939 under the Madras Local Boards Act, 1920. At the time of its constitution it comprised the Kuthuparamba Revenue Village only with a population of just over 11,000. It lived through its years of infancy with a meagre income ranging from less than Rs. 1,000 to Rs. 2,000. The income of the Panchayat steadily increased over the years and in 1945-46 the actual receipts stood at Rs. 5,345.00. The Government of Madras gave special sanction in 1948 for the levy of House-tax in the Panchayat and in the same year the Panchayat was classified as a major Panchayat and permanent posts of an Executive Officer and a Sanitary Inspector were sanctioned. From 1948 to 1962 the growth of the Panchayat in the matter of its income and expenditure on public amenities was spectacular. The accounts for the year 1961-62 closed with a total receipt of Rs. 1,00,158.25 and an expenditure of Rs. 94,915.87. As a result of the reorganisation of Panchayats in Kerala in 1961 the Kuthuparamba Panchayat was reconstituted with effect from 1st January 1962 with an area of 6.50 sq. miles and a total population of 17,061. The Panchayat is divided into 9 wards each electing one member to the Panchayat. With a nominated lady member the total strength of the Panchayat is ten.

The achievements of the Kuthuparamba Panchayat during the 25 years of its existence are indeed remarkable. It has provided itself with spacious office building constructed at a cost of Rs. 18,000 in the most conspicuous part of the Kuthuparamba town. The office is electrified, and well-furnished and is provided with fans, radio and telephone. A play ground has been provided in the office compound for the use of the employees of

the Panchayat office premises at a cost of Rs. 3,162.65 in order to serve the people of this Panchayat and surrounding areas within a radius of five miles.

In order to improve communication facilities in the Panchayat area a number of culverts, footbridges, village roads and footpaths have been constructed by this Panchayat. Under the inter-village communication scheme of the Government of Madras a pucca reinforced cement concrete bridge was constructed by the Panchayat at a cost of Rs. 18,00. During the period from 1949-50 to 1963-64 alone the Panchayat spent Rs. 1,02,900 on construction and maintenance of village roads, culverts, footpaths etc. Kuthuparamba Panchayat has now within its area 1 mile and 1½ furlongs of metalled road, 10 miles of non-metalled motorable roads and about 5 miles of foot-paths, in addition to the roads vested in the P.W.D. The Tellicherry-Mysore High way passes through the Kuthuparamba town. In addition to these there are about 5 miles of lanes repaired and maintained by the Panchayat. The Panchayat has also constructed a Bus Stand and Waiting Shed in the heart of the town at a cost of Rs. 30,000. The waiting shed and the stalls provided therein are electrified. The annual income from the Bus Stand is about Rs. 7,000.

The Panchayat has installed 169 electric street lights in and around the town and fluoroscent lamps have been provided at five important junctions and public places. In accordance with a phased programme electric street lights are being extended to the interior parts of the Panchayat area. From 1949-50 to 1963-64 a total amount of Rs. 51,420 has been spent on street lighting and in 1964-65 the monthly electricity bill for street.

All the streets and public places are regularly swept and cleaned by the sanitary *mazdoors* employed by the Panchayat and the sweepings are daily removed in a bullock-drawn rubbish cart. Private scavenging system has been introduced in the urban area of the Panchayat and under this private latrines are regularly cleaned by the sanitary workers employed by the Panchayat. There are seven Sanitary *Mazdoors* and two sanitary workers in the service of the Panchayat. Two septic tank latrines consisting of 8 seats in all have been provided in the town area for the convenience of the public with 25% grant obtained from the Government under L.D. Scheme. The Panchayat has provided a trenching ground and the street sweepings and night soil collected daily are being removed to this place and utilised for the manufacture of urban compost with financial assistance from the Government. The Panchayat has also undertaken the construction of a 500 ft. drain in the town area and the work is nearing completion. Kuthuparamba is one of the Panchayats in Kerala State which employ a Sanitary Inspector. The Sanitary Inspector is in immediate control of the Public Health activities.

The Panchayat has a Maternity Assistant and an Ayah on its staff, and she attends to ante-natal and post-natal cases within the Panchayat area. There is a Health Assistant of the State Health Services Department exclusively for the Kuthuparamba Panchayat area and he attends to Vaccination and anti-Malarial operations. In the matter of medical relief the Kuthuparamba Panchayat is in a far better position when compared to several other Panchayats in the District. Kuthuparamba town has a Government Dispensary and two Private Nursing Homes. The Government Dispensary which is for all practical purposes a lying-in-hospital has 24 beds and a new building to accommodate another 24 beds and an operation theatre is nearing completion. There is an X-Ray unit in the Dispensary and the Kuthuparamba Panchayat had contributed Rs. 100 to the Public Committee in charge of the construction of a separate building for housing the X-Ray Unit and special staff in the Dispensary compound. The Panchayat had also donated 10 coats to the Dispensary at a cost of Rs. 1,040 to provide additional accommodation for in-patients There is a Family Planning Centre attached to the Dispensary. A new building at a cost of Rs. 5,000 was recently constructed in the Dispensary compound for housing the Family Planning Centre and the execution of the work which was financed by the N.E.S. Block was taken up by this Panchayat. A public well vested in the Panchayat has been transferred to the Dispensary for augmenting the supply of water to the institution. In addition, the Kuthuparamba Panchayat has been giving grants to indigenous "Visha Vaidyas" for treatment of cases of snake bite etc. Till 1964 a total sum of Rs. 800 had been donated to the Pariyaram Tuberculosis Sanatorium Committee by this Panchayat.

There is a Protected Water Supply System in the Kuthuparamba town. Two masonry tanks are provided at two important centres in the town. The Panchayat has spent Rs. 4,625 out of the total cost of Rs. 18,500 on this scheme, the remaining portion of the expenditure having been met out of grants from the Central and State Governments under the Rural Water Supply Scheme. There is a proposal to effect major improvements to the existing system by providing an R.C. Overhead tank of 5,000 gallons capacity and to provide about twenty supply points at select centres in the town. The proposal is pending sanction with the Government. In addition to the protected water supply system there are nine public wells maintained by the Panchayat, out of which three were constructed at a cost of about Rs. 11,000 with financial assistance under the Local Development Scheme during the years 1962-63 and 1963-64. All the public wells and the main source of the protected water supply are regularly chlorinated.

There is a Government Veterinary Dispensary at Kuthuparamba which is now under the State Animal Husbandry Department. About 6,000 to 7,000 cases are annually attended

to at the centre. The Kuthuparamba Panchayat has constructed an approach road to the Veterinary Dispensary at a cost of Rs. 500 towards which a grant of 50% was sanctioned by the Kuthuparamba N.E.S. Block.

There are 14 L.P. Schools, 4 U.P. Schools and a Junior College in the Panchayat area. The Panchayat is running a Public Library and Reading Room and in addition, it is giving grants to seven Reading Rooms and Libraries run by public committees. The Panchayat has donated petromax lights to two reading rooms. Six community listening sets have also been provided in the Panchayat area.

The Kuthuparamba Panchayat has provided a spacious Sports *Maidan* measuring about 3.65 acres in the heart of the Kuthuparamba town on the poramboke land which was placed under its control by the State Government. The levelling of the main and the retaining walls on two sides of the *Maidan* cost the Panchayat Rs. 32,170 towards which an amount of Rs. 13,333 was given as grant by the State Government and the Central Government. The panchayat has sown lawn grass seeds in the *Maidan* at a cost of Rs. 1,000 for providing better convenience to the public. It is also maintaining a Public Garden around the tank in the *Maidan* which is the source of supply of water to the town under the Protected Water Supply System. There is a small garden in the office compound also.

There are nine Co-operative Societies in the Panchayat area. Of these the Kuthuparamba Rural Bank, the Kuthuparamba Service Co-operative Bank and the Muriyad Service Co-operative Bank deserve special mention. They have rendered yeomen service to the public by issuing loans for agricultural purposes etc., and thus weaning the agriculturists away from the customary money lenders and middlemen who exploit the rural public. In addition there are a Viswakarma Artisans Co-operative Soceity, a Cycle Parts Workers' Industrial Co-operative Society, a Co-operative Milk Supply Society and a Co-operative Rural Housing Society in the Panchayat area. Special mention has to be made of the Kuthuparamba Block Khadi Producers Industrial Co-operative Society and the Kuthuparamba Womens Industrial Co-operative Society which provide employment to a large number of unemployed women in the Khadi Yarn production, embroidery and garment making. According to the Local Extension Officer for Co-operation these co-operatives together cover about 20% of the population of the area. The Kuthuparamba Panchayat has taken up shares worth Rs. 100 in the Sri Kerala Varma Co-operative Ayurvedic Pharmacy and Stores, Trichur.

In the field of industries the Kuthuparamba Panchayat has not much to boast of as is the case with almost all Panchayats in the District. However, there is a factory manufacturing splints and veneers for the match industry and its installed capacity is 35 H.P. and the strength of labour unemployed is

about 100. Light industries like oil mills, flour mills, wood-working shops etc., have recently sprung up in the Panchayat area. The Panchayat is giving all encouragement to industrialists to establish their industries within the Panchayat area.

The Panchayat is running a Daily Fish and Vegetable Market in the Kuthuparamba Town. A mutton stall was constructed in the market in 1950 at a cost of about Rs. 12,000 and the fish market building was provided with a tiled room at a cost of Rs. 2,500. A cement plastered vending platform was constructed at a cost of Rs. 15,000 in 1961 for the convenience of the fishvendors in the market . The Panchayat opened a weekly on 24th October 1964 in Kuthuparamba town to mark its Silver Jubilee Celebrations. A slaughter houses has also been provided in the vicinity of the market at a cost of Rs. 3,250. The Panchayat has a cattle pound recently transferred to it from the Revenue Department. The average monthly income from the cattle pounds is Rs. 40. Other development plans of the Panchayat include opening of a Public burial ground, construction of a Rest House, provision of a drainage system, rural electrification and improvements to the market.

The Panchayat has invested an amount of Rs. 1,000 in the State Development Loan 1976 and Rs. 500 in the National Plan Certificates. It had also donated a sum of Rs. 500 to the Managing Committee of the Local Secondary School and by virtue of this donation, the President of this Panchayat is a permanent member of the Managing Committee of the School.

A statement of income and expenditure of the Panchayat for the year 1963-64 is given below.

	Receipts Ordinary	Rs.
	GRAND TOTAL:	84·416.61
1	Building tax	16 886.34
2	Profession tax	1 888.00
3	Entertainment tax	19 995.32
4	Grants and contributions	7 172.37
5	Cattle pound	513.98
6	Market receipts	6 005.30
7	Cart Stand receipts	6 561.87
8	Licence under D. & O. trades	3 126.88
9	Library cess	391.87
10	*Deposit accounts*—Cash deposits	7 359.60
11	Advance recoverable	1 533.19
12	Share of duty	1 465.18
13	Miscellaneous items	[illegible]212.95
		80 645.86
	Opening Balance	3·770.75

	Expenditure	Rs.
	GRAND TOTAL	84 416.61
1	Office Management	10 181.53
2	Establishment and Contingencies	4 204.28
3	Public Works	1 371.85
4	Education including Libraries and Radio	1 530.82
5	Public Health	16 754.80
6	Repayment of debts and interest	5 683.47
7	Improvement to Bus Stand	10 734.47
8	Water Works	3 813.77
9	Refund of deposits	5 512.58
10	Miscellaneous	9 849.80
		69 747.69
	Closing Balance	14 668.92

APPENDIX I

TABLE 1

Receipts of the Municipalities in Cannanore District (1963-64)

		Cannanore Rs.	*Tellicherry* Rs.
1	Property tax—		
	(a) General	1 93 342	1 40 344.40
	(b) Water & Drainage	44 282	23 390.74
	(c) Scavenging	43 945	70 172.20
	(d) Education	..	992.97
	(e) Lighting	43 945	77 969.12
	(f) Abhaya Niketan surcharge	5 882	5 749.07
	(g) Library cess	9 698	9 713.77
2	Profession tax	43 470	31 96 992.92
3	Surcharge on Profession tax	1 546	864.95
4	Tax on carriage & Animals	2 836	2 851.00
5	Tax on carts	610	610.00
6	Entertainment tax including additional tax	1 85 258	1 29 06 137.37
7	Show tax	9 029	6 481.00
8	Advertisement tax	2 177	2 528.26
9	Toll	..	..
10	Ferry	..	..
11	Licence fees	42 002	41 830.79
12	Market fees	15 273	80 146.38
13	Cart stand fees	29 089	13 014.00
14	Slaughter house fees	3 249	3 685.00
15	Warrant and distraint fees	141	93.50
16	Kerala Food Adulteration Licence fees	2 972	5 117.00

TABLE

Abstract of the Accounts of the Municipalities

Head of account	Ordinary			
	Opening balance	Receipts	Expenditure	Closing balance
(1)	(2)	(3)	(4)	(5)
	Rs.	Rs.	Rs.	Rs.
CANNANORE				
GRAND TOTAL:	1 63 234	6 25 255	4 74 792	3 13 697
A General Accounts (including endowments)	(—) 18 224	5 55 761	4 23 495	1 14 042
B Lighting account (where lighting tax is levied) excluding endowments	40 580	44 173	35 753	49 000
C Elementary Education Account (excluding endowments)	2 622	..	..	2 622
D Water supply and Drainage Account (excluding endowments)	1 38 256	21 259	11 482	1 48 033
E Town Planning fund Account (excluding endowments)	..	4 062	4 062	..
F Remunerative enterprises for which separate accounts are kept.—				
1. Electric licence Account				
2. Other if any				
G Deposits and Advances Account (other than those relating to electric licences)				
H Endowments Account				
TELLICHERRY				
GRAND TOTAL:	59 372.31	1 49 799.01	1 62 278.06	46 893.26
A General Accounts (including endowments)	4 226.36	1 38 976.03	1 50 448.80	7 246.41
B Lighting account (where lighting tax is levied) excluding endowments	12 794.58	10 282.51	5 383.08	17 694.01
C Elementary Education Account (excluding endowments)	6 928.99	24.28	..	6 904.71
D Water Supply and Drainage Account (excluding endowments)	32-301.63	6 260.07	7 857.78	18 183.78
E Town Planning Fund Account (excluding endowments)	7 912.78	5 669.16	2 243.62	..
F Remunerative enterprises for which separate accounts are kept—				
1. Electric Licence Account	..	..	..	..
2. Others if any	..	..	..	..
G Deposits and Advances Account (other than those relating to electric licences)				
H Endowments Account	24 891.31	1 107.10	832.02	25 166.59

3

in Cannanore District (1963-64)

Capital				
Opening balance	*Receipts*	*Expenditure*	*Closing balance*	*Closing balance both ordinary and capital*
(6)	(7)	(8)	(9)	(10)
Rs.	Rs.	Rs.	Rs.	Rs.
1 00 575	3 99 740	3 30 120	1 70 195	4 83 892
44 061	87 900	1 05 642	26 319	1 40 361
..	..	..	..	49,000
..	..	..	..	2 622
..	22 830	22 830	..	1 48 033
..	..	..	..	..
..	..	..	..	..
56 514	2 89 010	2 01 648	1 43 876	1 43 876
73 146.57	70 799.06	95 230.41	48 715.22	95 608.48
21 536.62	15 240.60	57 403.53	20 626.91	27 873.32
..	..	..	..	17 694.01
..	..	..	..	6 904.71
3 102.38	13 788.59	10 686.21	..	18 183.78
..	..	..	..	..
..	..	..	..	..
54 712.33	41 770.47	27 140.67	69 342.13	69 342.13
..	..	..	..	2 51 666.59

TABLE 3

Deposits and Advances of the Municipalities in Cannanore District (1963-64)

	Opening balance Rs.	*Credits* Rs.	*Total* Rs.	*Debits* Rs.	*Closing balance* Rs.
CANNANORE					
Deposits TOTAL:	56 513	2 89 010	3 45 523	2 01 647	1 43 876
1 Additional entertainment tax	..	76 594	96 594	26 622	49 972
2 Surcharge on Show tax	..	1 664	1 664	..	1 664
3 Provident (cash in Treasury)	11 133	42 350	53 483	48 125	5 358
4 Bonus fund	..	..	..	..	..
5 Cash deposits	56 819	79 098	1 35 917	48 279	87 638
6 Surcharge on Profession tax	1 113	1 546	2 659	9	2 650
7 Library cess account	26 820	9 698	36 518	70	36 448
8 Surcharge on Property tax (ANS) poor home cess	2 537	5 882	8 419	3 592	4 827
Advances					
1 Advances recoverable	—30 947	50 348	19 401	59 238	—39 837
2 Permanent advances	—250	..	—250	..	—250
3 Engineer's stock	—10 712	21 830	11 118	15 712	—4 594
TELLICHERRY					
Deposits TOTAL:	54 712.00	41 770.47	96 482.80	27 140.67	69 342.13
1 Additional Entertainment tax	41 190.87	8,157.85	49,348.72	19,472.25	29,876.47
2 Surcharge on Show tax	990.00	197.00	1,187.00	434.00	753.00
3 Provident (cash in Treasury)	3,262.86	3,670.95	403.09	1,461.00	1,052.91
4 Bonus fund	2,126.86	3,287.00	5,413.86	1,192.00	4,221.86
5 Cash deposits	80,951.60	8,824.12	89,775.72	2,587.11	87,188.61
6 Surcharge on Profession tax	1,264.32	189.10	1,453.42	..	1,453.42
7 Library cess account	3,770.20	3,761.63	7,531.83	..	7,531.83
8 Surcharge on Property tax (ANS) poor home cess	2,326.11	2,449.93	4,776.04	..	4,776.04
Advances					
1 Advances recoverable	42,429.80	4,286.59	38,143.21	1,115.00	39,258.32
2 Permanent advances	650.62	..	650.62	..	650.62
3 Engineer's stock	31,564.35	6,946.30	24,618.05	879.20	25,497.25

CHAPTER XV

EDUCATION AND CULTURE

Historical Background

The Cannanore District had its renowned centres of learning and culture in the early and medieval periods. In the 14th and 15th centuries under the Kolathiri Rajas Taliparamba became famous all over Kerala as a seat of enlightenment and culture. The story of the growth of this place as a cultural centre is intimately bound up with that of the famous temple of Taliparamba. Among the trustees of this ancient temple were renowned scholars, men of letters and patrons of art. Those who were proficient in arts used to visit the temple of Taliparamba and take part in the competitions held there. The standard expected of those who participated in these competitions was very high and those who came out successful were held in high esteem all over Kerala. Competitions were held in such arts as *Koothu, Padhakom, Koodiattam, Melam,* Music etc., and recognised authorities in the fields acted as judges. It might be of interest to note that it had been customary for Chakyars in Kerala to make their debut, i.e., to have their first performance, at Taliparamba. Taliparamba reached the heights of its glory at the time when it was the seat of the Kolathiri Rajas. With the transfer of the capital of the Kolathiris from Taliparamba to Chirakkal the latter place also rose into prominence as a great cultural centre. Under the patronage of such illustrious rulers as Kerala Varman, Rama Varman, Ravi Varma and Udaya Varma there was a flowering of literature in the Kolathiri court. In the *Kokila Sandesa* of Uddanda Sastrikal, the celebrated court-poet of Bharani Thirunal Manavikrama (1466-1471), the Zamorin of Calicut, there is a reference to the glory of Taliparamba. The *Kokila* or Cuckoo through which the author of the poem sends his message to his sweet-heart at Chennamangalam is asked to proceed from, Kottayam the capital of the Purali Kings, to Taliparamba and see its greatness and then after visiting the Vishnu Temple at Trichambaram to go to the Kola country where flourished at that time great poets like Sankara. In addition to Taliparamba and Chirakkal, Kottayam was also an important cultural centre in the medieval period. The Kottayam rulers were patrons of both schools of *Meemamsa*. Uddanda Sastrikal in his *Kokila Sandesa* refers to Kottayam as the capital of the Purili Kings where in ancient days there lived the great king Harischandra who patronised the Kumarila School of *Meemamsakas*. Under the famous Vidwan Tampuran and Kerala Varma Pazhassi Raja,

the art of Kathakali reached a high level of excellence at Kottayam in the 17th and 18th centuries.

In early days the *Ezhuthupallies* under the Ezhuthachan or Village School Master provided facilities to pupils to acquire elementary education. After undergoing their preliminary course of studies in these institutions the children were sent to the *Kalaries* for being trained in Gymnastics and in the use of arms or they were sent to study Sanskrit in Vedic schools under well-trained teachers. This District had in the past its share of such *Kalaries* and Vedic Schools. The art of *Kalarippayattu* is particularly associated with this District.

Beginnings of Western Education and Pioneer work done in the District

The beginnings of Western education in the Cannanore District may be traced back to the middle of the 19th century. Private agencies and local bodies played a pioneering role in the promotion of Western education. The Educational Despatch of the Court of Directors of the East India Company (1854) gave the first impetus to the Basel German Mission to expand their activities through education. As a result of the introduction of the system of grant-in-aid for enlisting private effort in the educational field, the Basel Mission started on March 1, 1856 at Tellicherry the School known as the Basel German Mission English School with 74 students and it is the nucleus of the present Basel Mission Parsi High School, Tellicherry. It may be mentioned that this was the first English School to be opened in North Malabar. In 1858 a philanthropic Parsi gentleman, Kaikosru Darshaw of Mysore, donated a sum of Rs. 1,500 towards the erection of a school house and in recognition of this the name 'Parsi' was subsequently added to the name of the school. The Government Secondary School (formerly Municipal High School), Cannanore, was also established as early as 1861. The Brennen School, Tellicherry, the nucleus of the present Government Brennen College, was started in 1862 with the generous donation made by Mr. Brennen, Master Attendant at Tellicherry, who died in 1859. The school was run by the Basel German Mission till 1872, when it was taken over by the Government. The institution was affiliated to the Madras University in 1891 as a Second Grade College. With this, Western education in the District received a fillip.

Growth of Literacy

According to the figures of the 1961 Census 41.29 per-cent of the total population of the Cannanore District are literate. The percentage of male literates to the total male population is 51.96 and that of female literates to the total female population 30.98. These figures compare unfavourably with the State figures of 46.85, 54.97 and 38.90 respectively,

The following table gives particulars of literacy in each Taluk of Cannanore District at the 1961 Census.

Literacy, 1961

District/Taluk	*Total literates* 1961	*Percentage of literates to the total population* 1961	*Proportion of literates to total literates in the district* 1961
Cannanore District	735,038	41.29	..
Cannanore Taluk	191,257	48.84	26.02
Hosdurg Taluk	71,273	29.56	9.70
Kasaragod Taluk	81,633	30.12	11.11
North Wynad Taluk	33,337	36.96	4.53
Taliparamba Taluk	127,085	40.90	17.29
Tellicherry Taluk	230,453	48.46	31.35

Considered Taluk-wise, it may be seen that Cannanore Taluk leads in general literacy rate while Hosdurg Taluk comes last in this respect. Cannanore Taluk also leads in the percentage of male literacy followed by Tellicherry Taluk while Kasaragod Taluk comes last. In the percentage of female literacy, Tellicherry Taluk leads, followed by Cannanore Taluk while Hosdurg Taluk comes last.

The Taluk-wise particulars of rural and urban literacy percentage according to the Census of 1961 are also given in the following table.

Rural-Urban Literacy by Sex, 1961

District/Taluk	*literates to the total population*		*male literates to the total male population*		*female literates to the total female population*	
	Rural	*Urban*	*Rural*	*Urban*	*Rural*	*Urban*
Cannanore District	39.47	50.27	50.36	59.75	29.00	40.88
Cannanore Taluk	45.17	54.53	57.14	63.44	33.99	45.50
Hosdurg Taluk	28.29	35.13	39.42	46.29	17.59	24.36
Kasaragod Taluk	27.64	42.80	37.87	53.28	17.54	32.63
North Wynad Taluk	36.96	..	46.46	..	26.74	..
Taliparamba Taluk	40.80	43.18	52.69	56.48	29.18	29.78
Tellicherry Taluk	47.24	60.19	57.69	67.58	37.53	53.11

It may be noted that Cannanore District holds the 7th rank among the districts of Kerala in point of literacy. During the decade 1951-61 there has been a perceptible increase in the percentage of literate persons in the District. In 1951 the percentage of the literates to the total population of the District was 36.14, the percentage of literate males to the total male population being 46.47 and that of literate females to the total female population 27.37. The increase in the number of

literates during the decade 1951-61 is to be attributed to the increase in the number of educational institutions and consequent improvement in educational facilities.

Educational Standards

Literates by educational levels have been broadly classified as follows in the 1961 Census.

Literates by Educational level and effective rate of literacy

Educational level	*Persons*	*Percentage to total literates*	*Percentage to total population under age-group 5 and above*
Total literates	735,038	10 .	48.45
Literates (Without educational level)	149,478	67.31	32.61
Primary or Junior Basic	208,122	28.32	13.72
Matriculation and above	32,136	4.37	2.12

Only 4 percent of the literates have passed the literacy mark of 'Matriculation and above'. Excluding the age-group 0-4 from the total population, the effective literacy rate for the total is 48.45 percent. The corresponding rates for males and females are furnished below:—

Effective Rates of literacy by sex

Educational level	*Percentage of male literates to male population under age group 5 and above*	*Percentage of female literates to female population under age group 5 and above*
Total literates	61.28	36.19
Literates (without educational level)	41.09	24.51
Primary or Junior Basic	16.84	10.74
Matriculation and above	3.35	0.94

It is seen from the above statement that only 9 out of every 1,000 females have passed the matriculation or above in this District.

Spread of Education among women

Female education has always received high priority in Kerala. Among the oldest Girls High Schools in the District may be mentioned the Government Secondary School for Girls, Cannanore, the Government High School for Girls, Tellicherry and the Sacred Heart Girls High School, Tellicherry. Apart from separate Girls Schools, girls are also admitted to other institutions along with boys. As in the field of education in general private agencies and local boards have played an important part in the promotion of female education in this District. The first school to be opened in Tellicherry by the

Municipality in 1875 was exclusively intended for girls. Even as early as 1946-47, 86% of the girls of the school-going age in Tellicherry Municipal town were attending recognised schools. In 1964-65 there were 1,46,681 girls in the Primary Schools and 23,908 girls in the High Schools of Cannanore District. In spite of the attention given to female education it is a regrettable fact that Cannanore is the only District of Kerala which does not yet have a separate College for Women.

Spread of Education among Backward Classes and Tribes

The level of literacy among the Scheduled Castes and Scheduled Tribes in the District is alarmingly low. The Census of 1961 gives the following figures of literacy among them:

Literacy among Scheduled Castes and Scheduled Tribes, *1961*

	Urban		*Rural*	
	Total	*Literate*	*Total*	*Literate*
Scheduled Castes	4,638	1,579	38,882	6,306
Scheduled Tribes	6,503	2,187	64,402	8,628

The Education of the Scheduled Castes and Tribes and other backward classes is being given special attention by the Government in recent years. The Harijan Welfare Department runs 30 Welfare Schools, 2 Tribal Schools, 2 Government Non-Residential Basic Schools and 9 Government Residential Basic Schools in this District. The Welfare Schools are located as follows in each Taluk.

Welfare Schools

KASARAGOD TALUK

(1) Kasaragod, (2) Kumbla, (3) Adur, (4) Manjeswar, (5) Kanjampady, (6) Mangalapady, (7) Narambady, (8) Shiribagulu and (9) Bela.

HOSDURG TALUK

(1) Cheruvathur, (2) Pilicode, (3) Kodakkad, (4) Pallikkara, (5) Naikayam, (6) Barc, (7) Ramnagar, (8) Adothukata, (9) Panathur, (10) Trikarpur and (11) Nileswar.

TALIPARAMBA TALUK

Pattavam

CANNANORE TALUK

(1) CheruthAzham, (2) Ezhone, (3) Puzhathi, (4) Cheruiunnu, (5) Maddkkar, (6) Pappinissery, (7) Cheruvakkara and (8) Vengara.

NORTH WYNAD TALUK

Kuppathode

Tribal Schools function at Kudumbur in Hosdurg Taluk and Kannavam in Tellicherry Taluk and the Government Non-

residential Basic Schools at Parikkalam in Taliparamba Taluk and Cheekeri in Tellicherry Taluk. The Government Residential Basic (G.R.B.) Schools are located at (1) Vayathur (Taliparamba Taluk) (2) Padiyur (Taliparamba Taluk), (3) Chembukkavu (Tellicherry Taluk), (4) Aralam (Tellicherry Taluk), (5) Muringodi (Tellicherry Taluk), (6) Muzhakkunnu (Tellicherry Taluk), (7) Talapoya (North Wynad Taluk), (8) Manantody (North Wynad Taluk) and (9) Anjukunnu (North Wynad Taluk). The students in the Welfare, Tribal and Non-Residential Schools are given midday meals. The students numbering 30 each in all the G. R. B. Schools are given free books, clothes, boarding and lodging.

The Harijan Welfare Department is also running 13 Hostels including the Cosmopolitan Hostel, Cannanore. In each hostel 30 students belonging to Upper Primary and Secondary Schools are given free boarding and lodging. In the Cosmopolitan Hostel 45 College students are given the same facilities. The full list of Hostels is given below: (1) Welfare Hostel for Girls, Kasaragod (Kasaragod Taluk), (2) Welfare Hostel for Boys, Badiadka (Kasaragod Taluk), (3) Welfare Hostel for Boys, Poodumkallu (Hosdrug Taluk), (4) Welfare Hostel for Boys, Hosdrug (Hosdrug Taluk), (5) Welfare Hostel for Boys, Nileswar (Hosdrug Taluk), (6) Welfare Hostel for Boys, Taliparamba (Taliparamba Taluk), (7) Welfare Hostel for Boys, Mayyil (Taliparamba Taluk), (8) Welfare Hostel for Boys, Payangadi (Cannanore Taluk), (9) Welfare Hostel for Girls, Cannanore (Cannanore Taluk), (10) Welfare Hostel for Boys, Tellicherry (Tellicherry Taluk), (11) Welfare Hostel for Boys, Iritty (Tellicherry Taluk) and (12) Welfare Hostel for Girls, Tellicherry (Tellicherry Taluk). The following hostels run by private agencies are also subsidised by the Department:—(1) Sarada Marati Hostel, Perdala (Kasaragod Taluk), (2) Rajaji Hostel, Cheruvathur (Hosdurg Taluk), (3) Sri Narayana Vidyalaya, Payyannur (Taliparamba Taluk) and (4) Thakkar Bapa Sadan, Cherukunnu (Cannanore Taluk). The Department is giving grants at the rate of Rs. 22 p.m. to each inmate residing in the above Hostels. All Scheduled Caste and Scheduled Tribe college students are also getting stipends and lumpsum grants and in addition fee concessions are being given to all College going O.B.C. (Other Backward Communities) students in the District. The students in the technical institution and colleges are also given lump-sum-grants.

Most of the Scheduled Castes and Scheduled Tribes are agricultural labourers who depend on big *jenmies* for their means of livelihood. Only very few among them have lands of their own. In order to give them opportunities for employment in the technical field Craft Training Centres have been set up in important areas. The Harijan Welfare Department is running

the following Training Centres for Scheduled Tribes and Scheduled Castes in the District:—

(1) Craft Centre, Kollur, in North Wynad Taluk for Scheduled Tribes for giving training to 10 tribal youths in rattan works.

(2) Craft Centre, Valliyurkavu, in the North Wynad Taluk for giving training to 10 tribal youths in handloom weaving.

(3) Craft Centre, Kuzhakkunnu in Tellicherry Taluk for giving training in Rattan works to 10 tribal youths.

(4) Model Welfare Training Centre, Irritti for giving training to 10 tribal youths in Rattan works.

(5) Craft Centre, Kannavam, for giving training to 10 tribal youths in Rattan works.

(6) Industrial Training Centre, Cannanore for giving training to 25 Scheduled Caste youths in Cutting and Tailoring.

(7) Model Welfare Training Centre, Azhikode in Cannanore Taluk for giving training to 28 Scheduled Caste youths in Ratten, Carpentry and Handloom weaving.

(8) Model Welfare Training Centre, Vengara, Cannanore Taluk for giving training in Rattan, Carpentry and Handloom weaving to 28 Scheduled Caste youths.

(9) Model Welfare Training Centre, Cheruvathur in Hosdrug Taluk, for giving training in Rattan, Carpentry and Handloom Weaving to 28 Scheduled Caste youths.

(10) Craft Centre, Panathady in Hosdrug Taluk for giving training in Rattan work to 10 Scheduled Caste youths.

(11) Model Welfare Training Centre, Bela, in Kasaragod Taluk for giving training in Rattan, Carpentry and Handloom weaving to 28 Scheduled Caste youths.

(12) Model Welfare Training Centre, Bela in Kasaragod Taluk for giving training to 10 tribal youths in basket making.

As a follow-up programme of the Training Centres the Harijan Welfare Department has also introduced a scheme for giving subsidy to the technically trained persons. Accordingly till the end of 1964 subsidy was given to 104 persons at various rates ranging from Rs. 100 to Rs. 450 for setting up practice in trades like tailoring, rattan works, coir industry, shoe-making, blacksmithy, carpentry, pottery etc. A scheme of interest-free loans has also been implemented with a view to helping deserving Harijans to start their own business. During 1963-64 two Harijans were given loans of Rs. 2,000 each repayable in 20 years.

The spread of educational facilities among the backward classes is also sought to be achieved by allowing fee concessions, scholarships, monthly stipends for boarding and lodging, lump-sum-grant for the purchase of books, clothes and other

accessories, supply of free mid-day meals etc. Students belonging to Scheduled Castes, Scheduled Tribes and other eligible Communities including Kudumbies and Christian converts from them have been exempted from the payment of all kinds of fees at all stages of education. Other Backward Communities are also exempted from payment of tuition fees subject to income limit.

The students belonging to Scheduled Tribes and Christian converts from them studying in pre-Matric classes are eligible for lump-sum-grants and monthly stipends at the following rates.

	Lower Primary including Welfare and Tribal Schools	*Lumpsum grant*	*Monthly stipend*
	CLASS		
1	Standard I, II & III	Rs. 3	Nil
2	Standard IV	Rs. 4	..
	Upper Primary		
3	Standard V, VI and VII	Rs. 15	Rs. 5
	Secondary		
4	Standard VIII, IX and X	Rs. 25	Rs. 7
5	*Secondary training*		
	(a) First year course	Rs. 60	Rs. 30
	(b) Second year course	Rs. 40	Rs. 30

Students belonging to Scheduled Castes and Other Eligible Communities including Kudumbies and Xian converts are eligible for the following concessions:

Lower Primary and Welfare and Tribal Schools

1	Standard I, II & III	Rs. 3	Nil
2	Standard IV	Rs. 4	Nil
	Upper Primary		
3	Standard V, VI and VII	Rs. 25	..
	Secondary		
4	Standard VIII, IX and X	Rs. 40	..
5	*Secondary training*		
	(a) First Year Course	Rs. 60	Rs. 30
	(b) Second Year Course	Rs. 40	Rs. 30

The number of students who were given concessions for pre-Matric studies during each of the years from 1957-66 is given below together with the expenditure for each year:

Year	Scheduled Castes		Scheduled Tribes		Other Eligible Communities	
	No. of students	Expenditure Rs.	No. of students	Expenditure Rs.	No. of students	Expenditure Rs.
1957-58	8831	70085.36	803	2426.00	..	..
1958-59	10780	109722.53	2082	12522.02	..	..
1959-60	13369	120204.33	439	5663.67	..	..
1960-61	15216	134321.99	2749	24619.66	..	..
1961-62	11987	140445.59	3059	24192.48	..	..
1962-63	14872	145086.68	3066	29388.83	..	..
1963-64	9181	90669.47	2853	27401.73	4647	65869.38
1964-65	7134	75522.80	2451	29448.56	5552	93289.00
1965-66	3523	36206.50	2539	25000.00	8845	150296.03

The details of educational concessions (in addition to full fee concession) admissible to the backward class students for Post-Matriculation studies in the State are also furnished below. The Scheduled Castes, Scheduled Tribes, Other Eligible Communities and Christian converts from among them are entitled to the following grants.

	Course of study	Annual lumpsum grant	Monthly stipend or actual boarding and lodging charges
1	Pre University Course	Rs. 60	Actual boarding and lodging charges to those residing in College Hostels or other recognised Hostels or a monthly stipend of Rs. 45 to those not residing in the Hostels and whose permanent residence is beyond 5 miles of the College and Rs. 40 to others
2	Pre-Degree course I year	Rs. 60	do.
3	Pre-Degree course II year	Rs. 50	do.
4	Pre-Profession course	Rs. 60	do.
5	I year of the 3 year Degree course	Rs. 70	do.
6	II D. C.	Rs. 70	do.
7	II D. C. (B.A.) after passing Intermediate	Rs. 100	do.
8	II D. C. (B. Sc.) after passing Intermediate	Rs. 150	do.
9	III D. C.	Rs. 60	do.
10	Post Graduate Course I and II Year	Rs. 100	do.
11	Training Colleges (Post Graduate Course)	Rs. 100	do.
	Other Post matriculation studies	..	do.

The total number of students who were given concessions during 1964-65 and the expenditure incurred on this account are noted below:—

	No. of students	Expenditure Rs.
Scheduled Castes	51	21,715.60
Scheduled Tribes	9	4,771.55
Other Eligible communities & Other Backward Communities	2124	3,53,306.15

The students belonging to Scheduled Castes, Scheduled Tribes. Other eligible communities including Kudumbies and Xian converts from them studying in various vocational institutions are also being given lumpsum grant and monthly stipend in addition to full fee concessions. During 1964-65 44 students were given such concessions for which an expenditure of Rs. 5,655.25 was incurred.

Muslim Education

The Muslims of Cannanore are backward in their educational attainments. The percentage of literacy among them is reported to be 16 only whereas the District average is 41.29%. Higher education has not made much headway among them not only because of financial difficulties but also because of religious taboo and social antagonism. Only 20 percent of the pupils who go to primary schools proceed to the High School and three percent of the latter attend Colleges. In the case of females even one percent does not attend secondary schools.[1]

There are three High Schools under Muslim management in the District where education of Muslims is given special attention. They are (1) M. M. High School, Mahe, (2) M. M. High School, Tellicherry and (3) Chepparapadav High School. Moreover, there are two Muslim Orphanages, one at Tellicherry and the other at Peringathoor where nearly 500 orphans are freely fed and educated. Hassan Kasim Deda Trust set up in 1944 gives scholarships to deserving pupils among Muslims. The Cannanore District Muslim Educational Association established in 1964 is also trying to get all Muslim children in the District educated. Deenul Islam Sabha, Cannanore, is another organisation which is working in the field. However, a large number of *Madrasas* (institutions where only religious instruction is imparted) act as an obstacle to the children being sent to the regular schools.

[1]The percentage figures given here have been supplied by the Regional Deputy Director of Public Instruction, Calicut.

GENERAL EDUCATION

Organisation of the Education Department

The Cannanore District has been divided into two Educational Districts, viz., Tellicherry and Kasaragod. The Tellicherry Educational District comprises of the Taluks of North Wynad, Tellicherry and Cannanore and Kasaragod Educational District of the Taluks of Taliparamba, Hosdurg and Kasaragod. Each of these Educational Districts is under a District Educational Officer who is in charge of High Schools, Training Schools and Special Schools. Each Educational District is divided into a series of Sub-districts. The Tellicherry Educational District consists of the following Sub-Districts:—(1) Manantoddy (2) Kuthuparamba (3) Tellicherry South (4) Tellicherry North (5) Iritti (6) Mattannur (7) Peralasseri (8) Madayi and (9) Cannanore. The Kasaragod Educational District consists of the following Sub-Districts:—(1) Sreekantapuram (2) Taliparamba, (3) Payyannur (4) Cheruvathur (5) Hosdrug (6) Bekal (7) Kasaragod (8) Kumbla (9) Manjeswar. Each Educational Sub-district is under an Assistant Educational Officer. The Assistant Educational Officers are in charge of the Upper and Lower Primary Schools.

Nursery Schools

As only children above the age of 5 are admitted to Primary Schools pre-primary classes of the Nursery School type are conduct in certain parts of the district for the sake of children below the age of 5 years. The Mahila Samajams and other voluntary social service organisations have taken the initiative in establishing Nursery Schools. According to the reports received from the District Educational Officers, Tellicherry and Kasaragod in 1964-65 there were 14 Nursery Schools (including pre-Basic) in the District. Of these three were run by Government and 11 by private agencies. There were 598 pupils and 21 teachers in all these schools together. A statement of the Nursery Schools with details of their strength is given in Table I.

TABLE I

Taluk-wise statement of Nursery & Pre-Basic Schools (1964-65)

Taluk	*No. of institutions*		*No. of pupils on the rolls*		*No. of Teachers*	
	Govt.	*Private*	*Boys*	*Girls*	*Men*	*Women*
Total	3	11	297	301	6	15
North Wynad	..	..	..	..	...	..
Tellicherry	1	9	227	236	6	10
Cannanore	2	..	32	37	..	3
Taliparamba	..	..	..	..	..	..
Hosdurg	..	..	..	..	..	..
Kasaragod	..	2	38	28	..	2

Primary Schools

Primary education has made steady progress in the District in recent decades. The first Municipality in erstwhile Malabar District to introduce compulsion in the matter of primary education was Tellicherry. Compulsion was introduced in the Tellicherry Municipal area on November 1, 1922 and in the extension area of the Municipality on June 1, 1943. The work in this connection was so effectively handled from time to time by the authorities concerned that in 1946-47 out of 2826 boys of school-going age 2737 and out of 2278 girls of school-going age 1950 were brought under instruction and were attending recognised schools of the Municipal area of Tellicherry. The percentage of boys and girls not attending schools was only 3 and 14 respectively.

Primary education at present extends to a period of seven years. The first seven Standards are collectively known as the Primary Grade and are divided into two sections viz., (1) Lower Primary which includes any or all of the Standards I to IV and (2) Upper Primary containing any or all of the Standards V to VII and without the Lower Primary Section. At the primary stage education is imparted free. In the school year 1964-65 the total number of Primary Schools in the Cannanore District was 1441 of which 1025 were Lower Primary Schools and 416 were Upper Primary Schools. Of the total 1025 Lower Primary Schools 308 were run by Government, and 717 by private agencies. Of the total 416 Upper Primary Schools 109 were Government schools and 307 were private schools. Tables II and III give detailed statements of the number of Lower & Upper Primary Schools (Government and Private) with such particulars as the number of pupils and teachers in them in the year 1964-65.

TABLE II

Taluk-wise statement of Lower Primary Schools (1964-65)

Taluk	*No. of institutions*		*No. of pupils on the rolls*		*No. of Teachers*	
	Govt.	*Private*	*Boys*	*Girls*	*Men*	*Women*
Total	308	717	93,012	78,709	4,009	1,475
North Wynad	21	21	3,848	2,771	154	31
Tellicherry	53	279	31,571	27,583	1,307	674
Cannanore	37	185	19,733	17,570	869	433
Taliparamba	48	125	18,828	15,561	781	169
Hosdurg	92	42	11,927	9,160	490	86
Kasaragod	57	65	9,105	6,064	408	82

TABLE III

Taluk-wise statement of Upper Primary Schools (1964-65)

Taluk	*No. of Institutions*		*No. of pupils on the rolls*		*No. of Teachers*	
	Govt.	*Private*	*Boys*	*Girls*	*Men*	*Women*
Total	109	307	81,100	67,972	3,739	1,560
North Wynad	5	15	4,465	3,696	134	112
Tellicherry	20	110	23,540	20,136	1,351	645
Cannanore	17	79	19,720	16,616	796	347
Taliparamba	16	53	14,083	10,741	655	192
Hosdurg	35	19	10,165	6,877	456	114
Kasaragod	16	31	9,127	4,906	347	150

Basic Schools

The policy adopted by the Government is that of orienting Primary Schools towards the basic pattern. Activities which foster a sense of self-reliance in the pupils are included in the curriculum of studies. The contents of the syllabus also include pupils' self-government, cultural and recreational activities, extension work which associates pupils with community and national life and practice of simple useful crafts. There are still a few Junior and Senior Basic Schools of the orthodox pattern in this District In 1964-65 there were 52 Junior Basic Schools of which 27 were run by Government and 25 by private agencies. At the same time there were 17 Senior Basic Schools, 9 being run by Government and 8 by private agencies. A statement of Junior and Senior Basic Schools in the Taluks concerned with such particulars as the number of pupils and teachers in 1964-65 is given in Tables IV and V.

TABLE IV

Taluk-wise statement of Junior Basic Schools (1964-65)

Taluk	*No. of institutions*		*No. of pupils on the rolls*		*No. of Teachers*	
	Govt.	*Private*	*Boys*	*Girls*	*Men*	*Women*
Total	27	25	3,197	2,491	143	97
North Wynad	..	..	..	..	..	..
Tellicherry	7	22	1,914	1,869	80	69
Cannanore	..	..	..	..	..	..
Taliparamba	3	..	64	20	3	..
Hosdurg	..	..	..	..	..	..
Kasaragod	17	3	1,219	602	60	28

TABLE V

Taluk-wise statement of Senior Basic Schools (1964-65)

Taluk	No. of institutions		No. of pupils on the rolls		No. of Teachers	
	Govt.	Private	Boys	Girls	Men	Women
Total	9	8	3,351	2,406	145	66
North Wynad	..	..	..	..	..	..
Tellicherry	1	3	990	838	45	34
Cannanore	..	..	..	..	..	..
Taliparamba	..	..	..	..	..	..
Hosdurg	..	..	..	..	..	..
Kasaragod	8	5	2,361	1,568	100	32

Secondary Schools

Secondary education is imparted through Secondary or High Schools. Standards VIII, IX and X are collectively known as the Secondary Grade. The Secondary or High Schools are run by the Government as well as by private agencies. In 1964-65 there were 91 High Schools in the Cannanore District, of which 41 were Government Schools and 50 private schools. Table VI gives the number of High Schools in each Taluk with details of the number of students and teachers in them in 1964-65.

TABLE VI

Taluk-wise statement of High Schools (1964-65)

Taluk	No. of institutions		No. of pupils on the rolls		No. of Teachers	
	Govt.	Private	Boys	Girls	Men	Women
Total	41	50	38,399	23,908	1,639	618
North Wynad	3	..	797	498	47	..
Tellicherry	5	20	11,593	8,182	491	243
Cannanore	10	7	9,662	7,488	378	225
Taliparamba	8	9	7,258	3,937	282	79
Hosdurg	6	6	4,371	2,158	211	38
Kasaragod	9	8	4,718	1,645	230	27

It may be mentioned in this connection that for the education of Anglo-Indian pupils in the District there are two Anglo-Indian High Schools (St. Michael's Anglo-Indian School, Cannanore and St. Therea's Anglo-Indian School, Cannanore) with English as the medium of instruction. Children who are not Anglo-Indians are also admitted to these schools. The Anglo-Indian

Schools have not been brought under the Kerala Education Act but they are governed by the special Code of Regulations for Anglo-Indian and European Schools. Another fact which deserves mention is that these schools offer hostel accommodation for a select number of students. The St. Michael's Anglo-Indian High School has accommodation for 130 students and St. Theresa's Anglo-Indian High School for 100 students.

Training Schools

In 1964-65 there were 7 Basic Training Schools in this District of which 4 were run by Government and 3 by private agencies. The training course extends to a period of two years. The minimum qualification for admission to the Training Schools is a pass in the S.S.L.C. examination and those who successfully complete the course are awarded the Trained Teachers' Certificate. A statement of the number of students and teachers in the Training Schools of the District in 1964-65 is given in Table VII.

TABLE VII

Taluk-wise statement of Basic Training Schools (196465)

Taluk	*No. of institutions*		*No. of pupils on the rolls*		*No. of Teachers*	
	Govt.	*Private*	*Boys*	*Girls*	*Men*	*Women*
Total	4	3	583	363	50	20
North Wynad	..	1	15	63	3	1
Tellicherry	1	..	118	..	9	2
Cannanore	2	1	314	149	14	16
Taliparamba	..	..	..	..	..	..
Hosdurg	..	1	6	34	4	..
Kasaragod	1	..	130	117	20	1

COLLEGES FOR GENERAL EDUCATION

In the Cannanore district there are 8 Colleges for general education, viz., the Government Brennen College, Tellicherry, the Government College, Kasaragod, the Sree Narayana College, Cannanore, the Pazhassi Raja N.E.S. College, Mattannur, the Nirmalagiri College, Kuthuparamba the Payyannur College, Payyannur the Sir Syed College, Taliparamba and Nehru Arts and Science College Kanhangad. Of these the first three are First Grade Colleges and the other three Junior Colleges. The Government Brennen College, Tellicherry and the Government College, Kasaragod are run by the Department of Collegiate Education of the Government of Kerala while the others are run by private agencies. All the Colleges are co-educational and they are affiliated to the University of Calicut. Brief accounts of these institutions are given below.

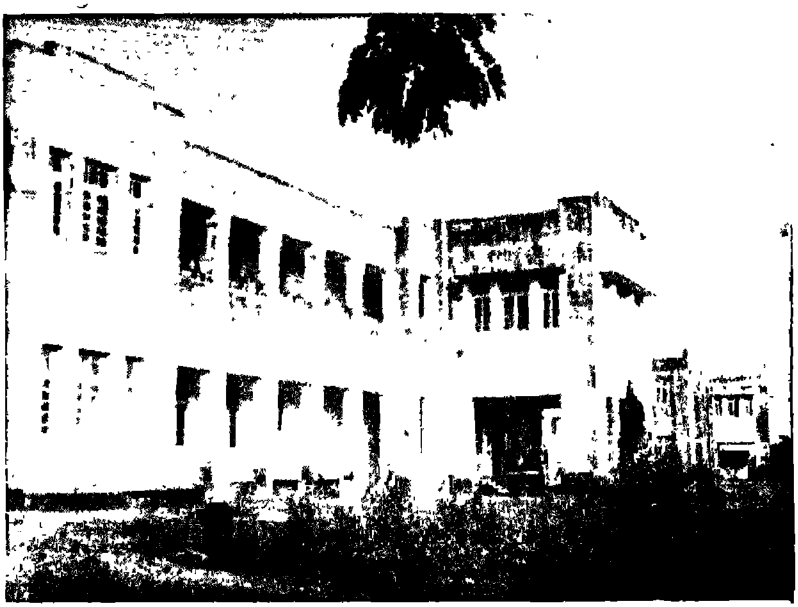
Government Brennen College, Dharmadam

The Government Brennen College, Dharmadam, the oldest College in the District, owes its inception to Mr. E. Brennen, Master Attendant at Tellicherry, who died in 1859 leaving Rs. 8,900 for the foundation of a school to be called Brennen School wherein all persons irrespective of creed or denomination might receive a sound English education. Since its opening in 1862 the school passed through several vicissitudes. To start with it was under the management of the Basel German Mission and was known as the B.G.M. Brennen English School. In 1866 it was raised to the rank of a High School and in 1871 students were sent up for the Matriculation Examination for the first time. The Mission having retired from the management in March 1872 the School was re-opened in June of the same year as a Government Zilla School. In 1883 the Middle and in 1884 the High School Departments were transferred to the local Municipality They opened the F.A. Class in 1890. The College was taken over by the Government on 1st June 1919. It was raised to the First Grade in June 1947 and B.A. clases in Mathematics and Economics were opened in July 1947. The High School section was abolished in June 1949. Natural Science and Hindi classes were opened in July 1949.

The Government of Madras sanctioned a sum of Rs. 11,30,000 for the construction of new buildings for the college at Dharmadam 2 miles away from Tellicherry. The work was taken up by Kerala Government in September 1957 and the College was shifted to the new site in 1958-59. With effect from 1957-58 the College was affiliated to the Kerala University. The College now offers instruction for the Pre-Degree Course. the B. A. Degree Courses in Economics, English language and History, the B. Sc. Degree course in Mathematics, Physics Chemistry, Botany and Zoology and the M. A. Degree Course in History. In 1964-65 it had 1195 students (794 men and 401 women) on its rolls and 59 members on its teaching staff. The College Library had 28,235 volumes. There were two Hostels one for men and another for women which provided accommodation for 75 and 40 students respectively.

The Government College, Kasaragod

The Government College, Kasaragod, came into existence on August 1, 1957 with the opening of the Pre-University Course. It became a full-fledged First Grade College in 1960-61 with the opening of the B. A. and B. Sc. Degree classes. The College at present offers instruction for the Pre-Degree Course, the B. A. Degree Courses in Economics English language and Literature and Kannada Language and Literature, and the B. Sc. Degree Courses in Mathematics, Physics and Geology. In 1964-65 it had 575 students on its rolls and 29 members on its teaching staff. There were 10.240 volumes in the College Library.



Brennen College, Tellicherry

Sree Narayana College, Cannanore

The Sree Narayana College situated at "Govardhan Giri" (Elayavoor Desom, Cannanore Taluk) about 4 miles away from Cannanore town on the Cannanore-Tellicherry Road, was established in 1960-61. The idea of establishing a College at Cannanore took shape during the Centenary Celebrations of Sree Narayana Guru in 1954 and with this object in view the Sree Narayana Educational Society was formed in 1955. Sri Haridas Govardhan Das, the then President of the Society, donated about 20 acres of land for the College site in memory of his late father Sri Govardhandas Kimji. The foundation stone of the College was laid by the then Madras Governor Sri Sree Prakash on September 24, 1956. Later the Sree Narayana Trusts, Quilon, took over the management of the College and the local committee was set up for making collections to the building fund. A sum of Rs. 75,000 was donated by the Cannanore Spinning and Weaving Mills Ltd., Cannanore and a sum of Rs. 25,000 by the Sree Narayana Trusts, Quilon as the first instalment. Necessary buildings to house the Degree and Pre-University classes were constructed and the first batch of students for B. A./B. Sc./B. Com. Courses was admitted in July 1961. The Sree Narayana Trusts also supplied scientific equipments worth about a lakh of Rupees at this time. The College offers instruction for the Pre-Degree course, the B. A. Degree course in Economics and English Language and Literature B. Sc. Degree course in Mathematics, Physics, Chemistry Botany and Zoology and the B.Com. Degree course. In 1964-65 it had 1,250 students on its rolls (819 men and 431 women), and 58 members on the teaching staff. There were 3,832 books in the Library. At present there is no hostel attached to the College. But an area of 2.92 acres of land adjoining the College has been acquired and arrangements are being made to construct a Women's Hostel to accommodate 100 students.

Pazhassi Raja N. S. S. College, Mattannur

The College is situated near the junction of the Tellicherry-Mysore Road and Cannanore-Mysore road, 17 miles from Tellicherry. It is a Junior College started in 1964-65 under the management of the Nair Service Society and offers instruction for the Pre-Degree course of the Calicut University. In 1964-65 there were 304 students and 10 teachers in the College. About 50 students had been provided hostel accommodation.

Nirmalagiri College, Kuthuparamba

The Nirmalagiri College is situated on the Merumbai Hills at Kuthuparamba about 10½ miles north of Tellicherry. It was started in July 1964 by the Bishop of Tellicherry. The College offers instruction for the two year Pre-Degree Course of the Calicut University. In 1964-65 there were 395 students on the rolls of the college of whom 124 were women students

At the same time there were 12 teachers on the staff of the institution. Sixty-six men students and forty-three women students were being provided hostel accommodation by the authorities of the College.

Payyannur College, Payyannur

Payyannur College, Payyannur, is a Junior College providing instruction to Pre-degree students. It is situated in a large campus with an area of over a hundred and fifty acres. The Payyannur Educational Society which runs the College is a secular, non-communal, non-partisan registered society of members of the public, whose sole interest is the welfare of the college. The college was opened on July 15, 1965. Its management is vested in a Managing Committee consisting of the members of the board of Management of the Payyannur Educational Society and the Principal of the College (Ex-officio) and a representative of the members of the staff of the College, as also a member who is to be nominated by the University. In 1966-67 the institution had 469 students on its rolls and 20 members on its teaching staff.

Sir Syed College, Taliparamba

The Sir Syed College, Taliparamba, sponsored by the Cannanore District Muslim Educational Association, Tellicherry, started functioning in July 1967. It is located in a 25 acre plot donated for the purpose by the Taliparamba Jamat Mosque. The College provides instruction for the Pre-degree course in the Calicut University. In 1967-68 it had 330 students and 15 teachers.

Nehru Arts and Science College, Kanhangad

This college was started in 1970. It imparts instruction in pre-degree course in the Calicut University.

PROFESSIONAL AND TECHNICAL SCHOOLS

Technical education has made considerable progress in this District. The most important of the Technical Schools are (1) Industrial Training Institute, Cannanore, (2) Government Polytechnic, Cannanore, (3) Extension Training Centre, Taliparamba. (4) Junior Technical School, Cheruvathur, (5 Junior Technical School, Mattannur, (6) Government Fisheries High School, Bekal (7) Govt. Glass Bangles and Beads Training Centre, Kasaragod, (8) C.S.I: Technical Training Institute, Nittur and (9) Swami Nityananda Polytechnic, Kanhangad. Detailed information about each of these institutions is given below.

Industrial Training Institute, Cannanore

The Institute started functioning in Cannanore in 1957 in a rented building near the beach with a batch of 146 trainees. In 1961 it was shifted to a new block of buildings at Thottada about five miles from the Collectorate on the Cannanore-Tellicherry Road. The Institute offers facilities for training in 16

Engineering Trades to 564 persons at a time. The duration of training is 18 months, with 6 months inplant training. Trainees are admitted once in every nine months and are tested at the end of the 18 months' training. The following are the courses of study offered at the Institute and the sanctioned strength and the number of students in each course in 1964-65.

	Course of Study	*Sanctioned strength Units*	*No. of students*
	Total	564 Trainees*	522
1	Blacksmithy	1	15
2	Carpentry	1	12
3	D/Civil	2	32
4	D/Mechanical	2	30
5	Electrician	2	32
6	Fitter	5	79
7	Machinist	3	36
8	Motor Mechanic	2	29
9	Moulder	1	10
10	Plumber	1	11
11	Radio Mechanic	3	48
12	Sheet-metal worker	2	29
13	Survey	2	31
14	Turner	4	48
15	Welder	5	56
16	Wireman	2	24

For every unit there is an Instructor and in addition there are one Mathematics Instructor, three Allied Trade Instructors three Drawing Instructors., six Supervisory Instructors and two Foreman Instructors. The Principal is the head of the Institution.

Free hostel accommodation is given to one-third of the total number of trainees in a permanent hostel building in the Institute campus. An amount of Rs. 25 per mensem is also granted as stipend to ⅓ of the total number of trainees. 10 seats are reserved in this institute for Pondicherry State and the training charges and stipend of such trainees are met by that Government. The services of a part time Medical Officer and a dispensary are available at the Institute.

Government Polytechnic, Cannanore

This institution was started on July 1, 1958 at Payyambalam, Cannanore, under the Second Five Year Plan. It offers courses in Electrical Engineering, Mechanical Engineering, Civil Engineering, and Textile Technology. The duration of the first three courses is three years and of the last one four years. In 1964-65

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* In general a Unit consists of 16 trainees and 12 in the case of Machinist, Turner and Welder.

the institution had 304 students on its rolls and 56 members on its teaching staff. The library of the Polytechnic had 1329 volumes. The polytechnic Hostel provides accommodation for 60 students.

The Extension Training Centre, Taliparamba

The Extension Training Centre, Taliparamba was started by the Government of Madras as a "Basic Agriculture School" on July 15, 1954 to train candidates for the post of "Gramsevaks" in the "National Extension Service Blocks" in the State. The duration of the training course was 12 months. The school was converted into a full-fledged Extension Training Centre on September 9, 1957. The new course of training was for a period of two years. The minimum qualification for admission to the training course is a pass in S. S. L. C. or equivalent Examination. The following subjects are taught to the trainees by qualified Instructors. (1) Agriculture—Horticulture and Plant Protection (2) Agricultural Engineering and Minor Engineering (3) Crop Husbandry (4) Co-operation and Panchayat Raj (5) Animal Husbandry and Fisheries (6) Rural Industries (7) Public Health and Family Planning (8) Social Education (9) Extension (10) General and Civil Defence and (11) First Aid.

The trainees are taken to institutions like Agricultural Farms, Research Stations, Hospitals, Co-operative & Panchayat Institutions, Young Farmers Clubs etc., for practical training. They are accommodated in residential hostels consisting of 8 blocks within the campus of the Training Centre. Accommodation, light, water etc., are free. The hostel and mess are managed by the trainees themselves under the supervision of the Warden who is one of the Instructors in this Centre. Representatives of trainees are elected every month from the trainees' Panchayat and they run the Hostel, Mess, Reading Room etc., for the month Accounts of income and expenditure of the mess are presented to the Panchayat held at the end of the month. The trainees discuss their problems in the weekly Panchayat meetings and find out solutions.

The Training Centre has a library of 1,900 books dealing with diverse scientific and technological subjects, Planning and Development, and Gandhian Philosophy. A large number of books have been received from the Ford Foundation and the T.C.M. Besides, this centre gets publications from the Government of India, Reserve Bank of India etc., free of cost in addition to many monthly magazines, fortnightlies, weeklies and dailies.

The Training Centre conducts every year special training programme for youth leaders or organisers and officials and non-officials working in the agricultural and allied fields. This programme lasts for a period of seven to ten days. Steps are also taken to impart training to selected farmers in special

agricultural subjects according to their requirements. Moreover, special training is also given to the trainees in Civil Defence, Family Planning, Fisheries, preparation of Village Production Plan, Farm Production Plan and Panchayati Raj. A Home Science Wing was also opened at the Training Centre with effect from April 4, 1964.

A four acre Agricultural Farm attached to the Centre under the supervision of one of the Agricultural Instructors provides the trainees with the necessary land for getting practical knowledge in Agriculture. The trainees are allotted individual plots where they cultivate paddy crop, vegetables and banana under the supervision of the Agricultural Instructors. They also get practical knowledge in agricultural operations by visiting the nearby Panchayat Demonstration Plots, Agricultural Research Station etc. A well-equipped Museum with a good collection of exhibits and specimens is also maintained by this Centre to give practical training to the trainees in Agriculture, Animal Husbandry and allied subjects. The collection is enriched periodically. A Dairy Unit and a Poultry Unit are also functioning here under the charge of the Instructor in Animal Husbandry. A pilot project scheme with the aid of the Central Government and the Ford Foundation is on the anvil for the development of the Poultry Unit. Moreover, a small Carpentry-Blacksmith workshop under the supervision of a trained carpenter gives practical training to the trainees in carpentry and smithy and various equipments are made available to the trainees.

A Consumer Co-operative Society under the name of the Taliparamba Extension Training Centre Co-operative Society, Ltd., is functioning since June 18, 1962. The members of the staff and trainees of the Centre are members of the Society. The domestic and other requirements of the trainees and the members of the staff are met through the Society. The trainees are given fair representation in the Board of Management of the Society. The Principal of the Training Centre is its Exo-officio President. The Instructor in Co-operatives and Panchayats represents the members of the staff on the Board. The Society provides good training ground for the trainees to get practical knowledge in organising and managing a Co-operative Society.

A two-acre Horticultural Farm has also been started at the Centre where different varieties of fruit trees like Mango, Star Apple, Cinnamon etc., are planted and the interspaces are being utilised for raising vegetables.

The Extension Training Centre, Taliparamba, is under the administrative control of the Development Commissioner and Additional Secretary to Government, Trivandrum.

Junior Technical Schools, Cheruvathur and Mattannur

There are two Junior Technical Schools in this District, one at Cheruvathur (Hosdurg Taluk) and another at Mattannur

(Tellicherry Taluk). The former started functioning in 1960-61 and the latter in 1962. The Junior Technical Schools offer training in the following trades:—(1) Carpentry (2) Pattern Making (3) Sheet Metal (4) Fitting (5) Smithy (6) Turning (7) Electrician (8) Foundry and (9) Welding. The duration of the course of study is three years. At the end of the course, the students are awarded the Junior Technical School Leaving Certificate which is equivalent to the Secondary School Leaving Certificate. The J.T.S.L.C. holders are eligible for college admission. In 1964-65 there were 85 students and 22 Teachers in the School at Cheruvathur and 128 students and 22 teachers in the School at Mattannur.

Government Fisheries High Schools

There are two Government Fisheries High Schools in this District. They are located at Bekal and Cheruvathur. These Schools impart general education to the children of the fishermen community in particular and all others in general. Fisheries Science and Net making are specially taught to the children of fishermen. In 1964-65 there were 1168 pupils in both Schools together.

Government Glass Bangles and Beads Training Centre. Kasaragod

This Centre was started by the Madras Government at Kasaragod in 1949 and from its very inception training is being given here to 15 trainees every year in the manufacture of Glass Bangles & Beads. The training in the manufacture of glass bangles has since been discontinued and training in bead-making alone is imparted. The Centre has fifteen members, both technical and non-technical, on its staff and its expenditure in 1963-64 came to Rs. 27,142.22.

C. S. I. Technical Training Institute, Nittur

This Institute is a Training Centre for Precision Tool and Diemakers. It owes its origin to Christian Missionary enterprise. Way back in 1953 when unemployment became acute among the Christians in Malabar, the National Christian Council sent a commission to examine the problem and suggest a suitable solution. This commission submitted a report which was communicated to the Basel Home Board in Switzerland and the Home Board appealed for help which elicited an immediate response from friends in that country. In view of the generous promises of aid from friends, it was decided between the leaders of the Church of South India to canalise the flow of funds to the task of promoting technical education in the Diocese of North Kerala. The Diocesan Organisation in consultation with Hilfswerk der Evangelischen Kirchen der Schweiz (HEKS) planned to have a Technical Training School for giving training in a Precision Tool and Die-makers' Course. Mr. Alfred Frischknecht became the Treasurer of the C. S. I.

Technical Training Institute and the first Principal of the Tool and Die-making Centre. He organised a School on the European model, wherein young men between the ages of sixteen and twenty-two would be selected after a preliminary examination and trained for a period of four years under expert supervision and instruction. The Institute is designed to have a strength of 100 trainees in all. This includes all groups for the four year period. It has on its staff four Swiss Experts and seventeen Indians. Instruction is given in English. English is also taught as a separate subject for a period of an year and a half. The Institute is affiliated to the National Council of vocational Trades' Course in the Tool Makers' profession which is an eighteen months' course. After appearing for a Government Examination, a number of selected trainees undergo a period of in-plant training for six months. The trainees are then given a certificate by the Central Government. After this course, the Institute makes another selection from among those who have completed their course and takes them on for training for the higher skill. This is a specialised course at the end of which there is an examination by a private Board of Examiners consisting of highly qualified Engineers. A certificate is issued by the Board to evidence the fact that the trainees have undergone a full course in the Tool-makers' Trade, passed in their examination and are therefore qualified for their profession.

Swami Nityananda Polytechnic, Kanhangad

The Swami Nityananda Polytechnic started functioning in July 1966 in a 42 acre plot at Kanhangad, locally known as Sri Nityananda Nagar. It is being managed by the Sri Nityananda Vidya Kendra, a charitable trust founded by Swami Janananda and other devotees in the name of the late Swami Nityananda. The Polytechnic provides for a three year Diploma course in Mechanical and Automobile Engineering. In 1967-68 it had 88 students and 9 teachers. There was hostel accommodation for 20 students.

PROFESSIONAL AND TECHNICAL COLLEGES

Government Training College, Tellicherry

The Government Training College, Tellicherry started in September, 1957 is the only professional College in the District. It is housed in the old Government Brennen College building with effect from June 1958. The College is affiliated to the Kerala University for the B. Ed. Course and offers instruction in the methods of teaching the following optional subjects:—(1) Mathematics (2) History (3) English (4) Malayalam and (5) Physical Science. All the students of the College have also to undergo a compulsory training in the theory and practice of Physical Education. The selection of departmental teachers for admission to the College is made by the Director of Public

Instruction and that of private candidates by the Principal with the approval of the Director of Collegiate Education. In 1964-65 the College had 117 students and 8 teachers. The Library contained 2,900 volumes.

Government School for the Blind, Kasaragod

The Government School for the Blind, Kasaragod, is the only school for the handicapped in the District. It is housed in a spacious building near the Government College, Kasaragod, about two miles away from the town. Established in October 1950 by the then Government of Madras for the education of the blind children of the former Districts of Malabar and South Kanara it was housed in a rented building till April 1963. Instruction in the three Rs, training in Rattan work and teaching of Music are the main activities of the School. Ordinary Elementary School syllabus is being followed with special emphasis on Craft and Music. This is a residential institution and all the pupils live in the hostel attached to it. In 1964-65 there were 22 pupils in the school of whom 20 were boys and 2 were girls. There were two qualified teachers to handle General Education, one Craft Teacher, one Music Teacher and one Part-time Braillist on the staff of the School. There are many books in the library and teachers read out the books to the children during the teaching hours. A good number of Braille editions of Hindu Mythology are being circulated by concerned associations. In short the School has all the facilities required for an institution of this kind. Its full capacity is 50.

ORIENTAL SCHOOLS AND COLLEGES

The only notable Oriental School in this District is the Vijnapradam Oriental High School, Chokli, Tellicherry Taluk It was founded in 1929 as a Sanskrit Elementary School with the object of promoting oriental culture and civilization. The institution which is under private management had been producing a number of Entrance Certificate holders and other Oriental Title holders, Astrologers, Physicians etc., until it was raised to the present Oriental High School in 1957. After 1957 S.S.L.C. holders who have specialised in the study of Sanskrit and Arabic are coming out of the institutions in large numbers. The school is getting a maintenance grant to Rs. 2,000 per annum from the Government.

An important Oriental College that had been functioning in the District till recently is the Mahajana Sanskrit College, Perdala. Started in 1911 this institution was under the management of Mahajana Vidyabhivardhaka Sangha, Perdala. It was offering courses of studies in Sanskrit Vidwan (Siromani). The College stopped functioning from 1964-65 due to dearth of students.

Mention may also be made of the fact that Arabic is taught in 9 High Schools in the District. It is also taught in three High Schools at Tellicherry and in two Primary Schools at Kasaragod. Moreover, facilities for the study of Arabic and Urdu exist in the Government Brennen College, Tellicherry. In Chemmanad (Kasaragod Taluk) is the Al Madrasatul Alia Arabic College started in 1964. It provides for specialised course of instruction in Arabic and Muslim theology.

Gurudeva Vidya Pidhom, Taliparamba

It would be pertinent in this context to make special mention of the Gurudeva Vidya Pidhom, Taliparamba. Established in 1967-68 by the Tagore Centenary Committee of Cannanore District, it is situated in a 40 acre site, about a mile and a half from Taliparamba town on the Alacode road and is managed by the Rabindranath Tagore Society, Cannanore which has the District Collector as its Chairman. The object of the Centenary Committee was to select the best points from (1) an ancient *Gurukulam* (2) a modern Public School and (3) Tagore's Santinikethan and to have a harmonious blending of all of them in an ideal educational institution. The Gurudeva Vidya Pidhom set up in pursuance of this ideal is a residential institution. The teachers and students stay in the school campus. One teacher, his family and 40 students belonging to one class will stay in an independent hostel. The course of studies in the Vidya Pidhom will be spread over 10 Standards, each with its own hostel. Besides the subjects provided for under the Kerala S.S.L.C. Scheme, instruction in the following subjects is also offered on the Santhinikethan pattern:—(1) Sanskrit, (2) Tagore Literature, (3) Indian Culture (with special reference to Kerala Culture) (4) Public Speech (5) Painting and (6) *Kathakali*. Provision has also been made for teaching Bengali from Standard IX. It is also proposed to introduce subjects like poultry farming, dairy farming etc., for the benefit of the pupils. The school had 27 pupils and 7 teachers in 1967-68.

ADULT LITERACY, SOCIAL EDUCATION AND MEASURES FOR THE DIFFUSION OF CULTURE AMONG THE MASSES

In the Cannanore District as elsewhere in the State the N. E. S. Blocks are concerned, among other things, with Adult Literacy, Social Education and diffusion of culture among the masses. In the Block areas the *Mukhya Sevika* deals with women's and children's programmes under Social Education and the Panchayat Extension Officer those of men. The Block area is divided into Circles, and the Grama Sevak or the Grama Sevika is in charge of Social Education in each circle.

Each circle has also part-time honorary women workers called *Grama Lakshmies* who are paid an honorarium of Rs. 15

a month. These *Lakshmies* are selected from among girls and women who have aptitude for social work. They visit houses and do propaganda among women about Social Education, Agriculture, Health and Hygiene, National Saving Schemes, Family Planning, Maternity and Child Welfare, Food and Nutrition, etc.

Every Circle in the Block area has at least one *Mahila Samajam* or Women's Club. The *Samajam* has a membership varying from 50 to 150. The women of the locality meet under the auspices of the *Samajams* and discuss problems of common interest. The *Samajams* have small libraries and reading rooms and craft centres attached to them. Training in such crafts as garment making, mat-weaving, spinning on Kisan and Ambar Charkas etc., is given to local girls. A *Balavadi* or a Nursery class is also conducted by almost all the Samajams. The Balwadi Assistant gives training to the children in discipline, hygiene, good manners, personal cleanliness, music, folk dance etc. A *Balawadi* is given a grant of Rs. 1,000 out of the Block funds towards the purchase of equipments and the pay of the Balawadi Assistant. The Social Education Officer, the Block Development Officer, the Mukhya Sevika and the Grama Sevikas visit the Samajams and conduct discussions regarding Social Education programmes.

In every circle there is also provision for a Community Recreation Centre where the youth and the men of the locality meet for recreational purposes as well as for discussion. A small reading room and library is also organised along with the Recreation Centre. A building grant of Rs. 1,000 and an equipment grant varying in amounts are also made available to these centres from the N.E.S. Block funds. Community Recreation Centres in co-operation with the Mahila Samajams organise and promote cultural activities like dancing, singing and staging of dramas. The two institutions also celebrate festivals of national and local importance like Independence Day, Republic Day, Christmas, Onam and Id.

In addition to these activities of a permanent nature women's camps lasting for a day to a week are also organised. In these camps community life and group work are encouraged. Classes are conducted by experts in such subjects as Agriculture, Animal Husbandry, Food and Nutrition and Family Planning. Grama Sahayak camps for village leaders and village volunteer force members are also organised for men. Excursions to centres of agricultural and industrial importance are organised every year both for men and women under the Block auspices. Moreover, Social Service Leagues are organised in Schools and "Sramdan" is encouraged among the youth of the country. In some centres both women and men run Adult Literacy Centres for groups of their respective sexes and this help their less fortunate brothers and sisters to make themselves literate. These literacy classes are conducted for women in the evening and for men after night

fall. The neo-literates improve their standard of literacy by the use of small books and periodicals specially designed for them. Block aid is made available for contingent expenditure and pay of the Instructions in these Literacy Centres. Impetus is given to these activities connected with Social Education by the exhibition of films by the Audio Visual Units of the Education Department and the Field Publicity Organisation.

LIBRARIES

Local Library Authority, Cannanore

The Library movement in the District is of a relatively recent origin. The Cannanore Public Library was established only in 1929. The library movement received an impetus with the passing of the Madras Library Act (1948) and the constitution in 1951 of the Malabar Local Authority with headquarters at Calicut. The District Educational Officer was the Secretary of the L. L. A. After the re-organisation of States the L. L. A. was trifurcated and a separate L. L. A. was formed for the Cannanore District with its headquarters at Tellicherry.

In 1963-64 the L. L. A. Cannanore had 7 branch Libraries in the urban area, 3 Rural Libraries and 2 Book Delivery Stations. Besides, the L. L. A controls the mobile division of the Distributing Library working in both the rural and urban areas. It has its headquarters at Cannanore and is doing excellent work in circulating selected books of reputed authors among the public. It had a membership of about 65.

During the year 1963-64 the L. L. A. also took charge of the two Municipal libraries, namely Azad Memorial Library under the Tellicherry Municipality and Hajee Memorial Library under the Cannanore Municipality. In 1962-63 and 1963-64 it had been receiving an amount of Rs. 10,000 under the Five Year Plan for the development of existing libraries and also for the purchase of new books and furniture. A separate statement regarding the number of members, visitors, total number of volumes etc. in the libraries under the L. L. A. is given below:—

Libraries under the Local Library Authority, Tellicherry (1963-64)

Sl. No.	*Name of the Library*	*Members*	*Visitors*	*Total No. of volumes*	*Average daily issue of books*	*No. of volumes used*	*Stock of volumes at the end of the year*
(1)	(2)	(3)		(4)	(5)	(6)	(7)
1	Central Library, Cannanore	251	30174	4595	17	2946	7062
2	Branch Library, Payyannur	529	24346	14545	54	3000	3813
3	Branch Library, Hosdurg	328	11325	3397	9	3397	3397
4	Branch Library, Kasaragod	371	9057	2565	12	2565	2565

Tellicherry—(contd.)

(1)	(2)	(3)		(4)	(5)	(6)	(7)
5	Rural Library, Chirakkal	11	18700	18	19	18	18
6	Rural Library, Panur	23	1500	1422	..	1416	1416
7	Rural Library, Kuthuparamba	91	6545	1641	10	1536	1641
8	Distributing Library, Cannanore	64	..	8114	80	5500	7119
9	Hajee Memorial Library, Tellicherry	63	25359	5355	20	9524	2088
10	Azad Memorial Library, Tellicherry	324	72000	10800	40	10800	7080
11	Firka Central Library, Tellicherry	3583	..	6624	46	6624	3033

Grandhasala Sangham

After the formation of Kerala State the Kerala Grandha Sala Sangham extended its activities to this District. The Sangham is a non-official body devoted to the promotion of the library movement while the L. L. A. is essentially an official organisation. Most of the libraries in the District are now affiliated to the Sangham. In 1963-64 there were 317 libraries in the Cannanore District which had enrolled themselves as members of the Sangham. The details of these libraries are furnished below:—

Number of Libraries	317
Number of books	249,545
Value of books	Rs. 3,35,029
Members	31,263
Annual Income	Rs. 76,279
Government Grant	Rs. 26,500
Other Grants	Rs. 4,554
Value of Buildings & Land	Rs. 5,11,949

The Cannanore Public Library, Cannanore

The history of the Cannanore Public Library dates back to the year 1929 when a meeting of the citizens of Cannanore started a society called "The Cannanore Public Library Society" with the object of maintaining a Public Library and Reading Room. The Society enrolled 76 members and the Library and Reading Room was opened soon after in a rented building facing the Fort Road with His Highness Rama Varma Valiya Raja of Chirakkal as its patron. After 1950 the library was involved in difficulties. It had to vacate the rented building in which it was housed all along and to shift to a small room in the rear of the old building. The lack of a proper building in a suitable place hampered its progress,

The members of the library steadily dwindled, and the financial position became unsatisfactory. At this stage Haridas Govardhandas, an enlightened philanthropist, came forward and constructed a new building "Govardhan Mandir" in memory of his revered father at a total cost of Rs 10,000. The building was formally opened on May 16, 1955 by U. N. Dhebar, the then President of the Indian National Congress. Subsequently Haridas Gordhandas received Rs 4,641 from the Government by way of building grant, but he donated this amount also to the Library.

The Library is managed by an Executive Committee consisting of nine members elected by the members. All those who pay a monthly subscription of Rs 1 can become members of the library. A Life member is enrolled on a payment of Rs 100 and continues to be a member without further payment of any kind. The Library had 222 members on its rolls in 1964-65. It gets an annual grant of Rs 600 from the Government and the entire amount is spent in buying new books for the Library. In 1964-65 it had 9,053 volumes. Most of the books were in English and Malayalam. The Library has a Women's Section and a Children's section. There is also a Section for Hindi books and another for Tagore's works too. The Library also maintains a Children's Park adjacent to its building.

CHAPTER XVI

MEDICAL AND PUBLIC HEALTH SERVICES

Early History

As in other Districts of Kerala the Ayurvedic system of medical treatment has prevailed in this District also from time immemorial. Each town and village had its Ayurvedic *Vaidyan* who carried on the practice of medicine and earned a comfortable living. There was great demand for his services from among all classes of people. The Local Boards and Municipalities also encouraged *Ayurveda* by establishing at important centres Ayurvedic Dispensaries or *Vaidyasalas* in charge of men trained in the Ayurveda Colleges in Kerala or at the School of Indian Medicine, Madras.

Civil Hospitals sprang up in the District in the middle of the last century. A Zilla Surgeon had been stationed at Tellicherry primarily for the benefit of officials, troops, and prisoners in the Jail. By the time Municipalities were constituted in 1866, Cannanore and Tellicherry had already their public hospitals. These were placed under the control of the Municipalities, Government paying the salaries of the Medical Officers out of provincial funds. The Taluk Boards which began to function about the same time also opened hospitals or dispensaries at all Taluk Centres and important villages. The Kasaragod Hospital was opened on October 6, 1873, the Manjeswaram Dispensary on November 1, 1892, and the Hosdurg Dispensary on December 4, 1892. In the meantime with a view to improving the facilities for medical treatment, Government took over the management of the Tellicherry Hospital in 1920, and two years later offered to pay the salaries of the Medical Officers employed in certain Municipal towns and Taluk Headquarters. The policy of taking over the administration of hospitals was continued by the Government in future years also. In 1923 the management of the Hospitals at Cannanore and Manantoddy was assumed by the Government.

Vital Statistics

The work of registration of vital statistics in the rural areas of the District was from the earliest known times attended to by the *adhikari* or the village headman, while in municipal towns it was done by a special agency. The registration was naturally defective, but with the establishment of the public Health Department in Madras State in 1925 there was some

improvement. The Madras Registration of Births and Deaths Act No. III of 1899 as amended in 1945, and the Rules framed thereunder are now in force in the District.

In the rural areas Village Headmen act as the Registrars of Births and Deaths and the Tahsildars and the Collector supervise their work. The Health staff of the Department of Health Services conducts verification, but the vital statistics figures are ultimately compiled by the Economics and Statistics Department. A statement of births, deaths and infant deaths together with their rates for each of the years from 1959-60 to 1963-64 is given in the following table:

Births, Deaths, Infant Deaths, etc. and their Rates for the years from 1959 to 1964

Year	*Births*	*Birth rate*	*Deaths*	*Death rate*	*Infant deaths*	*Infant death rate*
1959-60	51,465	33.44	16,993	11.04	3,159	61.38
1960-61	46,432	29.75	15,375	9.85	2,361	50.85
1961-62	53,923	30.07	16,281	9.08	2,797	51.87
1962-63	45,808	26.37	14,093	8.10	2,043	44.52
1963-64	48,521	25.89	14,558	7.77	2,212	45.59

As elsewhere the registration of vital statistics is liable to be defective in the Cannanore District also and both births and deaths as shown in the above table are likely to be much below the actual figures.

Chief Diseases of the District

The chief diseases of the District are (1) Tuberculosis, (2) Typhoid, (3) Dysentery, (4) Diphtheria, (5) Menigococal infection, (6) Rabies, (7) Infective Hepatitis, (8) Malnutrition, (9) Anaemia, (10) Heart diseases, (11) Pneumonia, (12) Gastro enteritis, and (13) Diseases of pregnancy and child birth.. Apart from these, Filariasis, Syphilis, Influenza, Bronchitis, Whooping cough, Malaria, Opthalmia, Urethritis, Myalgia, Dental diseases, Measles, Chicken-pox, Small-pox and Intestinal worms also are among the common diseases. A detailed statement of the various diseases and the number of persons treated and the casualties therefrom in the Hospitals and Dispensaries of the District for the year 1963-64 is given at Appendix I to this Chapter.

Small-pox and Vaccination

From very early times Small-pox has been a frequent scourge in the District. The disease broke out periodically in certain areas causing heavy casualties. This was due to the backward condition of vaccination. As early as 1801 rewards were offered to those who practised vaccination for Small-pox

and in 1803 the Sub-Collectors were given special instructions to persuade the infected to submit themselves to vaccination. The progress of vaccination was, however, slow.

Vaccination was made compulsory in the Cannanore and Tellicherry Municipalities and in the District exclusive of Wynad in 1914 and in 1925 it was extended to a few select villages in Wynad. Vaccination is now compulsory all over the District. The Municipalities employ their own Vaccinators under the immediate supervision of their Health Officers. The Cannanore and Tellicherry Municipalities have 4 and 5 Health Inspectors respectively to attend to Vaccination work.

In the villages the Health Assistants attached to the Health Inspectors of Ranges and Primary Health Centres perform the duties of the Vaccinators. There are 17 Health Inspectors and 22 Health Assistants working in the District for vaccination purpose. Each village is visited by them at least once in a quarter for vaccination work. Statistical information regarding vaccination conducted by them during the years 1957-58 to 1963-64 is given below:—

Statement of Vaccination Work (1957-64)

Year	*Vaccination*		*Successful*	
	Primary vaccination	*Re-vaccination*	*Primary vaccination*	*Re-vaccination*
1957-58	45,362	1,81,158	37,414	28,775
1958-59	49,049	3,33,399	37,932	27,670
1959-60	65,429	3,27,710	49,955	37,191
1960-61	54,199	1,53,321	33,911	23,514
1961-62	42,700	1,43,592	26,463	24,566
1962-63	38,439	1,07,332	23,993	16,030
1963-64	35,441	86,790	19,220	12,936

Though the progress of vaccination has minimised the incidence of Small-pox, the disease has not been completely eradicated. It has broken out frequently in recent years. The year 1957-58 was a peak year in the cyclic incidence of Small-pox. Mild localised epidemics were reported from Cannanore District. There were 993 attacks and 505 deaths from Small-pox in the District during the year. In the Tellicherry and Cannanore Municipal areas alone there were 216 and 24 attacks respectively. 84 persons died in Tellicherry and 7 in Cannanore. In 1958-59 also there were similar outbreaks in the District, the number of attacks being 461 and deaths 177. In 1959-60 there were 528 attacks and 205 deaths. In subsequent years too Small-pox has continued to visit the District, though the incidence has not been so heavy as in the previous years. Apart from carrying on the routine vaccination work the Government launched in 1960-61 the National Small-pox Eradication

Programme. The programme has been implemented in this District. An evaluation of the same is given below:—

The mass vaccination campaign under National Small-pox Eradication Programme was started in Tellicherry Municipality of Cannanore District on July 7, 1961 and was completed on August 19, 1961. The staff of the Pilot Project was detailed for work as part of National Small-pox Eradication Programme during 1961-62. The results of their work are given below:—

Total	33,163
Number of Primary Vaccinations performed	1,271
Number of Re-vacciations	31,892

The vaccination operations were extended to other areas of Cannanore District on April 1, 1962 and completed on March, 31, 1963. Three units of the National Small-pox Eradication Programme, viz., Unit Nos. II, III & IV were posted for work in the District. Each unit consisted of one Supervising Officer. 3 Assistant Supervising Officers, 9 Health Inspectors and 72 Enumerator-cum-Vaccinators. An idea of the achievements under the Eradication Programme can be had from the following statistics.

Total	1,568,773
Number of Primary vaccinations	162,770
Number of Re-vaccinations	1,396,003

A coverage of 88.14% of the total population was achieved in the area.

Filariasis

Filariasis has been a characteristic disease of the District. The National Filaria Control Programme was implemented in Cannanore District from 1958. The Filariasis Control Unit, Cannanore, covers a population of 2,56,600. The following filarial areas are covered by the anti-filaria measures:

1 Cannanore Municipal town
2 Kasaragod Panchayat
3 Kumbala
4 Manjeswar
5 Tellicherry Municipal town
6 Kodiyeri Panchayat
7 Pushathi Panchayat
8 Chirakkal Panchayat
9 Baliapatam Panchayat
10 Pappinisseri

The Cannanore Filaria Control Unit was started in 1958. During the year 1959-60 pre-control filaria survey was carried

out in all the localities of the unit. 15,434 persons were examined for filarial infection and out of these 1,487 were found positive for microfilaria. All the cases noted were V. bancrofti and no W. malayi was recorded. Moreover, mosquitoes were collected from human dwellings and cattle sheds. Culex fatigans was the only vector species found infected.

Mass therapy with Diethyl carbamazine was carried out in the unit area from October 1960 to January 1961. 2,25,450 persons were enumerated and 1,74,129 persons administered a prophylactic course of treatment. Thus 78.76% of the population were administered mass therapy with hetrazan. Indoor residual spraying by BHC was carried out in 1961. Three sub-units were opened under the Cannanore Unit, viz., Cannanore, Kasaragod and Tellicherry and anti-larval measures were started in the unit on an intensified scale in 1961. Larval control was done by using larvicidal oil in four areas of the unit, viz., in Cannanore and Tellicherry Municipal areas and Kasaragod and Baliapatam Panchayat areas in collaboration with the respective Municipalities and Panchayats.

The Unit did some special work in the Central Jail, Cannanore. The night blood of all prisoners was examined for micro-filaria and the positive cases were treated with hetrazan. The blood of the prisoners who were undergoing treatment was examined again after one year. All the positive cases with the exception of one prisoner were found negative during the second survey. The blood of all prisoners was examined once in six months.

In 1962-63 anti-larval work, entomological investigation and assessment blood survey were carried out by the Cannanore Filaria Control Unit. 1,514 persons were examined. The infection rate in man was found to be 2.5 per cent. From March 1963 this unit was converted into a 'C' type unit (i. e. having population between 75,000 and 1,00,000) and the Sub-units at Tellicherry and Kasaragod were abolished.

In 1963-64 the manhour density of Culex fatigans, the vector of Bancroftian filariasis, was 4.4 in Cannanore town and infection rate 0.29%. A check-up survey of 2,019 children in 1963 in age-group 5-15 years showed that the infection rate was 5.9%. disease rate nil and the filarial endemicity rate 5.7%. The average infestation of microfilaria per 20 cubic millimetres was only 12.

One 'C' type Filaria Control Unit was started in Tellicherry and 'A' type units (population 20,000 to 50,000) in Kasaragod and Manjeswar in April, 1964.

Malaria

The entire North Wynad Taluk and eastern regions of Tellicherry, Taliparamba, Hosdurg and Kasaragod Taluks were

considered highly endemic for Malaria. The foot hill regions of the western parts of Cannanore District were also malarial. Malaria appeared in epidemic from among the new settlers of Wynad from 1938 and to combat the disease the Wynad Malaria Field Station was established in South Wynad. Studies showed that the malaria transmission season was from December to May and the vector mosquito was identified as Anopheles fluviatilis, a stream-breeder.

The North Wynad Taluk was included in DDT spraying programme from 1948. The foot hills of this area were included in the New Settlers Colony Anti-malaria Scheme from 1948. Because of effective control measures none of the new settlers in this area suffered from Malaria. Consequently thousands of families began settling down in the newly cleared foot hill areas of Wynad.

The National Malaria Control Programme was organised in these areas in the year 1953 and it continued till 1958. From 1958 onwards the National Malaria Eradication Programme was worked in this District also as part of the all India Programme. The data for the period and the data collected in 1960 are given below:—

		Pre-control data	*Data 1960*
1	Spleen rate	60%	0.35%
2	Parasite rate	15%	0%
3	Malaria morbidity rate	50%	0.6%

In 1958 the mildly malarious region of Cannanore District west of the foot of hills was organised as a Hypo-Endemic Malaria Unit with headquarters at Cannanore under the Malaria Eradication Programme. The Cannanore Hypo-Endemic Unit covered 144 villages in the four Taluks of Cannanore, Taliparamba Hosdurg and Kasaragod. The area of the unit was 907 sq. miles with a population of a little over 10 lakhs. Under the Malaria Eradication Programme DDT spraying was carried out during 1959-60 and 1960-61 also. Malaria Surveillance work which is the most important work in malaria eradication programme was successfully carried out in the unit and the operation made satisfactory progress. There were 11 Surveillance Supervisors and 36 Surveillance Workers in the Endemic Unit and 24 Supervisors and 98 Surveillance workers in the Cannanore Hypo-Endemic Unit. The Surveillance workers made fortnightly visits to houses for detection of fever cases, collection of blood smears and giving the single does treatment for malaria.

Malaria surveillance by domiciliary visits to houses and detection in medical institutions was carried out on an intensive scale in1962-63. Out of 10,58,064 patients (new cases) treated in hospital and dispensaries of the District during 1962-63 only

one was classed as clinical malaria. In 1963-64 only two cases were diagnosed clinically as Malaria out of 7,59,590 patients treated.

Examination of blood smears for fever cases in houses and in hospitals revealed only 3 malaria cases in 1962-63 and 2 in 1963-64. The details are given below:—

Year	Active surveillance House visits		Passive surveillance in hospitals		Total positive for malaria and classification
	Fever cases examined	Positive for malaria	Fever cases examined	Positive for malaria	
1962-63	54,548	2	9,351	1	3 (imported 2 indigenous 1)
1963-64	53,994	0	21,329	2	2 (imported 2)

In 1962-63 out of 63,899 fever cases examined only 3 had malaria. In 1963-64 out of 75,323 fever cases only 2 had malaria and these were imported cases from other States. Intensive search for Malaria under the National Malaria Eradication Progromme has shown that Malaria has been eradicated from the District.

Tuberculosis

Tuberculosis has been one of the common diseases of the District. In 1963-64 alone 2,916 T.B. patients were treated as in-patients and 46,709 as out-patients in the medical institutions of the District, the total number of casualties from T.B. during the year being 96. The control of Tuberculosis is given special attention in this District. The bulk of the area of the District was covered by the B.C.G. Vaccination Campaign in 1958-59. One of the three major T.B. hospitals of Kerala is located at Pariyaram. The T.B. Sanatorium, Pariyaram, has a bed strength of 266. Apart from this Sanatorium there is also a T.B. Clinic at Cannanore. Moreover, T.B. Wards are attached to the Government Hospitals at Cannanore and Tellicherry with provision for 24 beds in each.

Organisation of the Health Services Department

The District Medical Officer of Health, Cannanore, is the chief executive of the Health Services Department in the District. He is in charge of both the Medical and Public Health Wings. The Hospitals and Dispensaries of the District are under the direct control of the District Medical Officer of Health. In 1963-64 there were 44 medical institutions in the District under the control of the District Medical Officer of Health. They included 5 Hospitals, 27 Dispensaries, 9 Primary Health Centres, one T.B. Sanatorium and 2 Leprosy Centres. The Hospitals are located at Kasaragod, Hosdurg, Cannanore, Tellicherry and

Manantoddy and the Dispensaries at (1) Manjeswar, (2) Mangalpady, (3) Bayar, (4) Mulleria, (5) Bedadka, (6) Trikarpur, (7) Anandasram, (8) Uduma, (9) Panathady, (10) Timiri, (11) Taliparamba, (12) Irikkur, (13) Payyannur, (14) Karivallur, (15) Parassinikadavu, (16) Naduvil, (17) Koothumughom, (18) Cherukunnu, (19) Central Jail, Cannanore, (20) Kuthuparamba, (21) Mattannur, (22) Keeshpalli, (23) Kannavam, (24) Peria, (25) Vellamunda, (26) Panamaram and (27) Begur. The Dispensaries at Timiri and Kannavam are weekly dispensaries while the one at Begur is to serve as a Forest Dispensary. The Primary Health Centres are located at Kumbla, Nileswar, Mayyil, Pappinisseri, Iriveri, Payangadi, Pinaray, Iritti and Pangur. The Leprosy Centres are located at Perdala and Baliapatam and in the T.B. Sanatorium at Pariyaram. In 1963-64 all these medical institutions together had a total bed strength of 885, the District Hospital, Cannanore, alone having 232 beds. At the same time they had on their staff 76 Doctors and 70 nurses. It may be pointed out in this connection that since the formation of the Cannanore District there has been a steady expansion of medical facilities. In 1958-59 there were only 28 medical institutions in the District which included 4 Hospitals, 12 Dispensaries, 8 Primary Health Centres or Units and 2 Leprosy Centres. It is significant that medical facilities expanded considerably during the period 1958-59 to 1964-65 thanks to the attention given to the medical and public health services in the Five Year Plans. A detailed statement of medical institutions in the District with such particulars as the total bed strength, staff position and expenditure in respect of each of them for the year 1963-64 is given at Appendix II to this Chapter.

The District Medical Officer of Health is assisted by the Assistant District Medical Officer of Health in matters pertaining particularly to Public Health. The Assistant District Medical Officer in his turn is assisted by a Public Health Supervisor who is a senior Health Inspector. For the registration of births and deaths there are six Taluk Health Inspectors, otherwise known as Taluk Registrars of Birth and Deaths. They are under the direct control of the District Medical Officer. Moreover, here are Health Inspectors attached to the Primary Health Centres. The Medical Officer of the Primary Health Centre exercises control over them. The Health Inspectors who were appointed in the N.E.S. Blocks prior to the opening of Primary Health Centres are at present functioning as Health

Extension Officers of the Blocks. All categories of Health Inspectors also act as Food Inspectors within their jurisdictions.

There are 45 Health Assistants in the District. The Taluk-wise distribution of Health Assistants who also function as Registrars of Births and Deaths is given below:—

Taluk	*No. of Officers*
North Wynad	3
Tellicherry	13
Cannanore	5
Kasaragod	7
Kanhangad	6
Taliparamba	11

Private Hospitals and Dispensaries

There are not many private Nursing Homes and Dispensaries in this District under the management of qualified doctors and physicians. The only Private Hospital worth mentioning is the Vellad St. Joseph's Mission Hospital, Naduvil, Cannanore. It was started on February 1, 1961 by the Bishop of Tellichery to render medical service to the people of the locality. On an average 5,000 out-patients and 500 in-patients are being treated in this hospital every year. The institution is run by the generous aid of the people of the locality and contributions from the Bishop of Tellicherry. Till 1964 a sum of Rs. 40,000 had been spent on the construction of buildings etc., for accommodating the Hospital and a ward of 30 beds with all conveniences was provided. A new building to accommodate additional wards, an operation theatre and X-ray plant is under construction and it is expected to be completed in 1965-66. The St. Josephs' Mission Hospital is under the immediate control and supervision of the Parish Priest of St. Sebastian's Church, Vellad.

Indian Medical Association, North Malabar Branch

The North Malabar Branch of the Indian Medical Association started functioning in October 1952. It has its headquarters at the place where the Secretary for the year lives. In 1964 it had on its rolls 69 members drawn from different parts of North Malabar including Badagara Taluk which is a part of the neighbouring Kozhikode District. The aims of the Association are to promote a spirit of comradeship among the practitioners of Allopathy, and to organise monthly clinical mettings, lectures by specialists in various subjects and discussions on subject of professional interest etc. in co-operation with the Government and local bodies. As the Association has no permanent headquarters, the doctors at Cannanore town proposed to have a separate branch of the Association with Cannanore as headquarters.

Indigenous Hospitals and Dispensaries

The Department of Indigenous Medicine maintains three Ayurveda Hospitals and 16 Ayurveda Dispensaries. The Ayurveda Hospitals are located at Cannanore, Payyannur and Tellicherry and each of them has a bed strength of 10. The Ayurveda Hospitals have on their staff two Physicians, one Compounder, two Nurses, two Warders and one Attender each. The Ayurveda Dispensaries are located at Chengalayee, Delampadi, Irikkur, Irinavu, Kannadiparambu, Madikkai, Mullaria, Mukkada, Sivapuram, Thoovakkunnu, Thalapoya, Cheemeni, Alacode, Mattool, Chungakkunnu and Pattuvam. The Dispensaries have on their staff a Physician, a Compounder and an Attender each. In addition there are 14 Grant-in-aid Ayurvedic Dispensaries, 1 Government Homoeo Dispensary and subsidised rural Dispensaries in the District.

Maternity, Child Welfare and Family Planning

Maternity, Child Welfare and Family Planning activities are carried on under the auspices of the Department of Health Services as well as of voluntary social service organisations. The maternity and child welfare services and family planning programme were being carried on as two distinct programmes till 1964-65. In that year the M. C. H. services were integrated with the Family Planning Programme and all the Maternity and Child Health (M.C.H.) centres were renamed Family Welfare Sub-centres. The Family Welfare Sub-centres function under the Primary Health Centres. The staff attached to the Sub-centres attend to maternity and child welfare activities and give advice on family planning. There are Family Planning Clinics in all the Government Hospitals of the District and almost all Dispensaries. Two Hon. Family Planning Social Workers, one Health Visitor and a part-time Medical Officer are attached to each Family Planning Clinic. The duty of the Social Workers and Health Visitors is to educate the public on Family Planning, Family budgeting etc. They make regular house visits in the area and talk to groups and individuals about the need for family planning. Persons who are in need of help and guidance in the matter are advised to visit the clinic. The Medical Officer in charge of the clinic examines the patients and explains the methods for limiting the size of the family and gives clear instructions on the use of contraceptives. Persons who have got more than three children and do not require any more children, are referred to Hospitals for sterilisation operation. A Taluk-wise distribution of Primary Health Centres, Sub-centres and Family Welfare Sub-Centres maintained by the Health Services Department in the District in 1964-65 is given at Appendix III. It may be noted that there were 42 Family Welfare Centres in the District under the Department.

The Municipalities and Panchayats also run Maternity and Child Health Centres in this District. The Cannanore Municipality runs three centres, Tellicherry Municipality two and the Panchayats twenty-five.

The Social Welfare Board runs four M. C. H. centres in the Wynad area and the Kasturba Gandhi National Memorial Trust two in Taliparamba Taluk.

Nutrition

The diet of the vast majority of people in the District consists mainly of cereals and other starchy foods with little of protective or body building food content. This has caused widespread mal-nutrition, under-nourishment and deficiency diseases, particularly among women and children. In recent years the Government have taken several steps with a view to achieving higher standards of nutrition among the people. The Applied Nutrition Programme started in the Taliparamba Block in 1963 is a major step in this direction. The primary objective of the programme is to help women in rural areas who are expecting or nursing a baby, pre-school children and school-going children to improve their diets. This objective is sought to be achieved by creating among the people a positive consciousness of the importance and value of protective foods and by helping them to produce more of such foods adopting sound practices and also by encouraging them to include such foods in their daily meal and attain a high nutritional level. The Applied Nutrition Programme has been sponsored by the State and Central Governments with the active assistance of three International Agencies—the UNICEF, the FAO and the WHO. These agencies aid the programme with the provision of vehicles, equipment, supplies, stipend and technical guidance.

The main features of the Applied Nutrition programme are production of nutritionally valuable foods like eggs, milk, fish, vegetables and fruits, adopting intensive modern methods, distribution of such food materials among the members of the vulnerable group in the society, the propagation of the knowledge relating to nutrition among the public and giving training to field staff in intensive methods of production and preservation of foods. Feeding centres are established in selected places where expectant and nursing mothers and pre-school children are fed with milk, egg, and vegetables. Each centre is equipped to feed 100 children and 50 mothers. The feeding programme is implemented through the agency of the *Mahila Samajams* and the programme has evoked much enthusiasm among the members of the public. The concerned Panchayats supply necessary cooking utencils to the *Samajams*. The feeding centres help to bring about a beneficial change in the dietary habits in the home by serving as centres of nutrition education and as places for demonstration of the better use

of local foods and of improved cooking methods. Moreover, vegetable and fruit gardens have also been raised by school children in selected schools. Large number of vegetable gardens have sprung up in individual households also. In the Taliparamba Block large-sized gardens called community gardens producing vegetables and fruits have almost become a common feature. Large sized poultry units are also functioning in the Blocks.

Slum Clearance

The Tellicherry and Cannanore Municipalities have their own slum clearance schemes. The former Municipality has constructed 60 tenements in Kanhanparamba near the town Hall and they have been let out to the scavengers and sweepers on very nominal rent. A site at Gopalapetta has been leased out to poor fishermen as house site on nominal rent.

The Cannanore Municipality has constructed 40 tenements at Maidanapilli at a total cost of Rs1,47,509 and allotted them to the public on nominal rent. In addition, the Council has sponsored a scheme for construction of tenements at the Marakkarkandiparamba.

WATER SUPPLY SCHEMES

Urban Water Supply

There is no protected urban water supply in the District. In Tellicherry town there are five wells with overhead tanks and pipelines for five localities where water scarcity is felt during summer and water is supplied from these tanks by street fountains. In addition, there are other public draw wells and private draw wells. The Cannanore Municipality too has no protected water supply system and the town depends on draw wells for drinking water. There are 39 public wells in the town. The Municipal well at Anayiduk is fitted with an electric pump and water is pumped to an over-head tank from which it is distributed through underground pipes and taps at four points in Cannanore town. Almost all the residential buildings in Tellicherry and Cannanore towns have got wells of their own. A protected water supply scheme for the two Municipalities has been a crying need for years. A major scheme for water supply to Cannanore and Tellicherry towns and the neighbouring town of Mahe which belongs to Pondicherry State is being worked out. The details of the scheme are given below:—

Water Supply Scheme to Cannanore, Tellicherry and Mahe towns

The scheme for supply of protected water to Cannanore, Tellicherry and Mahe towns is intended to be executed in two stages. The first stage is to meet the demand of the estimated

population in 1976 and the second that of 1991. The estimated figures of population for 1976 and 1991 for each of the three towns are as follows:—

Town	1976	1991
Cannanore	61,610	79,770
Tellicherry	75,580	96,290
Mahe	10,130	12,900

Water supply at a per capita rate of 30 glns./day is proposed for Cannanore and Tellicherry towns and 20 glns./day for Mahe. The ultimate demand for water in the three towns in 1976 and 1991 is worked out on the basis of the per capita rates given above and the benefit of the full supply is to be given to the citizens from the very inception of the scheme.

The Anjarakandi river is proposed as the source for this water supply scheme. The Down Water flow in the river is very low and hence storage is necessary. From the available data it is seen that the driest consecutive months are March, April and May. A weir with 8"-01" high shutters and the weir crest leval at + 9.00 is proposed to impound the water storage. This will give a storage of about 114 million gallons which will be sufficient to meet a month's demand during the first few years. The quantity of water will not be sufficient to meet the demand in the later years of the first stage and the second stage. However as it is not possible to increase storage by increasing the height of the weir without causing submersion of valuable lands, it is proposed to augment the quantity by pumping water from the Kuiloor barrage proposed by the Irrigation Department in the upper reaches of nearby river, about eight miles away.

A suction well-cum-pump house is proposed to be constructed at a distance of 10"-01" from the upstream side and 23"-0" from the right abutment of the river. The pumpsets will be installed into this well-cum-pump house for pumping the raw water from the storage to the treatment plant. The raw water is proposed to be pumped using the above pumpsets through the 28" dia. pumping main to the treatment plant. The treatment plant is proposed to be erected on the top of a hill located at Mailady, 8,750 ft. away from the source and its designed capacity is 5.6 m.g.d. It has been decided to adopt gravity main for carrying water from the treatment plant to the service reservoirs situated at different points in the three towns. The gravity main also is designed for the ultimate capacity of 5.6. m. g. d. The distribution system is designed on the basis of a continuous 24 hours supply to meet the ultimate requirements of water at a minimum residual pressure of 25 feet. The peak demand in the case of Cannanore and Tellicherry towns is assumed to be twice the average demand and in Mahe 2.3 times the average demand.

A storage of 25% of the daily demand is proposed to be provided. A single overhead tank reservoir is proposed for the Cannanore town. The capacity of the tank is 6 lakh gallons. This single overhead reservoir will meet the demand of the entire Cannanore town. Unlike Cannanore town, Tellicherry town is undulating in terrain. Hence it is proposed to demarcate the entire town into 3 zones and with three overhead reservoirs, one in each zone. The capacities of the three reservoirs are 4 lakh gallons for zone I, 1.3 lakh gallons for zone II and 2.7 lakh gallons for zone III. Ground level obtainable in Mahe permits construction of a ground level tank. This single ground level reservoir having a capacity of 70,000 gallons will meet the demand of the Mahe town.

The estimated cost of the comprehensive water supply scheme outlined above is 190 lakhs. Funds for this scheme are to be obtained from the Government of India on loan basis as the scheme has been approved as an urban scheme under the National Water Supply and Sanitation Programme. The scheme is proposed to be taken up and completed in the Fourth Five Year Plan period.

Rural Water Supply Schemes

The following Rural Protected Water Supply schemes were completed in the Cannanore District during the Second and Third Five Year Plan periods:—(1) Taliparamba, (2) Ori, (3) Cheruvathaur, (4) Alacode, (5) Achanthuruthy, (6) Peithankadavu, (7) Kanhangad, (8) Badiadka, (9) Chokly, (10) Mattannur, (11) Irritti, (12) Pinarayi, (13) Kuruchiyil, (14) Pappinisseri, (15) Payyannur, (16) Panur, (17) Dharmadom, (18) Madurangai, (19) Fishermen's Colony in Azhikkal, (20) Muzhuppilangadi, (21) Baliapatam, (22) Kadiroor, (23) Manantoddy, (24) Payangadi and (25) Ponniyam.

The protected water supply schemes mentioned below were in progress in the District in 1966-67:—(1) Irikkur (2) Kuthuparamba (3) Uduma (4) Thrikkripur (5) Koodali (6) Kannapuram (7) Nileswar and (8) Kumbla. Arrangements are also being made to provide water supply to Azhikkal Port and to Vayalalam, Parasikkunnu and Madappedia.

In addition, it is proposed to take up the following schemes in the Cannanore District in the Fourth Plan Period: (1) Cheruvathur (2) Pallikkara (3) Mulleria (4) Kalnad (5) Melur (6) Peravur (7) Thirunelli (8) Kavumbhagam Harijan Colony (9) Ezhome (10) Vayaladi (11) Panathady (12) Kanhired (13) Edakkad (14) Cherukunnu (15) Pappinisseri Extention (16) Perala (17) Kasaragod (18) Mundemmad (19) Vadakkumbad (20) Harijan Colony Kattampally (21) Kettikulam (22) Vayalalam (23) Thrikkaripur Kadapuram (24) Thrikaripur South (25) Matteel (26) Chirakkal (27) Thekkumpad (28) Kayyur (29) Chirakkal and (30) Padana Kadapuram.

It may also be mentioned here that tube wells were tried at the following places in Cannanore District during the Second Five Year Plan period, viz., (1) Ezhome (2) Thavam (3) Kudirummal and (4) Mannyad. Among the above only the tube well at Ezhome was successful. Others were complete failure, and hence had to be abandoned. The failure of tube wells is due to the presence of hard crystalline rock or presence of brackish water unsuitable for human consumption. That such wells will not be useful as elsewhere in solving the water problem in this District has thus been almost established.

Urban Drainage and Sanitation

There is no underground drainage scheme in the Cannanore District. In the Cannanore and Tellicherry Municipalities there are hardly any facilities for drainage and disposal of storm water. A partial drainage scheme worked out for the Camp Bazaararea in Cannanore has not been a success[1]. There are 22 public latrines in Cannanore and 15 in Tellicherry Municipal town. 3,574 out of 5,854 residential houses in Cannanore and 4,335 out of 7,362 houses in Tellicherry are provided with latrines. Night soil and street sweeping are daily removed by lorries and carried to the drainage ground for manufacture of compost manure.

1. See Chapter XIV for details

APPENDIX I

Statement of Diseases and Deaths in the Hospitals (1963-64)

		No. of In-patients treated	*No. of Out-patients treated*	*No. of Deaths*
1	T. B. of all forms	2,916	46,709	96
2	Syphilis of all causes	231	15,538	..
3	Typhoid fever	876	2,943	22
4	Dysentery of all forms	2,216	68,618	29
5	Sore-throat	73	7,176	..
6	Diphtheria	231	137	20
7	Whooping cough	100	4,718	..
8	Meningococal infection	111	597	27
9	Tetanus	86	20	11
10	Rabies	8	5,183	80
11	Infective Hepatitis	273	2,697	28
12	Malaria	20	34	..
13	Filariasis	200	18,747	1
14	Ankylostomiasis	159	17,138	..
15	Other diseases due to Helminths	167	48,932	5
16	All other diseases classified as infective parasite	137	15,819	4
17	Malignant Neoplasm all forms	11	156	..
18	Diabetis Mellitus	228	3,116	8
19	Avitaminosis and other deficiency diseases	2,380	71,372	39
20	Anaemia	3,140	1,11,248	71
21	Inflamatory diseases of eye	102	35,263	..
22	Rheumatic Fever	273	19,914	..
23	Chronic Rheumatic Heart diseases	58	1,770	1
24	Other diseases of Heart	118	4,362	38
25	Diseases of circulatory system	65	3,666	5
26	Influenza	791	63,404	..
27	Pneumonia	538	8,032	62
28	Bronchitis	1,630	49,144	5
29	Abcess of lung and Plurisy	297	2,273	6
30	All other respiratory diseases	308	27,427	3
31	Dental diseases	170	34,417	..
32	Intestinal ulcers and Gastritis	316	11,122	2
33	Gastro entritis	473	19,253	49
34	Other diseases of digestive system	4,867	1,25,122	..
35	Diseases of the Urinary system	1,825	37,076	..
36	Complication in Pregnancy and child birth including abortions	5,626	28,688	121
37	Diseases of the skin and muscular skeletal system	1,320	83,110	2
38	Injuries accidents etc.	2,247	7,736	73

APPENDIX II

List of Hospitals, Dispensaries etc. with details of the number of Doctors, Nurses, Bed strength etc. (1963-64)

	Name of Hospitals	*Doctor*	*Specialist*	*Nurses*	*Bed Strength*	*Expenditure (in Rupees)*
	(1)	(2)	(3)	(4)	(5)	(6)
1	Government Hospital, Kasaragod	7	1	9	77	88,296.64
2	P. H. C. Kumbla	1	..	..	8	45,412.16
3	Government Dispensary, Manjeswar	1	..	1	8	12,087.57
4	Government Dispensary, Mangalapady	1	..	..	8	23,985.04
5	Government Dispensary, Beyar	1	..	..	..	9.325.46
6	Government Dispensary, Mulleria	1	..	..	..	1,906.16
7	Government Dispensary, Bedadka	1	..	..	..	9,082.14
8	Leprosy Centre, Pardala	1	..	..	..	3,588.00
9	Government Hospital, Hosdurg	2	..	2	30	70,818.89
10	P. H. C. Nileswar	1	..	..	..	35,332.31
11	Government Dispensary, Trikarpur	1	..	..	..	15,712.05
12	Government Dispensary, Anandashramam	1	..	..	..	10,893.80
13	Government Dispensary, Uduma	1	..	..	..	12,753.65
14	Government Dispensary, Panathady	1	..	..	..	8,366.83
15	Weekly Dispensary, Timiri	..	..	..	..	..
16	P. H. C. Mayyil	1	..	..	8	21,739.76
17	Government Dispensary, Taliparamba	1	..	..	25	37,389.89
18	Government Dispensary, Irikkur	1	..	..	10	26,646.84
19	Government Dispensary, Payyannur	1	..	..	14	26,862.20
20	Government Dispensary, Karivallur	1	..	..	12	16,220.08
21	Government Dispensary, Parassinikkadavu	1	..	..	..	12,534.07
22	Government Dispensary, Naduvil	1	...	..	..	12,656.50
23	Government Dispensary, Kuthumugham	1	..	..	..	12,904.24
24	District Hospital, Cannanore	17	1	22	232	5,12,641.00

	(1)	(2)	(3)	(4)	(5)	(6)
25	T. B. Sanatorium, Pariyaram	4	..	19	266	3,51,332.44
26	P. H. C. Pappinisseri	1	..	..	..	47,534.86
27	P. H. C. Iriveri	1	..	..	..	32,644.95
28	P. H. C. Payangadi	1	..	..	2	34,879.48
29	Government Dispensary, Cherukunnu	2	..	..	..	12,944.03
30	Central Jail Dispensary, Cannanore	1	..	..	36	60,022.15
31	Leprosy Centre, Baliapatam	1	..	..	—	3,588.00
32	Government Hospital, Tellicherry	6	..	12	96	2,91,320.12
33	P. H. C. Pinarayi	1	..	..	..	34,331.42
34	P. H. C. Iritti	2	..	..	..	41,266.68
35	P. H. C. Panur	1	..	.	6	43,724.02
36	Government Dispensary, Kuthuparamba	1	..	..	..	10,749.05
37	Government Dispensary, Mattannur	1	..	..	..	13,418.30
38	Government Dispensary, Keezhpalli	1	..	..	..	3,274.38
39	Weekly Dispensary, Kannavam	..	..	..	..	486 00
40	Government Hospital, Manantoddy	1	..	5	47	1,04,083.09
41	Government Dispensary, Peria	1	..	..	..	11,739.88
42	Government Dispensary, Vellamunda	1	..	..	..	12,717.28
43	Government Dispensary, Panamaram	1	..	..	..	12,046.63
44	Forest Dispensary, Begur	..	..	..	..	..

APPENDIX III

List of Family Welfare Sub-Centres (1964-65)

Sl. No.	Taluk	Primary Health centre	Sub Centres	Family Welfare Sub Centres
1	Kasaragod	Muliar	1 Thekkil	1 Kuttikole
			2 Parappa	2 Bedadka
			3 Mugralputhur	3 Adoor
		Kumbla	1 Mampady	1 Perla
			2 Yethodka	2 Varkady
			3 Puthiya	3 Kattukukki
2	Hosdurg	G. H. Hosdurg	1 Pallikara	1 Modikoi
			2 Belur	2 Maloth
				3 Pulloor
				4 Pallikara (Uduma)
		Nileswar	1 Irriveri	1 West Eleri
			2 Karumdalam	2 East Eleri
			3 Udinoor	3 Padone
				4 Pulicode
				5 Thayyilkadapuram
3	Taliparamba	Pappinisseri	1 Chengalai	1 Kudiammala
			2 Patnam	2 Kannadiparambu
			3 Naroth	
		Mayyil	1 Kolancherry	1 Chemperi
			2 Kuttiathur	2 Malappattom
			3 Maniyoor	3 Ulikkal
		Payyangadi	1 Kuttoor	1 Kadannappally
			2 Kanjole	2 Parapuzha
			3 Cherupuzha	3 Mattool
4	Cannanore	Azhikode	1 Chirakkal	1 A. R. Lines
			2 Puzhathu	
			3 Baliapatam	
		Irriveri	1 Chala	1 Aichur
			2 Manakunnam	2 Mondayadu
			3 Moonuperia	3 Mundalere
				4 Kadachira

APPENDIX III—(Contd.)

Sl. No.	Taluk	Primary Health Centre	Sub Centres	Family Welfare Sub Centres
5	Tellicherry	Panur	1 Kannavam	1 Koodali
			2 Kolavalloor	2 Shankarappattoor
			3 Tholabra	3 Muzhakunnu
				4 Adur
				5 Kunnoth
				6 Cheruvancherry
				7 Chempadu
				8 Manathana
		Pinarai	1 Kottayam	1 Chokli
			2 Kariyadu	2 Kottiyeri
			3 Mylulli	
6	North Wynad	Porunallur	1 Valat	1 Thirunelli
			2 Kallode	2 Tholpatty
			3 Vellamunda	3 Korome Bazar
				4 Tharovana

CHAPTER XVII

OTHER SOCIAL SERVICES

Labour Welfare

The Department of Labour and the Inspectorate of Factories and Boilers attend to matters pertaining to the welfare of industrial labour. The District Labour Officer, Cannanore is the head of the Labour Department at the district level. He enforces the various labour laws with the assistance of four Assistant Labour Officers as noted below:

	Name	*Headquarters*
1	Assistant Labour Officer, Kasaragod	Kasaragod
2	Assistant Labour Officer, Cannanore	Cannanore
3	Assistant Labour Officer, Tellicherry	Tellicherry
4	Assistant Labour Officer, Manantoddy	Manantoddy

The Labour Department enforces the following labour laws in this District:

1 The Industrial Disputes Act, 1947.

2 The Industrial Employment (Standing Orders) Act, 1946.

3 The Payment of Wages Act, 1931.

4 The Employment of Children Act, 1938.

5 The Indian Trade Union Act, 1926.

6 The Minimum Wages Act, 1948.

7 The Workmen's Compensation Act, 1923.

8 The Working Journalists (Fixation of Rates of Wages) Act, 1958.

9 The Working Journalists (Conditions of Service) and Miscellaneous Provisions, Act, 1955.

10 Plantation Labour Act, 1951.

11 Kerala Shops and Establishments Act, 1960.

12 The Kerala Maternity Benefit Act, 1957.

13 The Kerala Industrial Establishments (National and Festival Holidays) Act, 1958.

The District Labour Officer and the Assistant Labour Officer mediate in the industrial disputes which arise in their jurisdiction and bring about their amicable settlement. A

statement of the partculars of work done by the Labour Department in the District from 1961-62 to 1963-64 is given in Table I:

TABLE I

Particulars of Work done by the Labour Department 1961-64

Particulars of work	1961-62	1962-63	1963-64
Number of disputes settled	143	82	88
Number of inspections made under:—			
Shops & Establishments Act	3,157	2,534	1,346
Minimum Wages Act	1,605	1,483	1,108
Maternity Benefit Act	29	25	31
Employment of Children Act	..	..	..
Plantation Labour Act	..	..	..
National & Festival Holidays Act	139	156	130
Number of prosecutions launched under:--			
(a) Shops & Establishments Act	9	7	12
(b) Minimum Wages Act	1	1	1

Till 1961 the Inspectorate of Factories and Boilers was a part of the Labour Department. A separate Department of Inspectorate of Factories and Boilers was formed with effect from August 9, 1961. The following offices are functioning in the Cannanore District under the Chief Inspector of Factories and Boilers who is the Head of this Department.

1 Office of the Inspector of Factories, Cannanore.

2 Office of the Additional Inspector of Factories, Cannanore.

The Inspector of Factories enforces the provisions of the Factories Act and payment of Wages Act in respect of Section 2(m) factories and the Additional Inspector the provisions of the Factories Act and Payment of Wages Act relating to Section 85 Factories. The Inspector of Factories for Women's Welfare who has headquarters at Calicut enforces the provisions of the Maternity Benefit Act and welfare provisions relating to the women workers in factories.

Amenities in Factories

The industrial labourers enjoy several amenities in this District. The Workmen's Compensation Act, 1923, provides for payment of compensation to workers in case of accidents arising out of and in the course of employment. There are 124 Estates in this District coming under the purview of the Kerala Plantation Labour Act (1951). Under the provisions of this Act and the rules framed thereunder it has become the

statutory responsibility of the plantation employers to provide living quarters to resident plantation workers. Housing accommodation has to be provided to, about 8% of the resident workers every year. Some of the managements of the big factories have also provided residential quarters to their workers. The principle of giving free medical aid to the employees has also been accepted by the employers. In all factories First Aid arrangements have been provided as required under the provisions of the Factories Act. In Estates dispensaries are functioning under qualified medical men. It has been provided in the Plantation Labour Rules that Plantations employing more than 1,000 workers should provide garden hospitals according to specified standards and plantations employing less than 1,000 workers situated within a reasonable distance may combine and provide group hospitals, expenses being shared by them.

As most of the factories are situated in localities where Government or Government recognised schools exist, there is no need for separate schools for children of industrial workers except in Plantations. In Manantoddy area where there are a number of plantations primary schools are being run by employers for the benefit of the school going children of workers. Free midday meals, text books, pencils etc., are supplied to these children.

A good number of factories and plantation employers have also set up recreational centres with provision for in-door games and play grounds with necessary sports materials for out-door games. Reading rooms have been provided in some of the plantation areas. Creches are provided and maintained as per the provisions of the Plantation Labour Rules and the Factories Act. There are trained *Ayahs* to look after the infants and milk and food are supplied for the use of the latter. Clean towels and soaps are also supplied. Canteens are provided in factories and in estates to cater to the needs of the workers and to provide them with midday meals, tea, snacks etc., at nominal rates. In a factory ordinarily employing between 500 and 2,000 workers, one Welfare Officer is appointed by employers. A Women Welfare Officer is also appointed in factories employing 300 and more female workers.

Maternity Benefit

The labourers employed in Plantations, and Textile, Cashew, Coir, Match, Oil and Beedi industries in this District are benefited by the provisions of the Kerala Maternity Benefit Act 1957. The details of the number of female workers covered by the Maternity Act, the number of claims accepted, the amount of maternity benefit paid, etc., in this District during the period 1958-1963 are given in the statement in Table II.

TABLE II

Benefit under the Kerala Maternity Benefit Act (1958-63)

Year	*Total No. of female workers employed in factories submitting returns*	*No. of female workers excluding children covered under the Act*	*No. of claims accepted*	*No. of mis-carriage*	*Amount of Maternity Benefit paid Rs.*
1958	1,373	1,297	17	9	234.27
1959	2,302	1,190	254	12	16,687.25
1960	2,520	1,725	225	10	12,670.97
1961	1,949	1,708	198	4	15,027.10
1962	2,921	2,536	153	.	11,643.30
1963	2,889	2,671	139	.	12,716.33

Employees Provident Fund Scheme

134 establishments with an employment strength of 12,697 workers had been brought under coverage of the Employees Provident Fund Act in the Cannanore District in 1964. Of these 11,649 workers were contributing to the Employees Provident Fund. An industry-wise break-up of establishments and employees and subscribers as on March 31, 1964 is given in Table III.

TABLE III

Industry-wise distribution of Establishments the employees of which were contributing to the Employees' Provident Fund as on March 31,1964

	Name of Industry	*Number of establishments*	*Number of employees*	*Susbscribers*
	Total	234	12,967	11,649
1	Textile	69	5,253	4,517
2	Road Motor Transport	10	624	585
3	Electrical, Mechanical & General Engineering	1	62	61
4	Edible Oils and Fats	1	45	35
5	Printing	1	28	23
6	Tea Factories & Plantations	8	2,082	2,002
7	Tiles	5	604	536
8	Coffee Plantation	5	135	111
9	Mixed Plantation	3	282	267
10	Rubber Plantation	2	136	56
11	Coffee Curing Establishment	2	397	370
12	Plywood	4	1,263	1,143
13	Rice Milling	1	8	8
14	Hotels & Restaurants	1	15	14
15	Trading & Commercial establishments	2	68	65
16	Cashewnut industry	2	851	813
17	Saw Mills	17	1,114	1,043

According to a rough estimate the number of persons not covered by the Employees' Provident Fund Scheme in this District would be about 5,000.

Employees State Insurance Scheme

The Employees State Insurance Scheme was implemented in this District with effect from October 30, 1960. The centres where the scheme is functioning are Baliapatam, Dharmadom, Cannanore, Pappinisseri and Taliparamba. The total number of employees covered by the scheme in August 1964 was 7,397. The number of persons in each centres are given below:

Centre	*Number of persons*
Dharmadom	1,648
Cannanore	1,814
Pappinisseri	3,920
Taliparamba	315

It may also be mentioned that under the E. S. I. scheme there are 1,081 insured persons. They are getting medical facilities from the existing dispensaries and hence the number of insured persons here is added to that of other centres. There are five E.S.I. Dispensaries functioning in this District. The list of these Dispensaries with details of their staff structure is given in Table IV.

TABLE IV

E. S. I. Dispensaries with details of staff structure

Name of Dispensary	*Medical Officer*	*Midwife*	*Clerk*	*Compounder*	*Driver*	*Dresser*	*Class I Servants*
E.S.I. Dispensary, Dharmadom	1	1	1	1	..	1	2
E.S.I. Mobile Dispensary, Dharmadom	1	..	..	1	1	1	1
E.S.I. Dispensary, Cannanore	1	1	1	1	..	1	2
E.S.I. Dispensary, Pappinisseri	2	1	2	2	..	1	3
P.T. Dispensary, Taliparamba	1	..	..	1	..	..	..

It may be also be mentioned that under the E. S. I. scheme beds have been reserved for in-patient treatment in the hospitals of the District as stated below:

Name of Beds	*Government Hospital, Tellicherry*	*District Hospital, Cannanore*
General	2	6
Maternity	1	4
T. B.	T. B. Sanitorium, Pariyaram	6 beds

Social Welfare Schemes like Old Age Pension etc.

Since 1960-61 a number of novel social welfare schemes have been introduced in Kerala under the auspices of the State Government. The most important of these is the Old Age Pension scheme under which all destitute persons of 70 years of age and above who are domiciled and are residing in Kerala for more than a year on the date of application for receipt of pension are entitled to get a monthly pension of Rs. 15. Another scheme is that of financial assistance to indigent T. B. patients. Under this scheme which was introduced in 1963-64 T. B. patients who have not been able to get admission in the T. B. clinics and Hospitals are given a monthly pension of Rs. 30 for a period of six months at a time. This assistance is liable to be renewed for another period of six months in deserving cases. A scheme of monthly pension for destitute widows and physically disabled persons came into effect in Kerala with effect from January 1, 1964. Under this scheme a monthly pension up to Rs. 20 will be paid to destitute widows with children and up to Rs. 15 to those without children and to physically disabled or handicapped persons. A statement of the number of persons benefited under the schemes for Old Age Pensions and Assistance to T. B. patients in each of the Taluks of the District up to March 30, 1966 is given in Table V:

TABLE V

Number of persons benefited by the Schemes for Old Age Pension and Assistance to T. B. Patients as on March 30, 1966

Name of Taluk	*No. of persons benefited by the Old Age Pension Scheme*	*No. of persons benefited by the Kerala T. B. Assistance Scheme*
Total	2,628	747
Kasaragod	203	18
Hosdurg	268	54
Taliparamba	573	234
Cannanore	768	297
Tellicherry	766	139
North Wyanad	50	5

A statement of the number of persons benefited by the schemes for pension to widows and Grant-in-aid to physically disabled destitutes in each of the Blocks and Municipalities of the District as on March 30, 1966 is also given in Table VI.

TABLE VI

Number of persons benefited by the scheme for pension to widows and Grant-in-aid to physically disabled destitutes

Block/Municipality	*No. of persons benefited by widow pension scheme*	*No. of persons benefited by the Grant-in-aid scheme to the physically disabled destitutes*
Total	1,138	110
Manjeswar Block	18	1
Kasaragod Block	93	3
Kanhangad Block	44	5
Nileswar Block	112	21
Payyannur Block	20	2
Taliparamba Block	130	26
Irikkur Block	8	Nil
Cannanore Block	75	6
Edakkad Block	364	22
Tellicherry Block	134	8
Kuthuparamba Block	67	11
Manantoddy Block	Nil	1
Cannanore Municipality	68	3
Tellicherry Municipality	5	1

PROHIBITION

The Cannanore District went dry on October 1, 1947 when the Madras Prohibition Act, 1937, was enforced by the Madras Government in the erstwhile Malabar and South Canara Districts. The enforcement of prohibition was in the beginning entrusted to a separate Prohibition Department which was constituted with the experienced officers of the Excise Department and newly recruited personnel. However, this arrangement did not work satisfactorily. Public opinion expressed itself in favour of the enforcement of prohibition being entrusted to the Police Department. The Madras Prohibition Enquiry Committee (1948) also recommended such a step. The Prohibition Department was, however, merged in the Police Department only with effect from 1st November 1955. Since then offences under the Prohibition Act were made cognisable and all contraventions of the Provisions of the Act registered in the same way as other cognisable offences under the provisions of the Indian Penal Code.

The enforcement of Prohibition was a difficult task in view of the deliberate attempts made by a section of the public to manufacture and sell illicit liquor. Nevertheless the Police Department worked hard with a view to making the enforcement work effective. In order to ensure the maximum public

co-operation in the task a District Prohibition Advisory Committee was constituted with official and non-official members. The official members of the Committee were the District Collector (Chairman), the District Superintendent of Police, the Assistant Commissioner of Excise, the District Medical Officer of Health, the District Information Officer and the District Industries Officer. The representatives of political parties were also included in the Committee. The sitting M.L.As and M.Ps from the District were invited to attend its meetings. Meetings of the Committee were convened regularly and prohibition crimes discussed.

The statistics of prohibition offences show that there was large scale violation of prohibition laws. A comparative statement of the number of cases detected and the fine amount collected during the period 1957 to 1965 is given below:

Year	*Number of cases detected*	*The amount of fine realised*
		Rs.
1957	1,256	32,590
1958	1,085	30,475
1959	1,707	47,840
1960	2,795	85,361
1961	2,822	1,02,147
1962	3,147	1,31,350
1963	1,634	55,700
1964	1,210	34,871
1965	1,446	39,600

It may be mentioned that Prohibition was scrapped in this District, as elsewhere in Kerala, on May 1, 1967.

ADVANCEMENT OF BACKWARD COMMUNITIES

The District Welfare Office, Cannanore, was formed on April 1, 1957 as the District unit of the Department of Harijan Welfare. The District Welfare Officer who is the head of the Office is assisted in his work by a Taluk Welfare Inspector in each Taluk. The Department is concerned with the all round economic and social advancement of the Scheduled Castes and Scheduled Tribes. The major sections of the Department, other than educational, are described below. The educational sections for the advancement of the backward classes have been described in Chapter XV.

Grants for agricultural purposes

Some of the Scheduled Tribes have lands of their own and are engaged in cultivation. A scheme for giving grants for agricultural purposes is being implemented in respect of such Harijans. Till the end of 1964, 62 families had been given

grants at the rates of Rs. 480 each, 38 families at Rs. 300 each and 40 families at Rs. 750 each.

Co-operation

The organisation of Co-operative Societies is another scheme implemented for the economic uplift of the Scheduled Castes and Scheduled Tribes. Till the end of 1964 the following societies had been organised and grants given to them as shown below.

		Rs.
1	The Panathady Harijan Co-operative Society No. LL. 192, Rajapuram (P. O.), Hosdurg Taluk	3,000
2	The Nileswar Agricultural Co-operative Society, Nileswar	25,000
3	The Kundlu A. D. Cs. No. LL. 206, Kundlu	..
4	The Taliparamba H. C. S. (HW 46), Taliparamba	6,000
5	The Puzhathi H. C. S. LL. 194, Kakkat	..
6	The Pappinisseri A. D. Cs. No. 844	6,000
7	The Baliapatam M. P. Cs. LL (HW 45)	6,000
8	The Pazhyanagadi H. C. S. LL. 195, Pazhayangadi	..
9	The Tellicherry Sambava Harijan Co-operative Society LL. 197	6,000
10	The Kannavam Tribal Co-operative Society, No. LL. 207	6,000
11	The Kuzhakunnu H. C. S. No. LL. 196, Irritti	5000

Besides the Kannavam Tribal Co-operative Society was converted as a Forest Labourers Co-operative Society on the Maharashtra model and for this purpose an amount of Rs. 25,000 was sanctioned.

Colonisation

Most of the Harijans are not having house sites and houses of their own. Providing house sites and houses to the Harijans has, therefore, been a pressing problem confronting the Harijan Welfare Department. The Department has to acquire land for house sites. Revenue lands available for house sites and colonies are transferred to the Department. Harijans are given house sites at the rate of 5 cents in Municipalities and 10 cents outside Municipalities. Till the end of 1964 a total area of 44.10 acres of land was acquired and 1,288.20 acres of land got transferred to the Department. Among the colonies set up for the Harijans Edanad colony in Kasaragod Taluk is an important one. 10 Harijan families are settled in this colony. All these families were given Rs. 1,000 each for constructing houses and Rs. 480 each for agricultural purposes and 3 acres of land was distributed to each family. Some of the other major colonisation schemes are described below.

Kannavam Colonisation Scheme (Tellicherry Taluk)

The Kurichiyas who are the Scheduled Tribes found in North Wynad and Tellicherry Taluks have been engaged in

shifting cultivation. In order to wean them away from this wasteful form of cultivation the Kannavam colonisation Scheme was implemented in Tellicherry Taluk. An area of 448 acres of Forest land in Kannoth Reserves was transferred to the Harijan Welfare Department. The Department constructed 70 houses at an estimated cost of Rs 1,800 each. Besides a building for a school, a dispensary and craft centre and 2 wells were also provided. 70 Kurichiya families have been settled in this colony. The Tribal School at Perambukavu was shifted to this colony and a Craft Centre was also started. An Ayurveda Dispensry sanctioned for this colony started functioning from January 1965 onwards. The settlers in the Kannavam colony were given a grant of Rs 480 each for agricultural purposes. Each family is also given 4 acres of land for cultivation, besides the house site, after the sub-division of the land.

Panathady Colonisation Scheme (Hosdrug Taluk)

The scheme was intended to settle 211 landless Harijan families by providing them with dwelling houses and four acres of land each. 63 houses were built in the colony at a cost of Rs 1,000 each. Of the 63 houses, 50 were constructed through the agency of the Harijan Co-operative Society registered there for the benefit of the colonists and 13 through contractors by the P.W.D. Sixty-three families have been settled in the completed 63 houses. 770.16 acres of land were transferred from the Revenue Department to the Harijan Welfare Department for the formation of the colony. At the time of the transfer itself there were over 116 encroachers. The land was not fully surveyed and demarcated and hence it had not been allotted to the families for cultivation till 1964. A school building was constructed in the colony at a cost of Rs 17,158 and a Lower Primary School run by the Harijan Welfare Department with 5 classes is functioning here. The scheme envisages the running of a Dispensary also. The dispensary building has been constructed at a cost of Rs 8,800. Training in rattan work is being imparted here to 10 Harijan youths.

A Co-operative Society for the Harijans was organised in the colony and a grant of Rs 35,000 was sanctioned to it by Government in 1959 for encouraging cultivation on a co-operative basis. The Society brought 27 acres of land under cultivation. Seasonal crops like paddy, cholam, thovara etc., and perennial crops like coconuts, jacks, cashew, arecanuts etc., were planted. A total amount of Rs 15,980 was spent by the Society on cultivation. However, the perennial crops perished due to an accidental fire. The Society also started a provision store for the benefit of the colonists. A goat rearing centre was started by the Society in December 1959 with 27 goats purchased at a cost of Rs 477.90. The centre was wound up in 1961. The

Co-operative Society itself has since ceased to function.

Kattampally Colonisation Scheme (Cannanore Taluk)

An area of 4 acres of land was transferred to the Harijan Welfare Department for the formation of a colony for Harijan at Kattampally. 40 families have been settled in this colony and tiled houses have been provided for all of them. A well has been dug and street lighting is also provided in this colony.

Housing:

Most of the Harijans live in small thatched huts. A scheme for providing tiled houses to Scheduled Castes and Scheduled Tribes is being undertaken by the Department. Besides providing houses in the major colonies, individual grants, ranging from Rs. 800 to 1,000 each, were given to 425 Scheduled Castes and 220 Scheduled Tribes upto 1963-64 after the formation of the District. 42 grants for Scheduled Castes and 25 grants for Scheduled Tribes at the rate of Rs. 1,000 each were sanctioned for the year 1964-65.

Health:

The Department is running an Ayurvedic Dispensary at Aralam in Tellicherry Taluk. As stated earlier, another Ayurvedic Dispensary is functioning in Kannavam Colony.

Sinking of Wells:

The responsibility for providing drinking water wells to the Harijans and tribes has also been taken up by the Department. Wells have been sunk at 18 centres in the District.

Removal of untouchability:

Even though untouchability has been abolished this social evil has not completely disappeared. During the ten year period from 1956 to 1965 thirty-nine cases were registered in the District under the Untouchability Offences Act (1955). Of these in 19 cases the accused were convicted. Harijan Sevaks are working in each Taluk to do propaganda work against this social evil by organising public meetings, temple entries, cosmopolitan feasts etc. Moreover, mixed marriages are encouraged by giving grants to couples who are put to hardship due to inter-caste marriage. 4 such couples were given grants of Rs. 500 each in this District till the end of 1964.

HINDU RELIGIOUS AND CHARITABLE INSTITUTIONS

Temples and Mutts are the most prominent religious and charitable institutions of the Hindus, there being not much distinction in the Hindu system between religion and charity. Even from very early times these institutions were under the

special protection of the ruling class. The rulers of the country always asserted their right to visit the institutions to prevent and rectify the abuses in their management. Their jurisdiction over temples and endowments was regulated by a sort of customary law which in the last resort had to be enforced, as it was considered to be one of the primary functions of the State to see that the temples were properly managed.

Historical Background:

The exact origin of the temples in Malabar is lost in the mists of antiquity. By nature and origin the temples here are believed to be of four classes: (1) ancient temples ascribed to Parasurama, (2) temples founded by Rajas, (3) temples founded by village communities and (4) temples founded by individuals. Most of the temples have large endowments, endowed mainly by Rajas, chieftains and devotees. In the village communities founded by Tamil Brahmins who imigrated to the country from the East Coast, there was often no property specially set apart in the name of the temples. But their expenses were met from time to time from the houses in the village. The native Rajas were deeply interested in the well-being and advancement of Hindu religious institutions as many of them were founded and endowed by their ancestors and continued to secure periodical pecuniary contributions from the State. Even under the Muslim rulers this duty of the State was not completely ignored. They considered it expedient to make some provision against the deterioration or decay of Hindu temples and to some extent even added to their endowments. There are many *Inams* made over to temples by Tipu Sultan in the Malabar area. The general public were as a rule allowed to worship irrespective of the fact whether the temples were public or private. In the case of all public temples the Raja or the Rulers of the place possessed the general right of superintendence.

Organisation for Control of Temples:

There was no sovereign control or interference over the management of religious institutions during the period of war and anarchy that followed the disintegration of the ruling Princes in Malabar. When British rule began it was thought essential that there must be some control over religious endowments. The first enactment under the British for the management of Hindu temples in India was Regulation 30 of 1810 in Bengal and Regulation 7 of 1817 in Madras. This had the obvious intention and effect of continuing the policies that prevailed under the Hindu and Muslim rulers, and to keep a strict watch over religious trusts by exercise of efficient control and management of Hindu temples through the officers of the State. From 1817 to 1842 there was general satisfaction that Hindu temples were being properly managed and misappropriation reduced to a minimum. The supervision exercised by the Government

over the management of Hindu temples during the period referred to was one of the many acts by which the Government endeared itself to the hearts of the native subjects. This system of active supervision continued upto 1839. In the meantime the Christian Missionaries sensed danger in this and agitation was set on foot by them that it was not one of the functions of the Government to administer Hindu Endowments and provide for the Hindu temples and mosques. They accused the Company's Collectors of running after false Gods. Under the Crown the positive role of the State in temple administration disappeared in the wake of the Proclamation of Queen Victoria (1858). But in view of the popular agitation for some control in temple affairs the Act XX of 1863 was passed, the Government thereby withdrawing all direct control and interference and vesting the powers of administration in Temple committees for each circle or District.

By this Act local committees were set up to exercise the supervisory powers vested in the Board of Revenue under Reg. VII of 1817, but their jurisdiction was limited to those temples the nomination of the trustees of which vested in Government or was subject to the confirmation of Government or of a public officer. Other temples which under Reg. VII of 1817 had been subject to the supervision of the Board of Revenue continued to remain, even after the passing of Act XX of 1863, in the unsatisfactory state in which they had been between the years 1842 and 1862.

The inevitable result of this relinquishment of control was that the trustees were under strong temptation to embezzle temple funds, as the check produced by the general law in the absence of an active supervising agency was utterly inadequate to meet the exigencies of the case. Religious institutions, with large revenues were often dealt with by the trustees, without a due sense of responsibility. Mismanagement prevailed without check or restraint and misappropriation of temple funds became a matter of frequent occurrence.

A large class of temples the trustees of which though not originally hereditary became so between the years 1842 to1863, and such trustees were treated as though the temples had been under their management from the very beginning. Other defects which impaired the efficient working of the Act were (1) although the temple committees succeeded to the posses sion and functions of the Board of Revenue, yet their possession and functions were not defined with sufficient clarity and precision; (2) they were not enabled to command funds for maintaining an office establishment and conducting a periodical audit of accounts (3) they had no power to enforce obedience to their orders except by the tardy and cumbrous process of a regular suit, nor was there any provision enabling

them to obtain funds for conducting or defending suits connected with the temple under their jurisdiction, (4) committee members appointed under the Act held office for life and could only be removed for misconduct and by the procedure of a regular suit and (5) that the provisions contained in the Act for the due and regular performance of the duty entrusted to committees for preparing registers of voters and conducting elections of committee members were utterly inadequate.

There had since then been a series of attempts at legislation for making better provision for the protection and control of Hindu Religious Endowments. The following legislative measures are worthy of notice:—(1) Ramiengar's Bill (1872), (2) Robinson's Bill (1877), (3) Car Michael's Bill (1883), (4) Sullivan's Bill (1886), (5) Muthuswami Iyers' Bill (1894), (6) Ananda Charlu's Bill (1904), (7) Religious and Charitable Trusts Act 1920 (Central) and (8) Madras H.R.E. Act of 1925. The Act of 1925 is the basis of the present administration of Religious Endowments in Madras State. Successive amendments and changes were made to the said Act in 1927, 1928, 1929, 1930, 1931, 1934, 1935, 1938, 1939, 1944, 1946, and 1951. The administration of Hindu Religious and Charitable institutions in the erstwhile Madras area of Kerala including the Cannanore District is now being carried on as per the Act XIX of 1951 as amended in 1954. The H.R.E. Board, a quasi Government body, became a regular Department of the Government.

The first organised attempt to control the administration of religious institutions in Malabar was made only by the Madras H.R.E. Act of 1925 after the lapse of a century of no control. Malabar with its peculiar systems of tenancy, succession etc. was in a different plane in respect of this legislation. Its temples had hereditary trustees and they resisted all Governmental attempts to take away from them the unfettered freedom of management which they were fortunate to enjoy for nearly a century. The withdrawal of Government control in 1842 had encouraged the persons in management to pose themselves as hereditary trustees and the temples as private. The H.R.E. Board in its first administration report has stated about the conditions of temples in Malabar as follows:—"After the Government withdrew their control over religious Endowments in 1842 their affairs changed from bad to worse and much havoc had been done by unscrupulous trustees by the time the enactment of 1863 did not apply to Malabar. Thus a large number of endowments did not come under its scope, the remedies open for bringing the refractory trustees to book were costly and involved prolonged litigation. Even when attempts at improvements resulted in settlement of schemes by Courts, the schemes were not properly worked. Due to fresh applications to courts through the efforts of public-spirited worshippers only, those responsible for not acting up to the provisions of the scheme could be effectively

made to do so. The schemes themselves were in many cases inherently defective owing to collusion among parties or other reasons."

"Proper accounts of receipts and expenditure were seldom maintained and surplus money was not properly invested but lent out without proper securities and the payment of interest was not insisted upon in many cases. Temple lands were leased out in favour of the relations and friends of the trustees and in some cases to the co-trustees on terms ruinous to the temple. Foregoing loan amounts or rents as irrecoverable was a very normal feature."

"Alienation of temple properties on inadequate grounds for personal ends was also very common. In cases where temples have more than one trustee factions were prevalent and the trustees could not or would not do their work properly, with the result that neglect of service on the part of servants and alienations of service *inam* lands and resumption thereof continued. By these causes several temples fell into ruins and performance of *poojas* ceased."

The conditions described above prevail in Malabar temples even to-day in spite of all the attempts made by the H.R.E. Board to prevent fraud and misappropriation. The powerful *Janmi* trustees have succeeded in preventing the Board from exercising effective control. They do not co-operate with the Department and disclose necessary information. Their hostility towards the Department could be seen to have its reflection in the several suits and writ applications before the Civil Courts. In spite of the opposition by some of the trustees, the ordinary Hindu worshippers and common villagers as a body have generally welcomed the Department and brought to its notice the vagaries and misdeeds of the trustees. The way in which worshippers come before the officers of the Department and freely bring to their notice instances of mal-administration on the part of the trustees and expect the Department to set right matters bear ample testimony to the fact that though the Act is unpopular with some of the trustees, it is popular with the masses.

The salient feature of the Act of 1951 is that it establishes a heirarchy of officers— the Commissioner. Deputy Commissioner and Assistant Commissioners—and entrust the administration of the endowments to them. In addition it provides for the establishment of Area Committees under the chairmanship of Assistant Commissioners. Section 20 enacts that the administration of all religious endowments shall be subject to general superintendence and control of the Commissioner and such control shall include the power to pass orders which may be deemed necessary to ensure that such endowments are properly administered and that their income is duly appropriated for the purposes for which they were founded or exist. The Act also contains provisions

which confer wide powers on the authorities in the matter of general supervision of endowments, appointments, suspension and dismissal of trustees, passing of budgets, approval of section 25 registers (properties register), *Dittam,* Estimates for *Maramaths* sanction for leases of lands, notification of temples, appointment of Executive officers and framing of schemes and appropriation of trust funds under *Cy pres*[1]. Under Sections 76 (i) of the Act all religious institutions are required to pay to the Government contribution not exceeding 5% of their income for the services rendered by Government. Section 76 (4) provides that the salaries and allowances of the Commissioner and other Officers and other expenses shall be met by the Government.

The Hindu religious and charitable institutions in Cannanore District come within the jurisdiction of the Assistant Commissioner, Tellicherry who has also jurisdiction over the Taluks of South Wynad, Quilandy and Badagara in Kozhikode District. Under him there are three Inspectors with headquarters at Taliparamba, Cannanore and Kasaragod in addition to a Special Inspector at Tellicherry. There are on the whole 675 institutions under the control of the Assistant Commissioner, Tellicherry.

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1. According to the doctrine of *Cy Pres* where the original object of a Trust cannot be carried out in the form and manner intended by the donor or where the literal execution of the Trust is or afterwards becomes inexpedient or impracticable the funds of the trust will be applied to other objects of a similar character.

PUBLIC LIFE AND VOLUNTARY SOCIAL SERVICE ORGANISATIONS

Representation of the District in the State and the Union Legislatures

After the formation of Kerala State the Cannanore District sent its representatives to the Kerala State Legislature for the first time in the General Elections of 1957. At that time the District was split up into two Parliamentary Constituencies, and 12 Assembly Constituencies. The Parliamentary Constituencies were single member constituencies. Of the 12 Assembly Constituencies ten were single-member and two were double member constituencies. The parliamentary constituencies were Kasaragod and Tellicherry. The single member Assembly Constituencies were Kuthuparamba, Mattannur Tellicherry, Cannanore I, Cannanore II, Madai, Irikkur, Hosdrug, Kasaragod and Manjeswar. The double-member constituencies were Wynad and Nileswar. The Wynad Constituency included the Taluk of South Wynad (Kozhikode District) also. After the General Election of 1957 North Wynad was added on to the Kozhikode District. Therefore in the General Election of 1960 the District had only 11 Assembly Constituencies including one double-member constituency. After the Election of 1960 there was a delimitation of constituencies and Cannanore came to have 13 Assembly Constituencies, viz., Manjeswar, Kasaragod, Hosdurg, Nileswar, Payyannur, Madayi, Irikkur, Cannanore I, Cannanore II, Tellicherry, Kuthuparamba, Mattannur and North Wynad. This was the position in 1962 when elections were held to the Lok Sabha. In the general elections of 1965 to the Kerala Legislative Assembly the District was again delimited into 14 constituencies as follows:— Manjeswar, Kasaragod, Hosdurg, Nileswar, Edakkad, Cannanore, Madayi, Payyannur, Taliparamba, Irikkur, Kuthuparamba Tellicherry, Peringalam and North Wynad. Of these one seat, viz., North Wynad was reserved for Scheduled Tribes.

Party Position in the General Elections of 1957 and 1960

The party position in this District in the successive General elections has been illustrative of the general trends in Kerala politics. A study of the election results of 1957, 1960, 1962 and 1965 will show the relative hold of the various political parties in the District. In 1957 an election alliance was entered into between the Muslim League and the Praja

Socialist party and there was a triangular contest among the P. S. P., the Congress and the Communist Party in this District. There were altogether 33 candidates in the field of which 11 were Congressmen, 10 were Communists, 7 Praja Socialists and 5 Independents. Out of a total of 9,07,939 electors, the number of valid votes polled came to 6,62,179. Out of the total number of valid votes polled 2,25,734 (34.09%) went to the Indian National Congress, 2,41,355 (36.44%) went to the Communist Party of India, 1,06,953 (16.15%) went to the Praja Socialist Party and 88,087 (13.32%) went to the Independents. The P.S.P. won 3 seats, the Communists Party of India 7 seats, the Congress 2 seats and Independents 2. It may thus be seen that the Communist Party polled the largest number of votes, with the Congress coming second and the P.S.P. third.

In the General Election of 1960 there was a realignment of forces. The Congress, the Praja Socialist Party and the Muslim League entered into an electoral alliance against the Communist Party for contesting the 12 Assembly seats from the District. This time there were altogether 23 candidates in the field of whom 7 were Congressmen, 9 Communists, 3 Praja Socialists and 4 Independents. Out of a total of 8,01,968 votes 7,99,104 valid votes were polled. Out of the total number of valid votes 23,31,175 (29.17%) went to the Congress, 3,12,451 (39.09%) to the Communist party, 1,01,234 (12.66%) to Praja Socialist Party and 92,904 (11.68%) to Independents. The Congress Party obtained 5 seats, the Communist Party 2, the P. S. P. 3 and Independents 2.

General Elections, 1965

The party position had changed considerably during the General election of 1965. When the Kerala Legislative Assembly was dissolved in September 1964 there were four recognised political parties in Kerala, namely, the Indian National Congress, the Communist Party of India, the Praja Socialist Party and the Muslim League. A split in the Communist party had brought into existence another party which called itself the Communist party of India (Marxist). During 1964, the Praja Socialist Party and the Socialist Party merged to form the Samyukta Socialist Party. There were accordingly five recognised parties in the field when the general election to the Kerala Legislative Assembly was called on the 30th January 1965. The fifteen members of the Legislative Assembly formerly belonging to the Indian National Congress who had broken away from it had in the meantime also formed a new party called the Kerala Congress.

In the Cannanore District 45 candidates contested the 14 seats in 1965. Of these 14 were sponsored by the Indian National Congress, 1 by the Kerala Congress, 8 by the Communist Party (Marxist) 7 by the Communist Party of India (Rightist), 3 by the Samyukta Socialist Party, 2 by the Muslim League and 10 by 'others'. Of the 14 seats 1 was annexed by the Indian National Congress, 7 by the Communist Party (Marxist), 3 by the S. S. P. and 3 by 'others'. The 3 "others" included 2 Muslim League-supported Independents from the Kasaragod and Cannanore constituencies and an Independent supported by the Communist Party (Marxist) from the North Wynad constituency. A significant feature of the election was that all the seven candidates sponsored by the Communist Party of India (Rightist) forfeited their deposits. A general analysis of the electorates and the votes polled in the elections is given below.

Electrorates and Votes polled (*1965*)

	General	*Scheduled Tribes Reserved Seat*
No. of seats contested	13	1
No. of electors		
Total	870,640	65,057
Men	418,261	35,271
Women	452,379	29,786
No. of electors voted		
Total	681,588	36,823
Men	335,417	22,234
Women	346,171	14,589
No. of valid votes polled	669,914	36,095
No. of rejected ballot papers	11,674	728
Percentage of electors voting	78.29	56.60
Percentage of rejected ballot papers	1.71	1.98

The relative strength of the various political parties in the general elections of 1965 can be assessed from the following table which gives detailed information about the number and percentage of valid votes polled by each of the parties at the election.

Votes polled by Parties (*1965*)

Total number of valid votes polled	706,009
Congress	261.859 (37.09)
Kerala Congress	1,073 (0.15)
Communist Party of India (Marxist)	217,418 (30.80)

Communist Party of India (Rightist)	1,852 (2.62)
S. S. P.	91,636 (12.98)
Malanad Karshaka Union	17,283 (2.45)
Others	98,219 (13.91)

A detailed statement of the results of the General elections of 1960 and 1965 to the Assembly Constituencies of the District is given at Appendix I to this Chapter.

Elections to the Lok Sabha 1957 and 1962

Coming to the elections to the Lok Sabha, the Indian National Congress, the P.S.P. and the Independent supported by the Communist Party contested the Tellicherry seat and the Communist Party and an Independent the Kasaragod seat in 1957. The former seat was won by the Congress and the latter by the Communist Party. The details of the voting were as follows. Out of a total of 4,68,839 voters in the Tellicherry constituency 2,96,394 valid votes were polled. Out of this the Indian National Congress polled 1,10,114 votes, the P.S.P. 77,548 and the Independent 1,08,732. In the Kasaragod constituency out of a total of 4,49,300 votes 2,52,533 valid votes were polled. Of this the Independent polled 1,23,694 and the Communist Candidate 1,28,839.

In 1962 the Tellicherry Parliamentary seat was contested by a Communist-supported Independent and a Congressman. Out of a total number of 501,672 votes 368,722 valid votes were polled. Of these 216,836 votes went to the Communist-supported Independent and 151,886 to the Congress candidate. The Kasaragod Parliamentary seat was contested by the Communist Party, the Praja Socialist Party, the Jan Sangh and an independent. Out of a total number of 460,358 votes 303,027 valid votes were polled. Out of the valid votes 188,384 went to Communist Party, 105,021 to the P.S.P., 6,816 to the Jan Sangh and 2,806 to the Independent. Thus the two Parliamentary Constituencies went to the communist supported independent and the Communist Party respectively.

NEWSPAPERS AND PERIODICALS

The pioneering venture in the field of Malayalam journalism is associated with this District. Dr. Gundert, the famous lexicographer, started the two earliest Malayalam newspapers from Tellicherry in 1847. They were the *Rajyasamacharam* and the *Paschimodayam*. The former commenced publication in June 1847 and the latter in October 1847. The *Rajyasamacharam*

was devoted mainly to Christian Missonary activities. Most of the articles in the *Paschamodayam* were wrtten by Dr. Gundert himself and these were later collected and published by him in book form in the *Kerala Pazhama, Keralolpathi* and *Malayalarajyam*.

In spite of such pioneering journalistic endeavours to its credit Cannanore has had no important newspapers or journals to boast of in modern times. The only newspapers in Malayalam now published from here are the *Janamunnani* and *Sudarsanam*. Both are evening dailies with only limited circulation in Cannanore town and neighbouring areas. The *Janamunnani* which is the organ of the Cannanore District Council of the Commusist Party of India was started in 1959 and had a total circulation of 6,234 copies in 1964. The *Sudarsasam* which too was started in 1959 had a total circulation of 4,935 copies in 1964.

The newspapers which have the largest circulation in this District are the *Mathrubhoomi*, the *Desabhimani* and the *Chandrika* which are published from Calicut in the neighbouring District of Kozhikode. The *Mathrubhoomi* Daily had in 1964 a circulation of 23,600 copies and the *Mathrubhoomi Weekly* 8,500 copies. The Desabhimani had during the same period a circulation of 8,910 copies in the district. The circulation of the *Chandrika* was about 2,600 copies. In addition to these Malayalam dailies the English newspapers *The Indian Express* and *The Hindu* published from Madras State have a wide circulation among the educated classes.

The number of weeklies, fortnightlies, monthlies etc., published from Cannanore are also very few. According to the *Annual Report of Registrar of Newspapers for India 1964* the following are the most important of the periodicals published from the District.

Periodicals in Cannanore District (*1964*)

Name of publication	*Nature of publication*	*Date and Place of publication*	*Circulation*	*Classification*
(1)	(2)	(3)	(4)	(5)
DESAMITRAN	Weekly	1959 Cannanore	7,385	Literary and Cultural
NAVA PRABHA	Weekly	1961 Cannanore	N.A.	News and current affairs
SILPPIKAHALAM	Fortnightly	1955 Payyannur	1,000	News and current affairs
MARIVIL	Monthly	1962 Cannanore	N.A.	Art
SARAGRAHI	Monthly	1948 Cannanore	N.A.	Religion and Philosophy
SATHYADOOTHAN	Monthly	1925 Cannanore	994	Religion and Philosophy

(1)	(2)	(3)	(4)	(5)
VISION	Monthly	1933 Kanhangad	N.A.	Religion and Philosophy
GIRIDEEPAM	Monthly	1961 Manantoddy	6,061	Religion and Philosophy
ROCKET	Monthly	1963 Tellicherry	N.A.	Literary and Cultural
AROGYABHANDU	Monthly	1963 Tellicherry	4,937	Health and Medicine
M. M. AYURVEDA COLLEGE MAGAZINE	Annual	1960 Cannanore	N.A.	College Mangazines

VOLUNTARY SOCIAL SERVICE ORGANISATIONS

Brief accounts of the most important Voluntary Social Service Organisations functioning in the District are given below:

Anandashram, Kanhangad

The Anandashram founded in 1931 by Swami Ramadas with the object of propagating the ideal of universal love and service is a leading social service institution of the District. It is a spiritual centre. The visitors who come here are provided with all facilities and conveniences. The Ashram authorities have constructed houses for visitors in which they are given suitable accommodation during their stay. For the smooth and efficient administration of the Ashram Swami Ramdas made over in 1954 all the properties of Anandashram to Anandashram Trust which is registered as a Public Charitable Trust. The first two Trustees were Swami Ramdas and Mother Krishnabai, of whom the former passed away in July 1963.

The activities of the Ashram are manifold. The *Bhajan* hall is the main big room in the Ashram, having arches on three sides of it and a small room at the back. *Bhajan* is held from 10.30 to 11.15 a.m., and again from 7 to 8.15 p.m. Both the morning and evening *Bhajans* are closed with *Arati* and prayers. In this daily routine inmates and visitors join.

A speciality of the Ashram is the *Japa Yajna* introduced by Mother Krishnabai. It consists of continuous singing of *Ram-Nam* in chorus in the Bhajan hall from 7 to 10.30 a.m. and 4 to 7 p.m., and *Likhita Japa* in note book as often as possible. By this practice, the mind of the devotees is easily concentrated, resulting in a super-conscious experience.

In the Office buildings, the Ashram has got a separate room where there is a well-equipped library containing thousands of books on religious subjects presented by friends. Free access can be had to this chamber of learning by the visitors. The library contains more than 30 magazines and papers received by the Ashram in exchange for the monthly, *The Vision*, issued by the Ashram. The Ashram has published a number of books

written by Swami Ramdas and these books as well as photos of Swami Ramdas and Mother Krishnabai are kept for sale in the publication department of the office building. Lately some of the books are published by Bharatiya Vidya Bhavan, Bombay. The Ashram has a separate building for the occupation of itinerant *Sadhus* for a stay of one to three days at a time. They are given food, and sometimes cloth, water-vessels and cash. Saints are welcomed with love and devotion and all possible service is rendered to them. Rice is distributed to the poor people living in the locality, and specially on certain occasions of celebrations to a large number of needy persons at the Ashram gate. Families in strained circumstances and old and destitute persons are freely fed and clothed and are also provided with money, whenever necessary. The Ashram kitchen is under the direct control of Mother Krishnabai and is open to all who resort to it for food. irrespective of caste or creed. The Ashram has also a *Go-Shola* of about 70/80 herds of well-bred cattle consistisg of cows, calves, bulls and buffaloes. The milk which the cows yield is utilised in the *Annakshetra*. Some of the workers serving in the Ashram have been presented with plots of land and houses are constructed on them.

For over 24 years the Ashram had been giving free medical aid to hundreds of ailing people in the neighbouring villages. For this purpose a Dispensary and Hospital Ward including a Maternity Ward were functioning for the benefit of these people. But the Dispensary was since handed over to Government as the Ashram could not afford to continue the work of the Dispensary and Hospital.

An Elementary School called Sri Krishna Vidyalaya was run by the Ashram for about 12 years, imparting to children free education and providing them with two meals, bath and dress. In 1953 the school was handed over to the Harijan Welfare Department, and they are conducting it providing one meal a day to the pupils.

Sri Krishna Udyog-shala is another institution which was run by the Ashram for about ten years, imparting training in hand-loom weaving, dyeing and other handicrafts. Since 1955, it is being run by the Nileshwar Weavers' Co-operative Society to whom the land and building were presented as gifts by the Ashram.

The Ashram is maintained solely by the loving donations paid by the innumerable devotees who are attracted to it. It may be noted here that the Trust executed by Anandashram is a public charitable trust recognised by the Government of India, and all donations to this Trust are exempt from Income-tax and Super Tax as per the Act.

Kasturba Grama Seva Kendram, Payyannur

The Kasturba Grama Seva Kendram, Payyannur, is one of the nine Kasturba Grama Seva Centres functioning in nine

villages of Kerala managed and controlled by the Kerala Branch of the *Kasturba Gandhi National Memorial Trust*, which was established in 1944 in revered memory of the late Sry. Kasturba Gandhi.[1] Mahatma Gandhi who was the first Chairman of the Board of Trustees of the Trust himself chalked out a village welfare programme and a village welfare service training programme for the Trust. The Trust has since its institution done pioneering work in the training of women for village service and all later rural service work conducted by women for women and children in India is on the model of the programme drawn up in the Trust. The Social Welfare Board set up by the Government of India has been deputing Gram Sevikas for Gram Sevika training to the Kasturba Gram Sevika Vidyalayas of the Trust and the programme of rural service practised in the Social Welfare Centres set up by the Social Welfare Boards all over the country is the same as that of the Kasturba Gram Seva Centres. The Payyannur Centre was set up in 1946. The following welfare activities are conducted in the Gram Seva Centre Payyannur:—Community Prayer for villagers, Balwadi class for children between 3 and 5½ years of age, craft training for grown-up girls, house visits for advising the poor illiterate village folk on the basic principles of sanitation and public health, adult education, organisation of Bala Samajams, Mahila Samajams and Kala Samithies, free maternity and Medical aid etc. By 1963-64, 8423 persons had been benefited by the training given at the centre.

The Guild of Service, Cannanore District Branch

The Cannanore District Branch of the Guild of Service was formed on October 1, 1955. The objects of the Guild are (1) to discover, determine and organise all possible fields of service in Cannanore District and bring these to the notice of those who may be willing to undertake occasional or regular philanthropic work in public service, (2) to bring together for mutual help and advice all those who are already serving the community in any capacity, (3) to take all such steps and do all such acts as may be necessary to further the above and similar objects and (4) to promote co-operation between the different philanthropic organisations already existing or likely to come into existence. The Society had 101 members on its rolls during 1962-63. Its main activities are confined to the running of a Work Centre, a Working Women's Hostel and a Milk feeding Centre.

The work centre was stated in 1957. It gives training to girls in useful crafts like needle-work, garment-making, embroidery etc. Girls are coached and sent up for the Government Technical Examinations —Lower and Higher. 54 girls had training at the Centre in 1962-63. Of these 16

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1 See Page 601, *Trichur District Gazetteer* for details regarding Trust.

appeared for the Government Examinations in December 1962 and ten came out successful. Classes are held both in the morning and in the afternoon and the working hours from 10 a. m. to 1 p. m. and from 2 p. m. to 5 p. m. Poor trainees are taught free while others have to pay a nominal fee.

Side by side with craft training, a production centre is also run. It turns out articles such as garments, teapoy covers, cushion covers etc. The sale proceeds are among the sources of income of the centre. It also receives grant-in-aid from the State Social Welfare Board.

The Working Women's Hostel was started in 1957. Working women who do not belong to Cannanore and whose emoluments do not exceed Rs. 300 are admitted in the Hostel. Ladies who come to Cannanore for temporary stay are also admitted as guests. In 1962-63 the Hostel had 40 inmates. It also provides recreational facilities to the inmates. It is furnished with a radio and a miniature library. The inmates get important daily newspapers, weeklies and other periodicals. There is provision for indoor as well as outdoor games.

A Milk Feeding Centre has been set up to arrange distribution of milk to the under-nourished children of the locality. Each child is given a tumbler of boiled milk with sugar. As the children are made to drink the milk in the presence of the supervisor there is no room for misuse. Attendance and Stock Registers are also maintained.

The Guild was ever on the look-out for fresh avenues of service. Collection of gold for the National Defence Fund was an outstanding achievement during the year 1962-63. The Guild was able to collect 124 sovereigns (992 grammes of gold). The Work Centre undertook to stitch pyjamas for the *Jawans*. 50 sets of pyjama suits stitched were given to the Officer Commanding, D. S. Area, Cannanore.

The Gowda Saraswath Education Society, Malabar, Tellichery

The Gowda Saraswath Education Society (Tellichery) was registered under the Societies Registration Act on July 13, 1908 with 23 members and donations to the extent of Rs. 1,505. The first activity of the Society was the inauguation of the Marratti Girls' School at Tellicherry. From 1909 to 1912 the management of this school continued to be the only activity of the Society. This school was closed in 1913 for want of a suitable building for accommodation. The next major activity was the granting of scholarships to poor deserving students of the Saraswath Brahmin community of Malabar District. The Society's funds remained almost stagnant from 1915 to 1941. From 1942 onwards the condition of the Society however, improved. During the period 1942 to 1954 several private philanthropists donated large sums of money for awarding scholarships to poor deserving children of the Gowda Saraswath

Community. New members were also enlisted with a view to improving the finances of the Society. The Society which was originally giving scholarships amounting to Rs 400 per year is now granting scholarships amounting to Rs. 1,400 per year. In the year 1964-65 26 students of the community were enjoying these scholarships. The funds are invested in Government securities, Bank shares and Deposits in Canara Banking Corporation Ltd. In 1964 the Society had 8 Patrons, 16 First Class Life Members and 54 second Class Life members making up a total of 78 members.

Gandhi Smarak Nidhi

A Grama Seva Centre is run by the Gandhi Smarak Nidhi at Karyad. It is located in a beautiful three-acre plot. A band of voluntary workers has been organised to popularise improved methods of agriculture. A co-operative farming society has also been organised. Spinning through Kisan and Ambar Charka is taught. Study classes on Gandhian Ideology, dance and music classes for girls, and meetings under the auspices of the Young Mens' Association and the Children's Club are regular features. A Nursery School is also conducted.

A Gandhi Tattwa Prachar centre is conducted in Cannanore town with many Advocates, teachers and other citizens engaged in a serious attempt to study the implications of Gandhian to popularies them. A Library and a Reading Room are maintained. Study and discussion classes are held regularly. The Centre also carries on a vigorous campaign against lapses in Prohibition in the area.

The Society for the Prevention of Cruelty to Animals, Cannanore

This Society was formed at a public meeting held on September 15, 1928 at the Municipal High School, Cannanore (now the Government Secondary School, Cannanore) with the late Mr. A. R. MacEwen I. C. S., in the chair. An Executive Committee with the Malabar Collector as Ex-officio president and the late M. Raman Nair as Honorary Secretary was set up to be incharge of its management. As a result of the labours of the Committee the Prevention of Cruelty to Animals Act was extended to the Cannanore Municipality by a notification in the Fort. St. George Gazette of 8th January 1929.

On January 22, 1935 the Society was registered under the Societies Registration Act No. XXI of 1860. In 1943 it became an Animal Welfare Society with provision for Animal Welfare Centres and Committees. This system was found unworkable, and changes were made in the rules for the formation of Animal Welfare Societies. The Animal Welfare Society at Tellicherry organised by the S. P. C. A. at that time is still working as an independent Society.

In 1944 the S. P. C. A. Act was further extended by Gazette Notification to Cannanore Cantonment, Kakkat, Kattampalli, Ballapatam and Azhicode and in 1945 to Taliparamba, Trichambaram, Kuppum, Payyannur, Kokkanisseri, Kavvayi, Kondoth, Pappinisseri and Irikkur. The construction of the office building named Gordhandas Buildings and MacEwen Hall was begun with a sum of Rs.5,000 donated by Gordhandas Khimji Sait and was completed with generous donations received from other private philanthropists. In 1945 the S. P. C. A. organised another Animal Welfare Society at Mangalore. In 1953 the Government of Madras permitted the Society to extent its jurisdiction to the whole of the erstwhile Chirakkal Taluk. In 1957 when the new Kerala State was formed the Government of Kerala sanctioned 50% establishment grant for the better management of the S. P. C. As in the State, in recognition of their services. In 1958 the Government of India passed the present Prevention of Cruelty to Animals Act, 1960 (Act 59 of 1960.) and accordingly the Animal Welfare Board was constituted by the Government of India. The S. P. C. A., Cannanore become one of the Societies affiliated to the Animal Welfare Board.

In 1964 the Government of Kerala took steps to prescribe uniform scales of pay and allowances to the Inspectors working under the various S. P. C. As in the State and also extended the jurisdiction of the S. P. C. A. Cannanore to the whole District except Tellicherry Municipality, Kuthuparamba and Kadirur Panchayats and the intervening villages of Eronholi, Tiruvangad, Kodvari, Kottayam and Eruvatty. It may be mentioned that the S. P. C. A, Cannanore, is affiliated to the World League Against Vivisection and for Protection of Animals, London, the All-India Society for Prevention of Cruelty to Animals, Calcutta, the International Cultural Forum, New Delhi, and the International Society for Protection of Animals, London.

Indian Red Cross Society, Cannanore District Branch

The Indian Red Cross Society, District Branch, Cannanore, was set up in March 1958. It is managed by an Executive Committee of 31 members with the District Collector as *ex-officio* Chairman and the District Medical Officer as Honorary Secretary. Its objects are: —(1) To promote maternity and child welfare and to assist deserving institutions having these objects in view. (2) To supply medical comforts to hospitals and other institutions. (3) To assist in the training of Nurses, Midwives, Health Visitors and other Health Workers. (4) To assist in the care of persons suffering from tuberculosis, leprosy, cancer and mental disease and (5) To assist and encourage popular health education. In 1964 it had 28 members on its rolls—17 Annual members and 11 Associate members. Taluk branches have been formed for all Taluks, except Cannanore where the District Branch attends to the functions of the Taluk

Branch as well. In 1963-64 the Society had assets worth Rs 7,137.11 and the annual income and expenditure come to Rs 491.32 and 514.00 respectively.

Bharat Sevak Samaj

Before the formation of Kerala State the Mangalore Regional Committee of the B. S. S. held a few Social Service camps for students and youth in the Cannanore District. Subsequent to the formation of Kerala State a District Committee of the B. S. S. was constituted with the District Collector as Chairman and the Office was opened in the "Civil Lines." In 1964-65 there were 61 B. S. S. Units in the District. Most of them are doing active social service. Mobilisation and utilisation of voluntary social service for developmental activities form the main programme of the Units which depend solely upon local resources.

A Lok Karya Kshetra (Rural Development Project) is working under the auspices of the B. S. S. in this District at Manantody. It started functioning from October 1, 1962. The activities of this centre include agricultural extension work, social education, health and sanitation etc. The role of the Kshetra is to serve as a link between the people and the N.E.S. Block authorities in the implementation of developmental programmes.

Five Year Plan publicity work is also carried on by the B .S. S. Units and centres. Holding of District level and Block level seminars distribution of Five Year Plan literature, arranging of film shows, etc., are some of the items of work in this field.

A large number of labour and social service camps for students and youth were held in 4 to 5 villages of the District every year from 1955 onwards. Rural youth camps, teachers' training camps etc., were also conducted. With a view to providing recreational facilities to the school children between the ages 12 and 14 a holiday camp was held at Karuvallor during May 1964. Moreover, the Village Volunteer Force organised as a part of the Panchayat movement in the State at the time of the Chinese aggression was given training with the assistance of B. S. S. A series of trainingcamps were organised by the B. S. S. in each Block for the purpose.

Payyannur Firka Gramodaya Khadi Sanghom

The Payyannur Firka Gramodaya Khadi Sanghom was founded in 1955 and registered under Act XXI of 1860. It had ten members at the time of registration. The Sanghom is affiliated to the Khadi and Village Industries Commission, Bombay. It was given loans amounting to Rs 25,000 by the Khadi and Village Industries Board. The Sanghom functions in 5 wings: (1) Cotton Khadi (Production and Sale)

(2) Saranjam (Production and Sale) (3) Hand-pounding of Paddy (4) Non-edible oil-Soap units and (5) One Grama Ekai Centre. The Sanghom has constructed a building worth Rs. 1,000. Since its inception the organisation has made considerable progress in producing Khadi and providing employment to the local people. The particulars of the production and sale of Khadi from 1958 to 1964 are given below:—

Year	*Production*	*Sale*	
	Rs.	Rs.	
1958	4,151	6,028	
1959-60	17,418	17,170	(Retail)
		2,950	(Wholesale)
1960-61	23,964	21,950	(Retail)
		5,338	(Wholesale)
1961-62	21,693	24,100	(Retail)
		1,158	(Wholesale)
1962-63	43,100	32,361	(Retail)
		7,710	(Wholesale)
1963-64	43,853	45,753	(Retail)
		7,985	(Wholesale)

In 1964 it was providing employment to 357 persons of whom 22 were weavers, 335 spinners and 2 washermen. In addition the establishment of the Sanghom consisted of a Manager and 5 others who attended to the work of production and sales at the various centres.

St. Paul's Boys' Home (Orphanage)

The St. Paul's Boy's Home, Trikarpur, was established in 1940 by the Roman Catholic Diocese of Mangalore. Its object is to feed, clothe, educate and rehabilitate orphans and destitutes, especially of the Harijan community. Since its inception till the year 1964 the Home had fed, clothed and educated more than 2,000 children. More than 2 dozen children had become teachers. In 1964 there were 163 inmates (106 boys and 57 girls) out of whom 12 attended the High School classes. An upper Primary School is attended to the institution. It may be noted that children of the Home are taught up to Standard X. Besides, they are taught music, tailoring, weaving, poultry farming, gardening etc. A grant at the rate

of Rs. 10 per child per month is being paid to the orphanage by the Government. In 1963 the amount of grant received was Rs. 12,643.00. The rest of the expenses are met by the Roman Catholic Diocese of Calicut which now owns the institution.

Nileswar Sarvodaya Vanitha Samajam, Nileswar

The Nileswar Sarvodaya Vanitha Samajam, Nileswar, was founded on January 24, 1955 and is registered under the Society Registration Act XXI of 1860. Its aims and objects are:—(1) to spread the ideals of Sarvodaya, (2) improvement of economic condition of Women, (3) social and cultural uplift of women, (4) prevention of undersirable association and surroundings among women by giving citizenship training and engaging them in other social activities, (5) organise cultural associations, music competitions, in-door games and other literary competitions and to do cottage industries such as spinning, bee-keeping, knitting, embroidery works, toy-making, gardening, handicrafts etc., and (6) to run poor homes for destitute women, widows and children. In the year 1963-64 it had 81 members on its rolls. The Samajam is housed in a pucca building of its own. It is running a *Balwadi* class, a craft class (tailoring) and a library and reading room. The Samajam has been getting financial assistance from the Central and State Social Welfare Boards and the N. E. S. Block. In 1963-64 it had an income of Rs. 2,427.96 and an expenditure of Rs. 2,656.46

Mahila Samajam, Elayavoor

The Mahila Samajam, Elayavoor, was set up on January 11, 1958. In 1954 it had 98 members on its rolls. It conducts a Balwadi class, handicrafts class and dance class. In 1963-64 the Samajam had an income and expenditure of Rs. 1,000. It had been receiving grant from the Central Social Welfare Board.

Tiruvangad Arogya Mandir, Tellicherry

The institution was started on December 18, 1955 under the auspices of the Guild of Service, Tellicherry, with the benevolent support of Mrs. (Dr.) Narayani Rao, a philanthropic lady of the town who provided funds and furniture for running a Free Dispensary for the benefit of the poor patients of the locality and suburbs. She continued her support and monthly contribution of Rs. 200 to the Mandir from the time of its inception till May 1961. The management of the Mandir is now in the hands of a Committee of 11 members with the Revenue Divisional Officer as *ex-officio* Chairman. The institution caters to the needs of the poverty-striken people of the locality by rendering free medical aid especially to women and children. The Dispensary works from 3 to 5 p.m. on all days except Sundays. In 1963-64 a total number of 12,706 patients were treated here. The institution is attended mostly by womenfolk, especially Gosha ladies owing to the special consideration shown to them by the managing committee.

The Mandir has a child welfare section which is distributing nutritive food to poor children and expectant mothers out of the Gift articles such as Milk Powder, Wheat, Corn, Meat and Ghee received from the Committee on Relief and Gift supplies of the National Christian Council of India, New Delhi. On an average 150 persons are fed every day according to the availability of the stock.

The institution has been receiving grant from the State Social Welfare Board. It works only with a skeleton staff—viz., a part-time Compounder, an Attender and a Sweeper. The Secretary and the Joint Secretary of the Managing Committee attend the Mandir every day and render all help.

APPENDIX I

Details of the results of election to the Kerala Legislative Assembly from Cannanore District

Sl. No. and Name of Constituency	No. of electors, No. who voted and percentage	No. of valid votes, No. of rejected votes & percentage of rejection	Party affiliation	No. of valid votes polled by each candidate	Percentage of votes polled by each candidate	Name of constituency	Party affiliation	No. of valid votes polled by each candidate
	GENERAL ELECTION 1965					GENERAL ELCTION 1960		
1. Manjeswar	62,920	40,441	Con.	20,983	51.89	Manjeswar	Ind.	23,129
	41,427	986	CPI (M)	15,139	37.43		CPI	13,131
	65.84	2.38	Ind.	4,319	10.68		Ind.	6,980
2. Kasaragod	62,991	46,262	Ind.	21,923	47.39	Kasaragod	Con.	19,399
	47,806	1,544	Con.	19,784	42.77		Ind.	15,747
	75.89	3.23	CPI	2,335	5.05			
			Ind.	2,220	4.79		CPI	13,663
3. Hosdurg	69,272	51,661	SSP	30,558	59.15	Hosdurg	PSP	27,862
	52,809	1,148	Con.	17,116	33.13		CPI	22,315
	76.23	2.17	Ind.	2,480	4.80			
			CPI	1,507	2.92			
4. Nileswar	70,848	52,026	CPI (M)	30,547	58.71	Nileswar	Con.	59,513
	53,395	1,369	Con.	14,175	27.25		PSP	59,340
	75.37	2.56	ML	7,304	14.04		CPI	59,234
							CPI	59,290
5. Edakkad	67,047	53,788	CPI (M)	30,716	57.11	Cannanore I	Con.	33,313
	54,771	983	Con.	23,072	42.89		CPI	23,859
	81.69	1.79						

6.	Cannanore	71,201	59,347	Ind.	31,448	52.99	Cannanore II	Con.	31,252
		59,937	590	Con.	24,522	41.32		CPI	30,568
		84.18	0.98	CPI	3,377	5.69			
7.	Madayi	64,890	52,870	CPI (M)	26,784	50.66	Madayi	Con.	30,829
		53,468	598	Con.	15,034	28.44		CPI	30,568
		82.40	1.12	ML	9,979	18.87			
				KC	1,073	2.03			
8.	Payyannur	65,043	48,742	CPI (M)	29,537	60.60			
		49,454	712	Con.	17,062	35.00			
		76.03	1.44	CPI	2,143	4.39			
9.	Taliparamba	73,128	55,615	CPI (M)	29,430	52.92			
		56,217	602	Con.	22,638	40.70			
		76 87	1.07	CPI	2,013	3.61			
				Ind.	1,534	2.76			
10.	Irikkur	64,308	47,587	CPI (M)	28,284	57.33	Irikkur	CPI	31,769
		48,260	673	Con.	17,033	35.79		Con.	30,489
		75.05	1.30	CPI	3,270	6.87			
11.	Kuthuparamba	65,173	52,153	SSP	26,498	50.80	Kuthuparamba	PSP	42,338
		53,074	921	Con.	20,416	39.14		Ind.	18,691
		81.44	1.74	CPI	3,876	7.43			
				Ind.	1,363	2.61			
12.	Tellicherry	68,008	54,045	CPI (M)	27,981	50.38	Tellicherry	Con.	28,380
		55,629	584	Con.	19,766	35.91		Ind.	28,357
		81.80	1.05	Ind.	7,298	13.26			
13.	Peringalam	68,511	54,377	SSP	34,580	63.59	Mattannur	CPI	31,119
		55,341	964	Con.	19,797	36.40		PSP	31,034
		80.78	1.74						
14.	North Wynad (ST)	62,357	36,095	Ind.	18,078	50.08			
		36,823	728	Con.	10,461	28.98			
		59.05	1.98	Ind.	7,556	20.93			

CHAPTER XIX

PLACES OF INTEREST

ADUR (Kasaragod Taluk) (11° 20′ North Latitude and 79° 35′ East Longitude).

Adur, 17 miles east of Kasaragod town, is noted for its ancient Siva temple believed to have been founded by Arjuna. The temple which is known as the Sri Mahalingeswara temple is situated in picturesque surroundings on the southern bank of the river Payaswini. In his *Ancient Karnataka* Dr. Salatore refers to this temple as follows:—"The *Vayu Purana* mentions Indrakeela which is the ancient name of Aduru, a village seventeen miles east of Kasaragod, Where there is an old sculptured Shiva temple fabled to have been founded by Arjuna. It is now in ruins, but is said to have been repaired about five hundred years ago'.[1] The temple which has since been renovated again in a small way is of considerable interest to the epigraphist and the historian. It contains a Sanskrit inscription in Kannada script which has been ascribed by scholars to the Western Chalukya King Kirtivarma II (745-55 A.D.). The identification of the place with Indrakeela revives memories of the historic past. The name Urudooru, (now Adooru) in Tulu means "place of wrestling", the allusion being to the battle which Arjuna gave to the celestial Huntsman Kirata at Indrakeela. The thick and impenetrable jungles and unfathommed crevices in the virgin soil and luxurious verdure of the Adur hills which go by the name of Kavadinkana, undefiled by human feet within living memory, are reputed to be the spot where Arjuna was engrossed in his *Tapasya,* which was only broken by the wild boar wounded by Lord Parameshwara in his disguise as Kirata and which eventually led to the fierce battle between the Lord and his devotee. Arjuna having been vanquished in the battle and thoroughly humiliated in spirit prepared a *Siva Lingam* of sand on the spot and offered *pooja* with great devotion with a view to propitiating Lord Parameswara. At the end of the *pooja,* the devotee saw with great astonishment that all the *bilwa* leaves with which he had performed *archana* to the *Lingam* were adorning the feet of the Kirata who was watching him and his *pooja* from a distance. This opened the eyes of Arjuna who immediately realised that the huntsman who had vanquished him was the Lord himself engaged in a mock fight with his devotee. The bestowal of the *Pashupathastra* on Arjuna

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1 *Ancient Karnataka,* Vol. I, P. 42, Dr. B. A. Salatore.

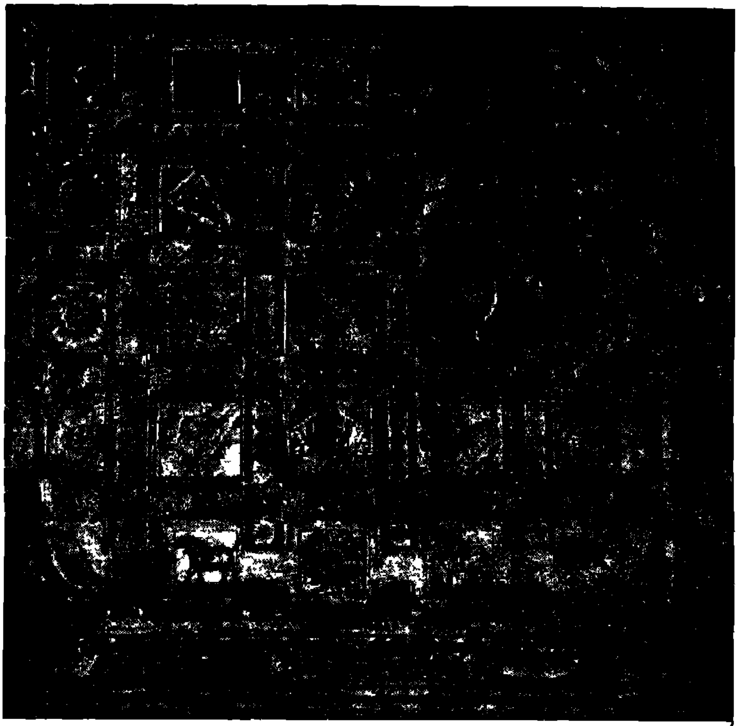
by Lord Parameswara followed. The *Sthala purana* fixes the different stages of the action in the episode of the *Kiratarjuneeya* with various places in the adjoining area within a radius of about fifteen miles of Adur. The place-names in question such as Kundamkuzhi, Bedadukam, Kuttikole, Pandiadka (present Bandadka), Panjikala (present panjala) etc., are all understood by the people as indicative of the location of Indrakeela at Adur and of the truth of the legend that the *Siva Lingam* of the temple was the one that had been made and worshipped by Arjuna in the *Dwapara Yuga*.

The patron Goddess of Kavadinkana is Raktheswari. The thick juncle of Kavadinkana, about four sqare miles in extent, the sanctity of which no human being had dared to break till recent times, was left unsurveyed even at the general surveys of 1903 and 1934. Within the temple *prakara* on either side of the main temple building are situated the subsidiary shrine of Vishnu on the south, and the shrines of Ganesha and Rakteswari on the north. A large number of devotees throng to the temple every day to offer worship and receive the *prasadam*. The *Makara Sankramanam* is a very important festival day in the temple when a *Sahasra Kumbha Abhishekam* with feeding of a large number of people takes place. According to tradition the day coincides with the anniversary of the day on which a Harijan spotted the *Siva Lingam*. The annual *Jatra* or festival of the temple starts with the *Dhawaja arohanam* (hoisting of the temple flag) on the 27th of Kumbham (February March) and concludes with the holy dip *(Avabritha snanam)* in the waters of the Payaswini on the 4th of Meenam (April-May) every year.

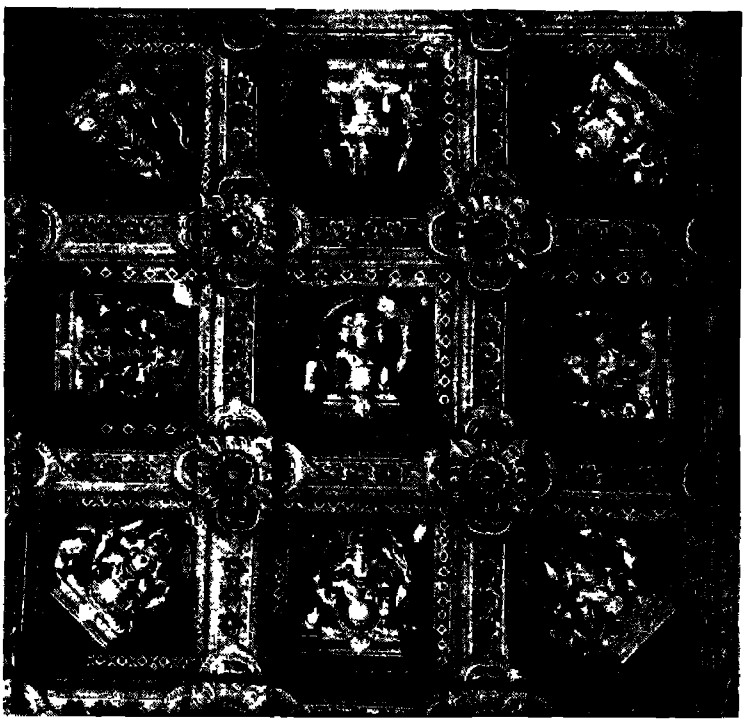
The Adur temple was one of the four sacred temples of erstwhile Kumbla *Seema*. The golden seal which the successive senior Rajas of Kumbla of the Mayapadi *Kovilakam* affixed on their signature bears the inscription *"Urudooru Sri Mahalingeswara"*. It may be noted that at the coronation of the senior Raja of Kumbla, the ceremony began at the Gopalakrishna temple at Kumbla when a gold plate with name, date and such other details was got ready. The Raja then proceeded to Madhur and thereafter to Adur where the gold plate was deposited on the alter below the *Siva Lingam*. It is learnt that there are 32 such plates on the alter which may give some clue to the chronology of the Kumbla Rajas.

AJANUR (Hosdurg)

In Ajanur village is situated the famous Madiyankulam temple. It is about three miles distant from Kanhangad, the Headquarters of the Hosdurg Taluk. The main deity of the temple is Bhadrakali; but there are also other deities like Kshetrapala, Bhagavati and Bhairavan. A peculiarity of this temple is that the Brahmin priest performs *pooja* only in the noon while the morning and evening *poojas* are performed by



Wood Carvings Madiankulam Temple, Ajanur



Other Wood Carvings, Madiankulam Temple, Ajanur

a sect called Maniyanis who claim descent from the Yadavas and are reckoned as inferior to the Nairs in the social scale. The festivals in the temple fall during the months of Edavam (May-June) and Dhanu (December-January) and on these days all the *poojas* are performed by the Brahmin priest himself. The most ceremoniously performed *Bhuta* dance in Hosdrug Taluk is performed in connection with the festival. Here the priests pose themselves as the patron deities of Siva and Sakti by decorating themselves in gorgeous costumes and bearing on their heads a huge conical shaped crown made of red cloths and strips of bamboos and arecanut tree measuring about 40' in height. The festival is attended by a large number of people from neighbouring villages. The Madiyankulam temple is famous for its rich wood carvings. Stories of *Palazhi Madhanam, Sitaswayamvaram* and *Dakshayagam* have been carved out here in wood and they are noted for their remarkable expressiveness and charm.

ALACODE (Taliparamba Taluk)

Alacode, situated nearly 14 miles north-east of Taliparamba, is a place which has come into considerable prominence in recent years. It was reclaimed out of thick forests and developed into a habitable area with all facilities by P. R. Ramavarma Raja of Punjar (Kottayam District). At Alacode is the ancient Siva temple of Arangam. This temple which was till recently in ruins was renovated in 1960 at a cost of more than Rs.1,00,000. The annual festival in the temple falls in Makaram (January-February). It lasts for eight days and is usually well-attended. There is a Syrian Catholic church dedicated to St. Mary at Alacode. Established in 1956, it comes under the Diocese of Tellicherry.; Alacode and surrounding areas are noted for their rubber plantations. The place has a High School, a Police Station, a Post Office, a Public Call Office and a Government Ayurvedic Dispensary.

ANJARAKANDI (Cannanore Taluk)

Anjarakandi which literally means 5½ parambas or compounds lies 8 miles north-north-east of Tellicherry and is a place of considerable historical interest. The English East India Company set up here in 1797 a 1,000 acre plantation of Coffee, Cinnamon, Pepper, Nut-meg, Sugar-cane and Sandal—wood plants. The plantation was, however, found to be too expensive for the Company and it was handed over with all rights to Mr. Murdoch Brown who originated the scheme and was its first Manager under the Company. In 1803 the plantation was destroyed by the Pazhassi patriots but was later revived. It was in the Anjarakandi estate that Coffee was first grown in Malabar on a plantation basis and from here it was introduced into Wynad at Manantoddy sometimes before 1825. The Anjarakandi White pepper has been quite famous in London and other Western markets. The Cinnamon Plantation at Anjarakandi is today considered to be the biggest in

Asia, if not in the world. It is also the only one of its kind in India. Anjarakandi has a private Secondary School and a Sub-Registry Office.

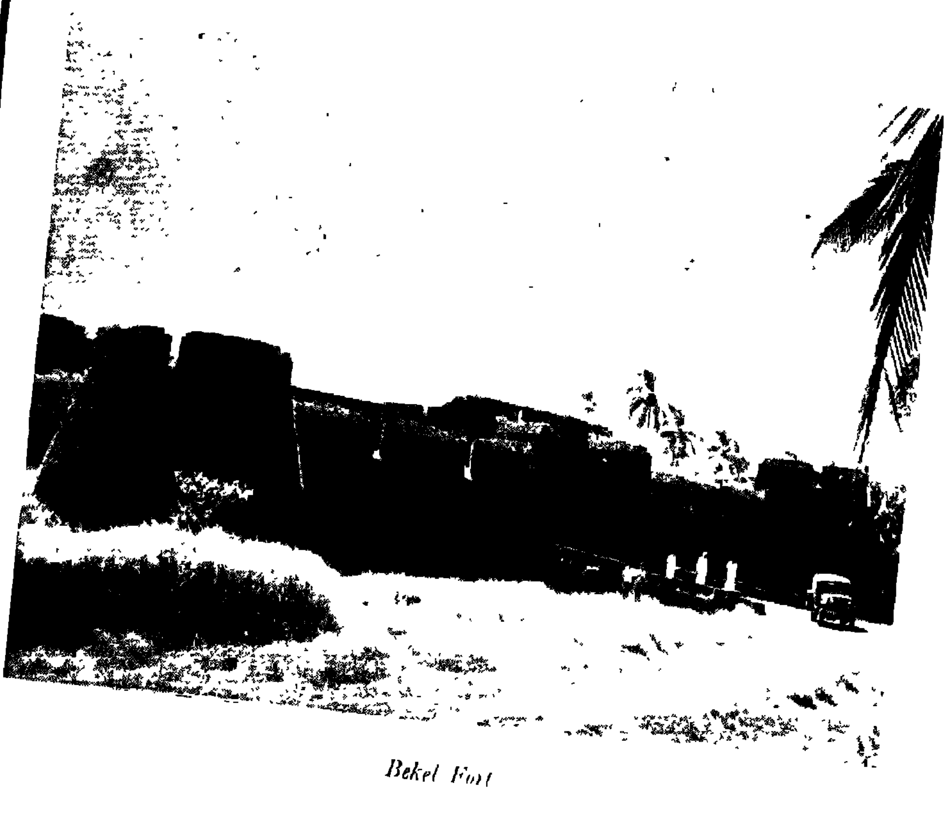
BALIAPATAM (Cannanore Taluk)

Baliapatam, otherwise called Valarpattanam is situated five miles from Cannanore town on the south bank of the Valarpattanam river and is one of the most important industrial centres of the District. It had a population of 5,746 at the 1961 census. The town is rich in historical associations. According to the tradition current in the place one of the Perumals built a Siva shrine on the banks of the Neytara river, as Valarpattanam river was then called and erected a fort to protect it. Baliapatam may also be identified with Valabhapattanam where according to the *Mooshakavamsa* king Valabha II of the Mooshaka dynasty built a fort in the 11th century A.D. Chirakkal which lies about a mile to the south of Baliapatam was the seat of the later Kolathiri Rajas who held sway over the whole of North Kerala from the Kotta river to Kasaragod and the remains of an ancient fort and temple associated with them may still be seen there. The Kalarivathikal temple dedicated to the Goddess Bhagavathi, the family deity of the Kolathiris, is also situated here. The Katalayi Krishnan Mathilakam temple which belongs to the Chirakkal family is noted for some exquisite wood carving. Another notable temple in Chirakkal is the Muchilot Kavu where the annual Theyyam festival attracts enormous crowd. There are a dozen mosques in the town the oldest and the most picturesque of which is believed to have been founded by Malik-Ibn-Dinar who founded 7 mosques on the Malabar coast.

Baliapatam is an important railway station in the District and a lot of timber is exported from here. Next to Kallai in Kozhikode District it is the biggest centre of timber industry and trade in Kerala. The Western India Plywoods (Private) Ltd., and Bharath Plywood and Timber Products (Private) Ltd. are situated here. The Hard Board factory at Baliapatam which is run by the Western India Plywood (Private) Ltd., is the only one of its kind in India. A Fibre Foam factory is functioning here since 1965. A number of textile and tile factories are also located in the area, particularly at Pappinisseri which is only a mile from Baliapatam. There are also match factories in the area. Baliapatam has a Police Station and Sub-Registry Office. The Telephone Exchange here was opened in June 1950.

BEKAL (Hosdurg Taluk)

Bekal which is situated on the sea shore of Pallikere village is an important place of tourist interest in the District. It lies 7½ miles south-east of Kasaragod town. According to one version the place derives its name from the words *be* (burning) and *kallu* (stone). Another view ascribes the origin of



Bekel Fort

the name of the place to a local Krishna temple which is said to have given the place the name *Devakulam* (Abode of the Deva). If this view is correct, Bekal must be a corruption of *Dekal* which itself was derived from *Devakulam*. According to Bekal Rama Nayak, a local Kannada writer, the word Bekal is derived from the word *Baliakulam*, meaning 'Big Palace'. The place is said to have been the seat of a big palace in the past. The term *Baliakulam* got corrupted as Bekulam and later as *Bekal* in the mouths of the common people. It is also pointed out that in addition to the *Baliakulam* or Big Palace there was also a *Kuttikulam* or 'Small Palace' in the area. The present Kotikulam where there is a Railway Station is identified as the seat of this small palace. About two or three miles to the north of the Bekal the ruins of this *Kuttikulam* or small palace may still be traced from Thrikkanyavu temple to the present Railway Station. The name Pallikere or Pallikara which means royal suburbs in Malayalam is said to support this version for there cannot be a royal suburb without a royal palace closeby. There is also a place in the vicinity of Bekal which is called Chittari (Chittai), meaning store-house connected with the palace. It was usual in olden days for every royal place to be protected by a fort. The Bekal fort might have, therefore, existed even in the early days of the supremacy of the Chirakkal Rajas. Perhaps, the Bednore rulers might have rebuilt and improved it.

The Bekal fort which is of great historical and archaeological interest is the largest and best preserved of its kind in the District and the headland on which it is situated runs into the sea with fine bay towards the south. According to the *South Canara Manual* and some other works it was built by Sivappa Nayak of Bednore (1645-1660) but this view is not accepted by all Scholars. The area was in ancient days under the Kadamba dynasty and later under the Kolathiri Rajas. Subsequently it became part of the Vijayanagar Empire. As stated earlier, the Kolathiris themselves might have built the fort to protect the local palace. After the decline of Vijayanagar in the battle of Talikotta in 1565 it was captured by the Raja of Bednore and he gave its name to a sub-division of that kingdom. Bekal fort fell into the hands of Haider Ali in 1763. It housed the Huzur of Canara during Tipu's time and the remains of a gallow reminiscent of the days of Mysorean occupation were seen here till a few years back. After the overthrow of Tipu Sultan in 1799 Bekal was incorporated into the dominions of the English East India Company. The erstwhile Kasaragod Taluk of South Canara District was known as Bekal for more than half a century. The Bekal fort is now managed by the Archaeological Department of the Government of India and the lands within the fort area happen to be in the possession of the Central Government. Bekal is also a health resort. There is a Travellers' Bungalow maintained by the Public Works Department of the State Government within

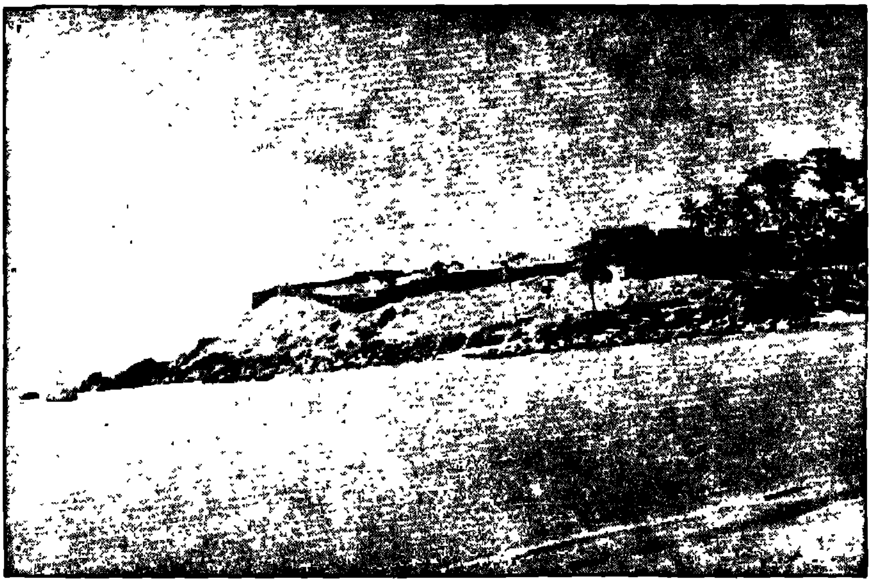
the Bekal fort. Several people come and stay here during the summer season. The natural scenery at Bekal is alluring and makes a visit to the place an exhilarating experience for tourists. There is a recently renovated temple dedicated to Hanuman at the entrance to the Bekal. An old mosque is also situated very near the fort and it is believed to have been founded by Tipu Sultan.

There is a scheme for the development of Bekal as a tourist centre and a fishing harbour. The Government has accorded sanction for the construction of a bathing ghat and a Tourist Bungalow at Bekal. A Government Fisheries High School is functioning at the place. There is also a Police Station at Bekal.

CANNANORE (Cannanore Taluk) (11° 50′ North Latitude and 75° 20′East Longitude)

Cannanore, the headquarters of the District, is one of the most important sea coast towns of Kerala. It lies about 465 miles from Madras city and 325 miles from Trivandrum. With its scenic beauty and salubrious climate it is one of the pleasantest of places on the Malabar coast. The town is composed of detached portions like the Camp Bazar, the Cantonment, the City and the Thekkil (South) Bazar. The municipal town of Cannanore is 4.18 sq. miles (10.83 sq. kilo meters) in area and has a population of 46,101 according to the Census of 1961. The Cantonment has an area of 0.69 sq. mile (1.79 Sq. Km.) and a population of 2,859.

Cannanore is a town of great historical importance, the place having more ancient history than Calicut. Like Muziris and Quilon, it was one of the premier ports of ancient Kerala. It has been identified with the Naura of the *Periplus* (1st Century A. D.). Marco Polo, the celebrated European traveller of the 13th century, has referred to Cannanore as a great emporium of spice trade. It was then under the rule of the Kolathiri Rajas. It came into full political limelight in the 15th century with the arrival of the Portuguese. In 1501 Joao da Nova established a small factory at Cannanore. In 1502 Vasco D' Gama obtained permission from the Kolathiris to build a palisade at Cannanore and 200 Portuguese soldiers were stationed at the place. In 1505 the Portuguese Viceroy Almeida obtained from the Kolathiris permission to build a fort at Cannanore on a promontory jutting out into the sea. The fort which was called Fort St. Angelo underwent several changes in later years and it is now one of the protected monuments of the District under the control of the Archaeological Department of the Government of India. The fort is a massive triangular structure built on laterite with a ditch on the landward side and strong flanking bastions. The Kolathiri Raja attacked the fort in 1507 in alliance with the



Bekel—A General View

Zamorin and the Portuguese besieged therein were hard pressed. The last rat in the place had been devoured, it is said, when a miraculous shaol of crabs came forth from the sea and saved the Portuguese garrison from starvation. The Dutch captured Fort Angelo from the Portuguese in 1663 and sold it to the Ali Raja of Cannanore in 1772, from whom it was captured by the British in 1790. The British rebuilt the fort and made it their most important military station in Malabar. The fort is today in a fairly good state of preservation, though parts of it have collapsed and fallen into the sea. A few obsolete guns are still seen at the place. The dungeons of the fort which were at one time used as a Jail and the ammunition house are also still there. The little tongue of land which projects into the sea on the west has still some old casurina trees which invest the local landscape with romantic charm and natural beauty. A small light-house has been erected in the Fort.

Cannanore has also been the seat of the Ali Rajas of Arakkal, the only Muslim royal family known to Kerala, and the Arakkal palace which is situated near the sea in the old town cannot fail to excite the curiosity of the historian. The Ali Rajas played an important part in the recent political history of the District. Their trading fleet covered the sea and by the end of the 17th century they had become an important factor to be reckoned with in the politics of North Malabar. In alliance with Tipu Sultan of Mysore the Arakkal family offered strong opposition to the English East India Company in the 18th century but in 1790 when Cannanore was stormed by General Abercromby the Bibi, the lady who was then head of the Arakkal family, surrendered to the British. It is said that a lamp is kept constantly burning in one of rooms of the Ali Raja's palace even today in the belief that the prosperity of the palace would be assured so long as it remains alight.

Cannanore and suburbs have a few important temples, churches and mosques. The Sundareswara temple, the Kanathur Kavu, the Mavilakavu, the Urpazhachikavu the Chalat sastha temple and Sri Venkitaramana temple are the most important. The festival in the Sundareswara temple lasts for seven days in March-April and that in Kanathur Kavu for eight days in March. The Sri Sundareswara temple is a recently consecrated one. Originally established in 1908 by Sri Narayana Guru the present building was put up and the *Siva Lingam* formally installed by the Guru in 1916. The temple is managed by a local committee and all the religious ceremonies are performed by priests appointed by the *Madhadhipathi* of Sivagiri. Apart from the *Siva Lingam* there are also idols of Ganesh and Subramonia in this temple, and the annual festival falls in the month of Meenam (March-April). It commences on the day of Pooyam asterism and ends with the *Arat* on the seventh day, when the deity is carried to the sea shore at Payyambalam, 2½ miles away

for the ceremonial bath. The Mavilakavu which is about five miles from Cannanore is one of the old shrines of the District. The *Ati* or *Thallu* performance which takes place here on the 2nd and 4th days of the five day annual festival in Medam (April-May) is unique in the sense that there is a free exchange of blows between parties who array themselves for the purpose in the paddy fields outside the temple premises. The *thikkal* (pushing) which takes on the 3rd day is also an interesting feature of the festival. The Urpazhachikavu in nearby Edakkad *amsom* is also an important temple. It is rich in wood carvings representing scenes from the *Ramayana* and *Krishnaleela*. The main deity of the temple is Sankaranarayana, but there are also other deities like Bhagavathi and Vettakorumakan The annual seven day festival here begins on Sivarathri day in Kumbham (February-March). A kind of ceremonial dancing called *Vellattam* which is performed by the Peruvannam is a daily feature of this temple. The Sasta temple at Chalat is also an ancient one of the place. The hunting season in Malabar which starts from 10th Thulam (October November) coinades with the commencement of the festival in this temple. The New Moon day after the 10th of Thulam (October-November) is the most important day of the festival. On this day thousands of people assemble on the sea shore adjoining the temple and perform *Vavubali*. On the new Moon day in Karkatakam (July-August) also a large number of people assemble on the Chalat *Kadapuram* for the same purpose. Near the Sastha temple is a Bhagavathikavu and also a Muslim mosque known as the Chalat Sheik Palli. A time-honoured convention observed in this mosque is that animals are not killed therein out of respect for the sentiments of local Hindus. Among the most important mosques of the town may be mentioned the Old Juma Masjid and among the churches St. John's Church.

Cannanore is one of the most important industrial centres of the State. From very early days it has been famous for its handloom fabrics. The credit for the organisation of the local handloom industry on modern lines goes to the Basel Evangelical Mission. The B.E.M. Missionaries introduced framed looms with their flying shuttle which gave a fillip to the industry. The textile goods produced at the place are noted for their high quality and texture. With over 30,000 looms spread over 600 factories within a radius of about 12 miles from the town, Cannanore has a monopoly of the handloom industry



Juma Masjid Cannanore



Samadhi of Swadeshabhimani Ramakrishna Pillai, Cannanore Beach

in Kerala. The most notable concern in the field is the Cannanore Spinning and Weaving Mills Ltd., which was established in 1945. The old Commonwealth weaving factory which was later named the Rani Mills is now functioning with the name of Tiruvepathi Mills. In addition to handloom, Cannanore is also a centre for the manufacture of Beedi and Cigars.

The civic affairs of the Cannanore town are managed by a Municipality which was set up early in 1867. A portion of the Municipal area was later detached and constituted into the Cantonment area. Cannanore was an important British military Cantonment and had a considerable number of British residents till the end of the British rule. The traces of western influence are still found in a more pronounced form in Cannanore than in any other town of Kerala, except perhaps Fort Cochin. The Cantonment with its extensive barracks lies on the sea side adjacent to the city. The defence security corps is stationed here. In front of the barracks is the extensive esplanade known as the Fort Maidan covering an area of 304 acres. It is the parade ground for military personnel as well as the venue of sports and games. In pre-Independence days the Maidan was used as a temporay airstrip. The Payyambalam beach where bathing facilities are provided is a major attraction for the people. The tomb of the great patriot Swadesabhimani Ramakrishna Pillai who died at Cannanore in 1916 after his exile from Travancore (1911) is located in the Cannanore beach at Payyambalam.

The Cannanore port which is one of the minor ports of the State is an open road-stead and affords ample facilities for shipping and discharging of cargo as there is no bar and there is enough depth of water available at any time. The godowns nearby remind a visitor of the good old days when the town was at the height of its commercial prosperity The Customs House, the Indo-Norwegian Project and several shipping offices are also located here. The business and shipping centre of Cannanore town is the Camp Bazar. The southern railway has its important station near Camp Bazar and it has one of the longest railway platforms in the State capable of accommodating two trains at a time. The Thekkil Bazar is a fast developing area. The Civil Lines, the Taluk Office, the Municipal Office, the Reserve Armoury, the Town Hall, the Civil and Criminal Courts etc., are all located in the eastern part of the town which has become one of the busiest parts of the District headquarters. All District Offices except the District Agricultural Office, the District Registrar's Office, the District Educational Office and the District Court are functioning in Cannanore. The Central Jail, Cannanore, is also an old institution. The Cannanore Telephone Exchange was opened as early as June 1937. There are five High Schools in the town of which

three are run by the Government and two by private agencies The private schools viz., St. Michel's Anglo Indian High School for boys and St. Teresa's Anglo Indian Secondary School for girls attract pupils from all parts of the town. The Sree Narayana College run by the Sree Narayana Trust is situated at Govardhana Giri about 4 miles away on the Cannanore-Tellicherry Road. Among the important technical institutions may be mentioned the Industrial Training Institute, and the Government Polytechnic. Cannanore has a Headquarters Hospital which has a bed strength of 232.

An interesting trait of the people of Cannanore town is their love of Foot-ball. There are two vast esplanades within the town which provide ample facilities for modern soccer. In view of the close contacts with Europeans the local people mastered the techniques of western soccer and several players from this town have distinguished themselves in the field of Indian foot-ball in recent years. A Foot-ball Tournament in which reputed teams from all parts of India participate is an annual event in the town.

Cannanore has a Tourist Bungalow which is maintained by the Tourists Department and two Travellers' Bunglows maintained by the Public Works Department and the Municipality respectively.

CHANDRAGIRI (Kasaragod Taluk)

Chandragiri lies two miles south, south-east of Kasaragod town. The place derives its name from the words *Chandra* (Moon) and *Giri* (Hill). It has a large square fort situated high above the river on its southern bank. The fort was built in the 17th century by Sivappa Nayaka of Bednore who established his authority over the area and built a chain of forts. The Chandragiri river on which it rises marked the traditional boundary between Kerala and Tuluva kingdoms. There is a beautiful bridge over the Chandragiri river at Tekkil, five miles from Chandragiri, which was opended in 1954. A mosque is situated nearly and the view of the bridge with the mosque in the background is one of the most attractive during the drive along the West Coast Road from Cannanore to Kasaragod. A railway tunnel which is about 2 furlongs in length passes through Chandragiri.

There is an ancient Sasta temple at Chandragiri which is known as Kizhur Sasta temple. The temple which was recently renovated is situated by the railway line between the tunnel and the bridge. The festival which is peculiar to this temple is Pathu Utsavam. Parties of professional singers are hired for the occasion and they sing jointly about the *Sthalapurana* or the greatness of the deity. The temple is

also connected with the Thrikkanayu temple at Bekal. For the annual *Jatra,* the diety of Kizhur is taken to Thrikkanayu and after the *Utsavam* it is returned to its abode.

There is also a ruined temple in between Kizhur and Thrikkanayu. It is located in the midst of a small jungle and local people believe that there are some rare Ayurvedic herbs here which can cure many of the ills of the human body. The story is told in this connection that a hunter once killed a rabbit and bundled it with some leaves gathered from the jungle, but when he reached home and unbundled it, the rabbit ran away. The place is connected in local tradition with the Mrithasanjivini incident of Hanuman in the *Ramayana.* In the *Sri Kovil* of the temple are kept a throne called *Manchal* and a royal insignia which resembles the *Sudarsana Chakra.* It is said that Chandrangada, son of Mayura Varma of the Kadamba dynasty, might have presented it to the temple during his pilgrimage to the south. There is also a version that these items were presented by a Kerala king named Chandrabhanu. On the evidence of the Sanskrit work *Velapura Mahatmyam* it is said that the founder of the Kumbla ruling dynasty called Jayasimha fought a victorious battle with a Pandya ruler in the meadow wherein now stands the Chandragiri fort.

CHERUKUNNU (Cannanore Taluk) 12° 00' North Latitude and 75° 15′ East Longitude

Cherukunnu is noted for its famous Annapurneswari temple, the only one of its kind in Kerala. The temple is situated about a mile and a half from Kannapuram Railway Station in the north-western direction. The deities installed here are Annapurneswari (the Food-giving Goddess) and Lord Krishna. According to tradition Annapurneswari of Kasi (Benares) came to Cherukunnu in a ship with three maid servants and a number of other followers. The ship was sunk after the party landed at the place and the Goddess went to the north and stopped at a place called 'Matathil Arayakal'. As there was not sufficient space there she proceeded to the spot where the temple is now situated and where there was already a Krishna temple. The Goddess occupied the *Agrasala* (feeding house) and started serving food to all who went there. The God of Taliparamba temple went to see her and stayed there for some time. Several properties from the Taliparamba temple were transferred to the Bhagavathi temple. Even now the Goddess Annapurneswari at Cherukunnu is called *Agrasala Amma,* and there exist three Nair families who claim to be the descendants of the three maid servants who accompained the Goddess. The Goddess Annapurneswari is also recognised as the consort of the Lord of Taliparamba and the latter is supposed to be

visiting Cherukunnu temple every evening. *It is significant that any offering meant for Siva at Taliparamba can be made to Cherukunnu temple after the night pooja Annadanam* (gift of food) is the special feature of the temple even today. One Namboothiri *Illom* called "Maniyangatu" supplies hereditray chief cooks to the Annapurneswari temple and even to this day Brahmin and non-Brahmin pilgrims are being given free food both in the morning and evening in the choultry *(Agrasala)* attached to the temple. It may be noted that this *Illom* had till very recently been getting an allowance from the erstwhile Travancore Government as a token of appreciation of the dexterity and cleverness with which one Namboothiri of this *Illom* was found serving food to innumerably large number of persons at an important state function in Trivandrum in ancient times. This was said to be the result of the special blessing of the Goddess. The temple celebrates *Vishu Vilakku* festival every year which lasts for seven days beginning from the last day of Meenam (March-April). In commemoration of the foodgiving Goddess large number of people are fed during the festival days. On festival days the image of the Goddess is also taken in procession on elephant back around the temple and to 'Madathil Arayakal' and other places supposed to have been visited by the Goddess before she took position at the present site. Numerous Hindus of all classes attend the festival.

Apart from the Annapurneswari temple there are also others like Sri Odayamadom temple and Sri Thavathu Vettakkorumakan temple at Cherukunnu.

At Cherukunna is a Catholic church dedicated to Fathima, built in 1956 it is a fine specimen of Goethic architecture. Standing on twenty columns with a dome and two gigantic towers crowned by multiple crosses, the church building presents an imposing sight for travellers by train from Kasaragod.

Cherukunnu has a Government Dispensary and a Railway Station.

CHERUVATHUR (Hosdrug Taluk) (10° 55′ Latitude and 75° 55′ East Longitude)

Cheruvathur is an important place on the West Coast Road. The Mangalore-Cheruvathur Coast Road which forms part of the West Coast Road system starts from Mangalore, the headquarters of the South Canara District and runs through the coastal line till it reaches Cheruvathur. There is also a Raliway Station at the place Cheruvathur is the birth place of Mahakavi Kuttamathu, one of the leading poets of modern Kerala. At Pilicode nearby is located one of the sub-stations of the Agricultural Research Station, Nileswar. One of the two junior Technical Schools in the Cannanore District is

located here. Cheruvathur has a Travellers Bungalow maintained by the Public Works Department.

DHARMADAM (Tellicherry Taluk)

Dharmadam, otherwise called *Dharmapattanam* (place of Charity) is an island formed by the confluence of the Tellicherry and the Anjarakandi rivers just north of Tellicherry town. According to local tradition which has no basis, the Cheraman perumal who is said to have embraced Islam took his last farewell of Malabar from Dharmadam before sailing for Mecca. According to *Tuhafut-ul-Mujahiddin* one of the mosques founded by Malik Ibn Dinar was at Dharmadam, though no traces of it now exist. The island has been of considerable importance to the trade of Tellicherry in the past. It was ceded to the English East India Company in 1734 and except for a few months in 1788-89 the Company never lost hold of it.

Dharmadam is the seat of the new buildings of the Government Brennen College, Tellicherry, the oldest College in the District. The Palayad Industrial Estate is located in this village. The place has also a Railway Station and a Police Station. There are two temples called Sri Andalur Kavu and Sri Melur, a Christian church and a Jamat Mosque at the place. The main deity in Andalur Kavu is Sri Rama (Daivathar). There are also other deties here like Lakshmana (Ankakkaran), Hanuman (Vappuran), Sita and her sons, etc. The temple is managed by three hereditary Thiyya trustees locally called *Achanmar*. The annual *utsavam* in Andalur Kavu takes place from the 1st to the 7th of Kumbham (February-March). The major events of the festival is the *mudivaipu* on the 4th day and the procession to the nearby Thazhaikavu. The Melur temple is dedicated to Siva in the form of Kiratamurrthi. The annual festival here commences on the first day of Vrischigam (November-December) and lasts for 41 days. The *Neyyattam* on the concluding day is the highlight of the festival.

ETTIKULAM (Taliparamba Taluk)

Ettikulam, a place of archaeological interest in the Ramanthali village, lies a mile south of Mount Deli or Ezhimala. It has a small fort which according to the *Malabar District Gazetteer* was built by the Portuguese and subsequently held by the French and English. It may, however, be mentioned that there is a view that this fort was built by Tipu Sultan There is a proposal to construct a Light-house at Ettikulam-fort for the benefit of seamen.

EZHIMALA (Taliparamba Taluk)

Ezhimala which is known to Western writers as Mount Deli or Eli is situated in Kunnaru village. According to K. P.

Padmanabha Menon the name 'Ezhimala' may be a variation of *Azhimala* which means "the mount near the sea". Local tradition associates the place with the *Mrithasanjivini* incident of Hanuman as narrated in the *Ramayana*. A conspicuous isolated cluster of hills forming a promontory 16 miles north of Cannanore town Ezhimala is 855 feet in height. Though now a forlorn and deserted place, it was at one time a place of considerable political importance. In the 5th century it was the seat of a powerful kingdom which comprised the whole of the present District from Wynad to Kasaragod and produced the great warrior king Nannan and the great poet Azhisi. In later days Ezhimala was the capital of the Mooshaka and Kolathiri Rajas. Marco Polo in his *Travels* devotes a short chapter to the "*Kingdom of Eli*". Ibn Batuta also refers to Hili or Eli and the localities around it. Gasper Correa says that Vasco Da Gama's pilots had foretold that the first land to be sighted would be a great mountain on the coast of India in the kingdom of Cannanore which the people of the country called Delielly. There are now several interesting relics in and around Ezhimala which proclaim its importance of bygone days. At the foot of the hills may be seen old burial chambers and caves. Huge granite platforms and antiquated caves abound on the top of the hills as well. An old mosque believed to contain the mortal remains of Shaik Abdul Latif, a Muslim reformist, is also located here. Stone pillars with sculptures have also been met with in certain parts of this deserted area. Tipu Sultan during his occupation of Malabar is said to have given training to his cavalry in the hills of Ezhimala. The Sultan's Canal built by him starts from Ezhimala and ends at Valarpattanam. Today Ezhimala and suburbs are noted for some of the rare medicinal herbs for which Kerala is famous The place is also now a Christian Missionary centre. There is a proposal to develop Ezhimala as a tourist centre.

IRIKKUR (Taliparamba Taluk) (11° 55'North Latitude and 75° 30' East Longitude)

Irikkur is an important village on the road from Cannanore to Iritti and is six miles south-east of Sreekantapuram. The Valarpattanam river is navigable for small boats as far as Irikkur and much timber is floated down from this point to Baliapatam, the great centre of timber trade in this District. Irrikkur has a Police Station, a Sub-Registry Office, a Government Allopathic Dispensary, an Ayurvedic Dispensary and a Government Secondary School. It is also the headquarters of the Irrikkur N.E.S. Block.

IRITTI (Tellicherry Taluk) (11 550 North Latitude and 75 35 East Longitude)

Iritti which is situated at the foot of the Perambadi Ghat lies on the provincial highway from Tellicherry to Coorg. One of



Nityananda Ashram, Kanhangad

the attractions of the place is the fine iron girder bridge which spans one of the two branches of the Valarpatanam river which flows through the heart of the town. The bridge was built by the Local Fund Department as early as 1887. The river here is very swift and during the monsoon season it rises in flood almost to the level of the bridge. Iritti and surrounding areas offer good facilities for hunting and fishing. The place has a Police Station, a Primary Health Centre and an Assistant Educational Office. There is an Inspection Bungalow which provides comfortable accommodation to tourists. A Sub-Registry Office is also functioning here.

KANHANGAD (Hosdrug Taluk) 19° 45′ North Latitude and 75° 25′ East Longitude)

Kanhangad or Hosdrug, the headquarters of the Hosdrug Taluk and Kanhangad N.E.S. Block ,is situated 21 miles south of Kasaragod and 46 miles north of Cannanore, the District headquarters. According to the Census of 1961 it has an area of 12.46 sq. miles and a population of 23,621. Kanhangad has in its Suburbs large ruined fort built by Somasekhara Nayak, (1714-39) the Bendore Raja. It is locally called "Hosdurg" (hosa, new and durg, fort) and it is after this fort that the Hosdrug Taluk has derived its name. The Hosdurg fort occupies a fine rising ground and with its round bastions looks imposing from a distance. Several public offices are located within its premises. There is a famous temple attached to the fort which is known as Karpooreswara temple. The fort is a major attraction for tourists who come to the place . In the vicinity of Kanhangad is a temple of Mari Amma or Ammanavaru, the most dreaded form of the Goddess presiding over small-pox and the deity is propitiated by various rites by the immigrant Madigas from Tuluva. The Saraswath community which controls the bulk of the trade of Kanhangad has also got a temple of their own, viz., the Sri Venkatarama temple at Hosdurg. Kanhangad has also two churches, one Catholic and another Protestant and a number of mosques.

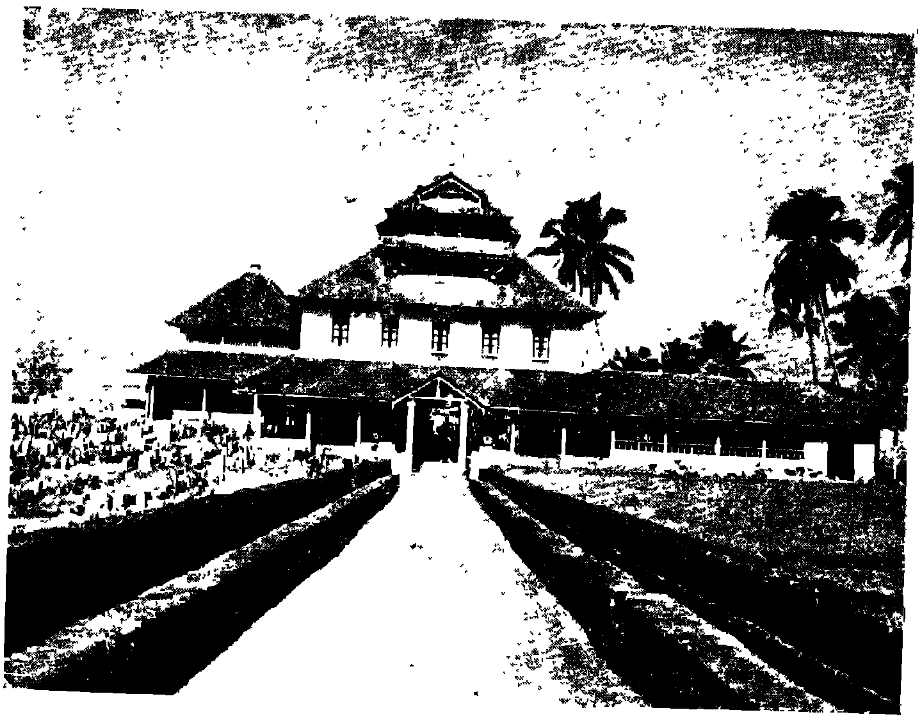
Kanhangad has come into the limelight in recent years because of the location here of two notable *Asramams,* viz., the *Nityanandasramam* and the *Anandaasramam.* The former which is situated on a hillock about two furlongs south of the Hosdurg Taluk Office was originally founded by Swami Nityananda. The spot was at first part of a forest area. Here Swami Nityananda constructed 45 *Guhas* (Caves) in a mountain slope and brought out of a huge rock regular flow of water and named it *Papanashi Ganga.* The flow is constant and people come to purify themselves by taking bath in the falling water. On the top of the same hillock there is a temple built in 1963 after the style and design of the famous Somanatha temple in Gujarat. A full size statue of Swami Nithyananda in sitting posture built of *Panchaloha* is one of the attractions of the *Asram.* The other *Asram,* viz., Anandasram which is situated about two miles east

of the Kanhangad Railway Station was founded in 1939 by Swami Ramadas, a great Vishnava Saint of modern times. The main *Asram* and other buildings have a beautiful setting in the midst of shady mango, coconut and other trees. There is a tall hill to the east of the *Asram* to which the devotees retire for quite meditation and from its crest the surrounding extensive landscapes can be seen in their natural grandeaur. The spot at the highest point of the hill is so fascinating that the devotees who go up the hill and sit silently are blessed with deep peace and tranquility. Both the *Nityanandasram* and *Anandasram* are places of interest to tourists who come to the northern part of Kerala State. Detailed accounts of these institutions and their founders can be had from Chapter II and XVIII.

Kanhangad lies on the West Coast Road and is an important point in the communication system of the District. The Telephone Exchange here was opened in September 1954. Among the important industries of the place may be mentioned China Clay works. Kanhangad is also a wholesale trading centre, pepper, copra cashew, arecanut, banana and tobacco being the main commodities transacted here. A Tobacco Research Station is also functioning at the place. Established in 1958 it is located one mile north of Kanhangad Railway Station and covers an area of five acres. Being the Taluk headquarters a number of public offices are functioning at Kanhangad. The important of these are the Taluk Office, Munsiff's Court, Sub-Magistrate Court, (Second Class), Sub-Divisional Magistrate Court Sub-Registry Office, Sales Tax Office and Assistant Educational Office. Police Station and an 'A' Class Sub-Jail are also located very near the Hosdurg fort and the *Nityanandasramam*. The Swami Nitynanda Polytechnic founded in 1966 is also a notable institution of the place.

KANNAVAM (Tellicherry Taluk)

Kannavam or Kannoth lies 8 miles east of Kuthuparamba and 14 miles-east of Tellicherry on the Periya Ghat road leading to Manantoddy. It rose into prominence during the Pazhassi revolt and the ruins of a small redoubt are still seen at the place. The Kannavam and Peruvayal Nambiars, the two most powerful *Janmis* of the locality and the principal followers of the Pazhassi Raja, were hanged on the hill at Kannavam after they captured at Kuttiyadi in 1801. The hill which is near the residence of the Nambiars is also known as Fletcher's tote. The estates of the Nambiars were confiscated and constituted into the Kannoth escheat forests in Kannavam and Manathana *amsoms*, In the forests about a mile north-west of Kannavam are the celebrated Sri Thodikalam Siva temple and three rock-cut caves said to be paved with bricks. The Thodikalam temple is noted for its beautiful mural paintings which represent scenes from Hindu mythology such as *Rukmini Swayamvaram*, *Ravana Vadham*, etc,



Talankara Mosque, Kasaragod

The temple has a rectangular *Garhagriha* with a pyramidal *sikhara* and a *globular stupika* in tiles. In addition to the main deity Siva, it also contains minor deities of Sastha and Ganapathi. *Sarpali, Rudrabhishekam* and *Neyvilakku* are the main offerings in this temple. The *Elaneerattam* performed by the Thiyyas in the Thodikulam temple in Vrischigam (November-December) is an important festival. Another temple of the place is the Sri. Neelakandy Bhagavathi temple. There is also a mosque at the place known as the Kannoth mosque. There is a stone bridge over the Anjarakandi river at Kannavam which was built in 1823 by a battalion of the Madras Pioneers. The Kannoth forests are inhabited by the Kurichiyas and the Harijan Welfare Department has set up a Tribal Colony at Kannavam for the settlement of this tribe. About 70 Kurichiya families have been settled in this colony. A Forest Range Office is also located at Kannavam. The Forest Department also runs a Travellers' Bungalow at the place.

KASARAGOD (Kasaragod Taluk) (12° 30′ North Latitude and 75° 00′ East Longitude)

Kasaragod municipal town, the headquarters of the Kasaragod Revenue Division, the Kasaragod Taluk and the Kasaragod N.E.S. Block, is built on the Chandragiri river and is 31′ above sea level. There are different views regarding the origin of the name Kasaragod. Some scholars derive the name from *Kasara-Kodu*, the horn of the wild buffalo. Others are of opinion that the name is derived from the Sanskrit words *Kaasaara* and *Kroda* which would make Kasaragod "the land of lakes". Yet another view is that the place has its name from the pods of the *Kasarka* tree *(Strychnos nux vomica)* which is found everywhere in the region. At the 1961 census Kasaragod town had an area of 6.44 sq. miles and a population of 27,635. According to tradition current in the Tuluva country Kasaragod was the southernmost centre chosen by Mayura Varma who divided Tuluva into 64 sections under different Brahmin Governors. The area was for long under the Kadamba dynasty and later it became part of the Vijayanagar Empire. After the fall of Vijayanagar it came under the rule of the Bednore Nayaks. Among the historical relics of Kasaragod is an old fort believed to have been built in the 17th century by Sivappa Nayak and it is now in total ruins. With the decline of the Bednore Nayaks, Kasaragod passed into the hands of Haider Ali and Tipu Sultan. With the death of Tipu in 1799 it passed over to the British.

Kasaragod acquired over the years considerable importance as a centre of Islam on the West Coast. It is the site of one of the mosques (Juma Masjid) believed to have been founded by Malik Ibn Dinar. The mosque which is one of the best kept and most attractive in the District is located at Talengara. It contains the grave of Malik Ibn Mohammed, one of the descendants of Malik Ibn Dinar and the place is sacred to Muslims. Another notable mosque in Kasaragod is the Theruvath mosque

which is in the centre of the town. An important local celebration of the Muslims takes place at Kasaragod every year in commemoration of the arrival of Malik Ibn Dinar.

It was at Kudlu in the suburbs of Kasaragod that the famous eight day discourses between Madhvacharya, the great Dwaita philosopher and Trivikram Pandit, the famous Advaita scholar took place. The discourse held in the presence of king Jayasimha of Kumbla ended in the victory of Madhvacharya and the acceptance of the *Dwaita* philosophy by Trivikram Pandit. Kasaragod has today a few important temples. Of these the Mallikarjuna temple situated near the Taluk Office is the most notable. The annual festival in this temple falls in the month of March and it attracts enormous crowds. One of the most important temples of the Gowda Saraswaths in Kerala is the Venkaramana temple, Kasaragod, which is dedicated to Varadaraja Venkataramana, Laxmi Devi, Hanuman, Guruda and Mahaganapathi. The Sri Aryakarthyayani temple and the Sri Panduranga temple are also important temples of the place. The Sivalli Brahmins have a *Mutt* at Kasaragod called the Edanir *Mutt* which is presided over by a Swami of the sect. According to long established custom when a living Swami of the *Mutt* is about to die he nominates his brother's son as his successor. There is also a Lingayat *Mutt* at the place and the surrounding area is called Mattathupettah. It was in a flourishing condition when the Bednore Rajas were ruling the area. Just on the eastern portion of the Travellers Bungalow by the Payaswini river, there is a temple belonging to The Thiyya Community where it is believed that some 39 deities are worshipped. The main festival here called Kaliattam falls in February-March. Moreover, there is also The Palakunnu temple (near Malik Ibn Dinar Mosque) akin to the Palakunnu Bhoothasthanam of Bakel.

Kasaragod is an important business centre. Much of the business of the town is in the hands of the Muslims. It is also one of the wholesale trading centres of the District. Pepper, copra and cashewnuts are the important commodities transacted here. One of the important local industries is the textile cap making industry which is the chief means of livelihood of a large number of Muslim women. The caps manufactured at Kasaragod are exported to Zanzibar and other African countries. The Department of Industries and Commerce runs a Glass Bangles and Beads Trading Centre at Kasaragod. An important industrial concern of the place is the Islamic Tile Works, Kasaragod.

Kasaragod is one of the minor ports of the District. The port is located on the eastern bank of the backwater formed by the Chandragiri river which is separated from the sea by a sand spit about one mile in length and about one furlong in breadth. Schooners do not call at the port but anchor outside the bar. Kasaragod is an important point in the communication system of the District, Both the West Coast Road and the

Southern Railway pass through the town. The Kasaragod Telephone Exchange was opened in March 1959.

Being the Taluk headquarters Kasaragod is a fairly developed urban centre. There are a number of educational institutions in the town. The Government College, Kasaragod, established in 1957 is the premier educational institution of the place. There are also three High Schools, viz., the Government Muslim High School, the Government Secondary School and the Basel Evangelical Mission High School. In addition, there is a School for the Blind run by the Department of Public Instruction. Kasaragod has a Sub-Court, a Munsiff's Court and a Sub-Magistrate's Court (2nd Class). Among the important public offices may be mentioned the Revenue Divisional Office, the District Educational Office, Office of the Executive Engineer, West Coast Roads Division, the Sub-Registry Office and the Sales Tax Office. The town has a Police Station and A Class Sub-jail. There is also a Government Hospital. There are two Traveller's Bungalows (Old and New) at Kasaragod which provide comfortable accommodation to tourists. There are also some good hotels like Hotel States which have sprung up in recent years.

KOTTIYUR (Tellicherry Taluk).

Kottiyur, otherwise known as the Varanasi of the South, is the seat of the famous Sri Tricharamanna temple dedicated to Siva. One of the most important pilgrim centres of Kerala it is situated at a distance of forty miles to the east of Tellicherry Railway Station. There is bus service up to Peravoor from where the pilgrim have to traverse a distance of twelve miles on foot to reach the Kottiyur shrine.

The Kottiyur temple is believed to stand on the site of the great series of sacrificial rites performed by Daksha. Sati Devi, the daughter of Daksha and the wife of his enemy Siva, was constrained to attend the rites unmindful of the protests and warnings of her husband. She travelled through the Kottiyur forests and reached the site of the famous *Yaga*. Having been ill-received by her father, she burnt herself in despair. The infuriated siva killed Daksha in wrath. Tradition has it that a band of Kurichiyas, the hill tribe living in the forest regions of Kottiyur, were hunting deer when an arrow struck a granite stone and blood began to ooze. The phenomenon puzzled the hillmen who reported the matter to the nearby Padinatta Namboothiri, well-versed in Sanskrit lore, who directed them to the four prominent Nair families of Manattana *amson*. The Nairs had the site dug up when a *Siva Lingam* was revealed. The present trustees of the temple are believed to be the descendants of the four Nair families.

There are two temples at Kottiyur. The main shrine is the *Swayambhoo* at a place called Akkara Kottiyur in the

midst of a forest. There is also a *Siva Lingam* in another place of worship called Ikkara Kottiyur, also in the forest, two miles away from Akkara Kottiyur. The forest lands between this *Gopuram* and the main shrine at Akkara Kottiyur are regarded as sacred temple premises by the Hindus. The temple jewels and vessels of considerable value have been kept from time immemorial in this *Gopuram*. The forest lands which belong to the *Devaswom* comprise an area of about 30,000 acres and are regarded as sacred by the Hindus.

The annual festival at Kottiyur commences with *Neyyattam* on the Swati day in the month of Edavam (May-June) and terminates with *Thrikkalasattu* after a period of 28 days. A sword from Muthiriri temple, Tavinhal village (North Wynad), is taken by the priest to Ikkara Kottiyur through thick forests to mark the commencement of the festival. The jewels kept in the *Gopuram* at Ikkara Kottiyur are taken in a religious procession to the place of worship at Akkara Kottiyur with great pomp and ceremonies and brought back at the close of the festival. Nearly three lakhs of Hindus from all parts of Malabar and neighbouring Coorg District go on pilgrimage to the place of worship. Offerings are also made by them at the shrine. As in the case of Sabarimala the pilgrims have to undergo *Vratam* for 41 days for going to this shrine. Prior to and after the festival the shrine is restricted for the worship of pilgrims The venue of annual festival of Kottiyur is believed to be the exact arena of the *Daksha-Yaga*. The festival is akin to the *Yaga*. Strict religious fervour is the motto of the festival and pilgrims offer their worship at the *Manithara* (the pedestal of stones from the hollow of which came the *Siva Lingam)* and at the *Ammarukallu* (Symbol of Mother Goddess or Sakthi). The special events during the festival are *Neyyattam, Bhandara—Ezhunnallathu, Thiruvona Aradhana, Elanir Veppu, Elanir - Attam, Revathi Aradhana, Rohini Aradhana, Kalam Varavu, Kalasa Pooja* and *Thrikkalasattu*. Of these the *Neyyattam* and *Elaneerattam* deserve special mention. The former which means the pouring of ghee is performed by the Nairs who attend the festival first and the latter which means the pouring of the milk of the green coconut is performed by the Thiyyas who follow the Nairs. A unique event in the festival is the privileged divine embrace *(Alinganam)* vouchsafed by the deity to a Namboothiri Brahmin on the Rohini day. A significant role is assigned to the sword *(Khatgham)* with which Daksha Prajapathi is believed to have been hacked to death. The sword is daily worshipped in Muthiriri Kavu in Wynad, and, as stated earlier, is specially brought from its permanent sanctuary to Kottiyur for the festival. Pilgrims on their return journey from Kottiyur carry bamboo sticks which

measure up to their height. Tender bamboo stems reduced to pulp are attached to the stick to represent the grey beard of Daksha. The sticks, when kept at home, are believed to keep off evil spirits.

KUMBLA (Kasaragod Taluk) 12° 35' North Latitude and 74° 55' East Longitude)

Kumbla which is situated 9 miles north north-west of Kasaragod town was the seat of the Rajas of Kumbla who once held away over the southern part of Tuluva country which included the present Kasaragod Taluk. The town stands on a bold peninsula in a lagoon separated from the sea by a sand pit and connected to it by a narrow channel. In 1514 Duarte Borbosa, the Portuguese traveller, visited Kumbla and he had recorded that he found the people exporting from the small port here a very bad brown rice to Maldives in exchange for coir. Early in the 16th century the port paid a tribute of 800 loads of rice to the Portuguese. When Tipu captured Mangalore the Kumbla Raja fled to Tellicherry, but he returned in 1799 and after an unsuccessful bid for independence submitted to the English and accepted in 1804 a small pension of Rs. 11,788 per annum. There is a ruined fort at Kumbla originally built by the Bednore Nayaks. At the gate of this fort is an inscription in Kannada recording the erection of the fort by a Nayak. Two of the four sacred temples of Kumbla Seema are located in Kumbla or its suburbs. They are the Mujanakavu Sri Partha Sarathi temple and Kanipura (Kaniyara) Sri Gopalakrishna temple. Kumbla is also called Kanipura (Kaniyara) after the latter temple. In view of the local importance of these temples brief accounts of each of them are given below.

The temple of Sri Parthasarathi of Mujankavu is situated in Edanad village about 2 miles to the east of Kumbla and about five miles to the north-west of Madhur. The idol of Sri Parthasarathi, which is hardly a foot and a half in height, is unusually attractive. Tradition has it that one Muchukunda Maharshi consecrated this temple and that the place has derived its name from this saint. In front of the temple there is a large tank with perennial supply of water. It is known as the *Muchukunda Theertham*. On the day of *Thula Sankramanam* a large number of devotees assemble to take a dip in the holy waters of this tank and it is believed to be as efficacious as a holy dip in the *Thalakaveri Theertham*. A bath in the waters of this tank after three *pradakshinams* to the tank offering a handful of *navadhanyams* (nine grains) into it is considered a sure remedy for all warty growths on the human body. An offering of cucumber for *nivedyam* by devotees is considered to be of special liking to the deity of the temple.

The Sri Gopalakrishna temple for which extensive repairs and renovations have been carried out recentlly, is situated in the heart of the town of Kumbla at the foot of an elevated hill

which rises majestically in front of it, with the Kumbla Hole river flanking it on the left (north). If Srimad Anantheshwara and Vinayaka of Madhur were the deities for the daily worship of the senior Raja of Kumbla (now of Maipadi Kovilakam), his *pattabhishekam* or coronation used to take place in Kanipura Sri Gopalakrishna temple. Tradition as cribes the *Prathishta* of the idol of the temple to Kanva Maharshi from whom the name of the place is derived. The other place names such as Kannur within a couple of miles to the east of the temple and Kanva Theertha in the neighbourhood also are said to be indicative of the association of the sage Kanva with this temple. The *Sthalapurana* of the temple has it that having installed the idol, which is the most beautiful image of Bala Gopalakrishna in black granite, the sage performed *abhishekam* to the deity with the *Manthordakam* (holy water) which he had saved in his water pot during the ages past, the *Manthordakam* then flowed out as stream, grew into a river, and ultimately joined the western sea within a short distance from the temple. The river "Kumbha Hole" is also known as Kumbhini. The town also came to be known as Kumbla from this.

Kanipura Sri Gopalakrishna's praises along with those of Madhur Srimahaganapathi have been sung by Parthi Subba, the father of *Yakshagana,* in many an immortal stanza. In fact it was at Kumbla that Parthi Subba was born in the 18th century and composed all his *Yaksha Gana Prasangas* which earned for him the title of the father of *Yaksha Gana.* The colourful festival at the Kumbla temple which lasts five days every year commences with the *Dhwaja-arohanam* on the *Makara Sankramana* day every year. People in their thousands gather at these festivities.

At a distance of three and a half miles from Kumbla is the Ananthapura temple said to be earlier than the Ananthapadmanabha (Sri Padmanabhaswami) temple at Trivandrum. Local tradition says that Ananthapadmanabha of Trivandrum had settled here originally. The famous sage Vilwamangalathu Swamiar had an *asram* at the place and he was engaged in the service of God. The God is said to have appeared frequently before him in the form of a boy and played with him. One day when the sage was offering *abhishekam* the boy Padmanabhan played some mischief. The sage got annoyed and pushed him with his left hand. The boy fell into the tank and disappeared. The sage started in frantic search of the boy and found that there was a big dent at the place where he had fallen. The sage with his ascetic powers entered that dent and walked 3½ miles underground in search of the boy. Then he reached the sea on the west, viz., the Arabian Sea. The boy jumped into the sea and disappeared. As he did so he told the Swamiyar that if he wanted to see him again he should proceed to Ananthankadu. It was the search for Ananthankadu

that eventually took Vilwamangalam to Trivandrum. The above tradition is widely prevalent in Kumbla. The place at Nayakai where the dent was formed is now called *nanguzhi*. A Vishnu temple was later constructed here, but it was destroyed by the Muslim rulers. The dent is situated to the north-east of the Ananthapura temple and there is still water in this dent which the local people call Vilwamangala *Thirtha*.

Kumbla has a Railway Station, a Government Secondary School, Primary Health Centre, a Police Station and an Inspection Bungalow.

KUTHUPARAMBA (Tellicherry Taluk):

Kuthuparamba lies 8 miles from Tellicherry town on the Tellicherry-Coorg Road and is the headquarters of the Kuthuparamba N. E. S. Block. The place was of some importance as a military out-post during the Pazhassi revolts against the British. The Kuthuparamba Travellers Bungalow stands on the site of the old mud fort occupied by the British troops during the revolts. Kottayam which is only a mile from Kuthuparamba on the Cannanore Road contains the seat of the Eastern and Southern palaces of the Kottayam Rajas on the banks of a large tank and also a modern temple, Kuthuparamba has made all round progress in recent years. Small-scale industries like oil mills, flour mills, wood working shops etc., have sprung up in the area. An industrial unit for manufacturing spare parts of cycles is being run here under the auspices of the N.E.S. Block. There is also a factory for manufacturing splints and veneers for the match industry. In nearby Palaparamba are located a number of units of the Aysha Hosiery Works (Private) Ltd. Among the educational institutions of the place may be mentioned the Nirmalagiri Junior College and a Higher Secondary School both of which are run by private agencies. The Kuthuparamba Panchayat is running a Public Library and Reading Room and has also provided a Sports Maidan measuring about 3.65 acres in area in the heart of the town. There is a Government Allopathic Dispensary in the town. Kuthuparamba is served by a protected water supply system. Among the important offices of the place may be mentioned the Munsiff's Court Sub-Magistrate's Court (II Class), the Police Station, the Sub-Registry Office and the Panchayat Office.

MADAYI (Cannanore Taluk):

Madayi, or Pazhayangadi, a predominantly Mappila village, is a place of historical interest. It may be identified with the 'Marahi' which figures in the Sanskrit work *Mooshakavamsa*. The place contains many a historical relic. Close to the Inspection Bungalow at Madayi on the west may be seen the remnants of an ancient fort and further north the traces of many walls and buildings. The fort was perhaps the Canarese

redoubt captured by the British in 1736. The walls and buildings whose ruins are seen at the place might have been those of the palace of the Kolathiri Rajas. The Madayikavu the principal temple of the Chirakkal royal family, is located at the place and nearby is a natural cave extending for some distance under a ledge of laterite rock. The Madayikavu is dedicated to Bhagavathi, but there are also other deities such as Siva, Sastha, Kshetrapala. Ganapathi and Virabhadra in this temple. The temple also contains the interesting images of the *Saptamathrukkal,* viz., Chamundi, Brahmandi, Maheswari, Kaumari, Vaishnavi, Varahi and Indrani. The *Mandapam* of the temple is decorated with exquisite wood carvings. The annual festival in Madayikavu starts on Karthika day in Meenam (March-April) and lasts for 9 days. The *Theyyattam* which lasts for 17 days from Makaram 1, is another important festival. The *Koothu* is performed in this temple on all the thirty days in Kanni (September-October). It is a feature of worship in this temple that women do not worship the deity standing face to face. In this village is an old tank called the "Jews Tank" and this points to the interesting possibility of the existence of a colony of Jews at this place in the palmy days of the Kolathri kingdom. Sewell has expressed the view that this tank might have been built by the colony of Jews or Yavanas. It is significant that there is an allusion to the jews in the ancient Malayalam poem *Payyannur Pattola.* The manuscripts of the Portuguese traveller, Duarte Barbosa (16th century), also refer to the existence of an old Jewish colony at Madayi. The most interesting building at the place is the beautiful old mosque which was founded by Malik Ibin Dinar. A block of white marble in the mosque is believed to have been brought from Mecca by the founder himself. The grave of an Arab divine who renovated this mosque is also seen here. Madayi has a Government Secondary School, a Police Station, a Sub-Registry Office, a Health Centre and an Inspection Bungalow. It is also the headquarters of the Madayi Firka.

MADHUR (Kasaragod Taluk):

Madhur which lies 4½ miles north north-east of Kasaragod is the seat of the famous Madhur Srimad Anantheswara Vinayaka temple. The imposing structure of the temple with its turrets and gables and the copper plate roofing rises majestically against the beautiful landscape of hills, paddy lands and gardens with the river Madhu Vahini flowing leisurely within only a few yards from the temple at its front. Kannada literature and local flocklore are full of songs sung in praise of Madhur Mahaganapathi by bards and poets through the ages, the chief among them being Parthi Subba, the father of *Yaksha Gana.* There is a descriptive account of this ancient temple and the *Sthalapurana* thereof in the *Sahyadri Kanda* of the *Skanda Purana.*

The Madhur temple is a Siva temple with Srimad Anaantheswara as the presiding diety. The *Siva Lingam* of the temple is said to have been discovered by a Harijan woman Madharu while gathering grass at a place called Uliyathadka, about a mile and a half from the present site of the temple, her sickle having come accidentally into contact with a piece of stone which immediately began bleeding. Amazed at the strange phenomenon, she reported her discovery to the Raja of Kumbla, who had his *Kovilakam* at Mayipadi, about two miles away from the place. The Raja who hurried to the place concluded that it was a celestial *Siva Lingam*. With a view to fixing up a proper site for the construction of a temple for installing the *Siva Lingam* the woman Madharu, as requested by the Raja, hurled her sickle which landed at a site on the western bank of the river where a tiger and a cow were found to be playing in cordial friendship. The Raja who felt that this unusually beautiful spot had something godly about it constructed the temple at the spot and installed the *Siva Lingam* therein.

The chief priest of the temple with his disciples used to come to the temple every day to offer *pooja* to the presiding deity. While these disciples were reciting *Mantras* in an ante room adjoining the main *sanctum sanctorum*, one among them drew the figure of Ganesha on the northern wall of the ante room and all of them offered worship to it. To the great surprise of the worshippers the figure on the wall developed three dimensions into a colossal awe-inspiring idol of Lord Ganesha, which appears even to-day as though emerging out of the northern wall of the room facing the south. Even though Anantheswara is the presiding deity of the temple, it is the Madhur Mahaganapathi famed far and wide that attracts thousands of devotees from all parts of South Canara and Malabar. Within the temple *prakaram* there are five subsidiary shrines, two of which are devoted to Siva, and one each to Durga, Subramanya and Sastha, in all of which daily *pooja* is offered. The special festival of the Madhur temple commences with the *Dhwaja Arohana* on the morning of the *Vishu Sankramana* every year and lasts for five days. On the fourth day of the festival the deity is taken in procession to the place at Uliyathadka where the *Siva Lingam* is said have been originally secured by Madharu.

A special festival associated with the Madhur temple is the *Moodappa Seva*. The huge figure of Maha Ganapathi is covered with *moodappa* or *appam*. It requires enormous quantities of rice and lakhs of rupees for its conduct. The festival is conducted only periodically in view of the huge expenditure involved. It was celebrated last in April 1962 after a lapse of about 160 years.

The ceiling of the *Namaskara Mantapam* of the Madhur temple has been decorated with beautiful figures of puranic

heros in wood-carving. A closer examination of the wood carvings would disclose the various episodes of the *Ramayana* beginning with the *Putra Kameshti Yagam* and ending with *Seetha Swayamwaram*.

The *mantapam* in the interior of the temple building as well as the outer frontages of the second and third storeys of the main building are also profuse with attractive and exquisite wood carvings.

Tipu Sultan in the course of one of his compaigns is said to have raided the Madhur temple and in great wrath given a severe blow to the lower edge of the western roof of the *Chandrashala* which houses the temple well, the sacred *thirtham* which according to tradition and popular belief is a remedy for all kinds of incurable human diseases, if partaken of with devotion for a few days. Legend has it that Tipu who was extremely thirsty partook of the water of this well and experienced a sudden change of heart. Giving up his original idea of razing the temple to the ground, so goes the story, the Sultan offered his homage to the deities and left the place. The deep sword cut alleged to have been inflicted by Tipu in the copper plate and woodwork of the western roof of the *Chandrashala* is pointed out to visitors even to day.

MANANTODDY (North Wynad Taluk) (11° 45' Latitude and 76° 00' East Longitude).

Manantoddy (Mananthavadi), the headquarters of the North Wynad Taluk, is situated 66 miles from Cannanore town and ten miles from the Mysore frontier and is 2,558 feet above the sea level. The place is historically important because it was here that the great patriot, Kerala Varma Pazassi Raja, was cremated in 1805. A spot behind the Government U. P. School adjoining the Government Hospital at Manantoddy is believed to be the final resting place of the Raja. There is an old laterite structure here which is covered by a huge tree that has grown over it and the local people consider it to be the place where the Raja was cremated by the British with due military honours. There were also a few old laterite graves, probably those of the British officers stationed at Manantoddy in the early part of 19th century, in the lantana on the eastern slope of the Travellers' Bunglow Hill, but most of them now have disappeared. In the first half of the 19th century Manantoddy was a military outpost and it was on this hill that the British troops were stationed. The station was besieged by the Kurichiyas during their rebellion of 1812. An ammunition store used by Tipu Sultan may also be seen at the western base of the hill where the Travellers' Bungalow now stands.

Manantoddy and suburbs are noted for their coffee and tea estates. The first regular coffee estate opened in the Wynad area was established at Manantoddy some time between 1830

and 1840. The place subsequently became a planting centre. About five miles from Manantoddy is the well-known Talapoya (Talapuzha) Estate. Manantoddy is today an important marketing centre for agricultural products like coffee, tea, lemon-grass, pepper, etc.

There is an important Hindu pilgrim centre near Manantoddy, i. e., the Valliyurkavu Durga temple. Located amidst beautiful surroundings on the banks of the Manantoddy river, it is about three miles away from the town. It is believed to be one of the four shrines erected to protect the Thirunelli temple, the famous pligrim centre 17 miles away from Manantoddy. The annual festival at Valliyurkavu which falls in March-April is celebrated on a grand scale. The festival which lasts for fourteen days is attended by thousands of pilgrims from all parts of the District and also from the neighbouring Districts of Mysore and Goorg. On all days of the festival feeding of the poor is done on a large scale inside the temple premises mainly out of the voluntary contribution made by individuals and groups. The feeding is intended mainly to benefit the hill tribes or the Adivasis. The local staff of the Government Departments like Forest, Police and Revenue raise funds for organising the poor feeding on the last three days of the festival. The Carnatic carp and other fish in the pool are believed to be sacred and pilgrims to the place feed them in order to propitiate the Goddess. A big fair is held on the concluding days of the festival when considerable business is transacted. It may be mentioned that the last four days of the festival are more important than the preceding ones and the Paniyas and other hill tribes from the Wynad and Mysore areas assemble at the place in their thousands to propitiate the Goddess and participate in the concluding festivities.

Manantoddy and suburbs have in recent years attracted a large number of Christian settlers from Central Travancore. There are four Catholic Churches, a C. S. I. Church and an Orthodox Syrian Church here at present.

Manantoddy has a number of public offices and institutions. Among the important Government offices may be mentioned the Taluk Office, the Divisional Forest Office, the Block Development Office, the Sales Tax and Agricultural Income Tax Office, Sub-Registry Office, Police Station and Sub Jail. There is a Government Secondary School at the place and also a Government Hospital. A Tourist Bungalow and an Inspection Bungalow are located here.

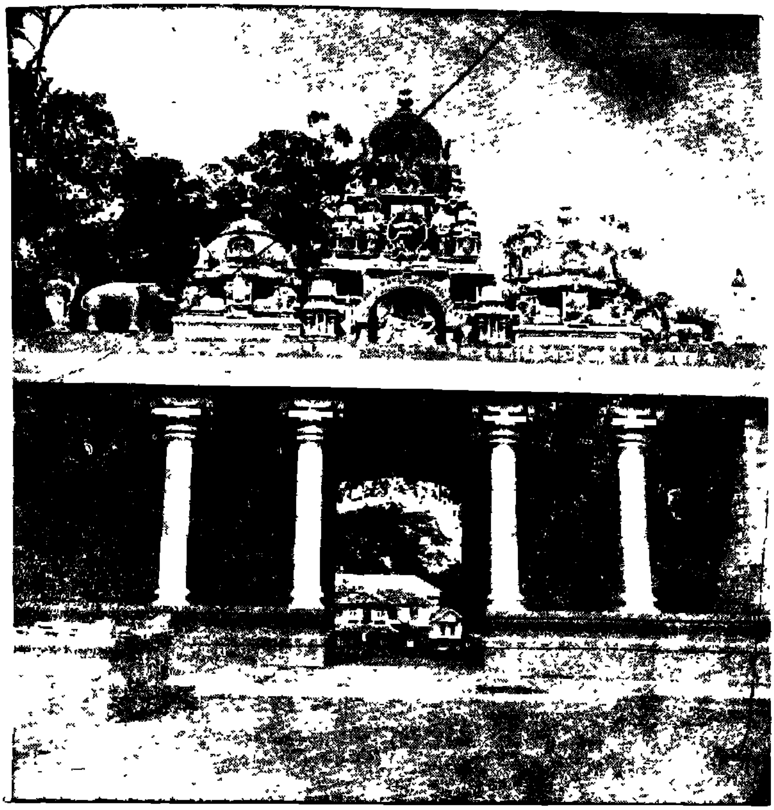
MANJESWAR (Kasaragod Taluk) (12° 40′ North Latitude and 74° 50′ East Longitude).

Manjeswar lies in the northern-most extremity of Kerala and is a place of historical and religious importance. The town perhaps derives its name from the words *Mancha* (Bedstead)

and *Iswara* (Lord). According to the *Manjula Kshethra Mahatmya* a legend which deals with the history of the place and describes the pilgrimage undertaken by Virupaksha, a Gowda Saraswath Brahmin Saint, this village was known also as "Manjula Kshethra", "Manju Kshethra" or Manjarisha". Manjeswar has a population of 10,110 according to the census of 1961. Its distance from Kasaragod is 16 miles north-north-west and from Mangalore (headquarters of South Canara District) 12 miles south. Manjeswar is situated at the mouth of a small stream on an inlet of the Arabian sea. The southern portion of the town stands on a plain and the northern on a steep bank that overhangs the river. These two portions were held by the petty Jain Bangar Raja and the Vital Raja respectively, until Tipu Sultan hanged the former and forced the latter to take refuge with the English at Tellicherry. Manjeswar has been for long the seat of a flourishing community of Gowda Saraswath or Konkani Brahmins. There are two old Jaina *Bastis* at Bangra Manjeswar on the southern bank of the Manjeswar river.

The fame of Manjeswar, however, lies in the famous Srimad Anantheswar temple owned by the Gowda Saraswath community. It attracts pilgrims from all over India, especially from the region lying between Cape Comorin and Goa. According to tradition the *Lingam* of Srimad Anantheswar is an "Udbhava Lingam" which originated of its own accord and was consecrated in the place where it now stands and worshipped as such from that date. The spot from where the *Lingam* was discovered was an abode of snakes covered with forests. The story goes that the Anantheswar Lingam was discovered in the woods of "Shankamale" by a Gowda Saraswath Brahmin named Ranga Sarma who hailed from Goa. Being a devotee of Subramania he had brought with him an idol of Sheesha, i.e., Snake God representing Subramania. He built a temple round the *Lingam* and installed this Sheesha image therein. He belonged to Bharadwaja Gotra and the members of his family have continued to live at Manjeswar and worship Lord Anantheswar and Subramania to this day. The main attraction of the pilgrims who throng to this temple is the "Oracle", an impersonation of the "Shesha Deity", who used to solve the problems and difficulties of the votaries. The impersonator has always been a member of the Bharadwaja Gotra of the Gowda Saraswath Brahmin community, and a descendent of Ranga Sarma.

The three main deities of Srimad Anantheswara temple are (1) Anantheswar represented by the Lingam (2) Subramania represented by the image of the Snake and (3) Lord Narasimha in various poses of which the most important is that of Bhadra Narasimha who is considered as the presiding deity of the temple. Hence Srimad Anantheswar temple has also come to be known as Sri Bhadra Narasimha temple. The annual Car Festival *(Rathotsavam)* of the temple takes place on the Sixth Lunar day



Sreemad Anantheswar Temple, Manjeswar



Another view of Anantheswar Temple, Manjeswar

of the bright half of the *Margashirsa* month usually falling between the third week of November and the third week of December. It is also called the Shashti festival as the final day celebration takes place on the Skanda Shashti day, a day sacred to Subramania.

The Manjeswar temple authorities have provided several amenities to the local public and visiting pilgrims. A High School, a Lower Primary School and a Nursing School are being maintained out of temple funds. There is also a Boarding house for the school children. The temple authorities run a choultry for the stay of the pilgrims visiting this sacred place. All the materials such as vessels etc., are being supplied to the pilgrims by the temple authorities during their stay in the choultry. The temple has also a "Kalyan Mantap" the building in which marriages, *Upanayanams* and other religious ceremonies are allowed to be conducted. In addition, there is a Gita Library which contains religious and philosophical books. In the outer round of the temple to the south there is a flower garden named "Anantha Nandana Vana". The temple has vast properties in Kerala and Mysore State, fetching an annual income of about Rs. 1,50,000 mostly realised from out of paddy lands.

Manjeswar has come to be well known in recent years as the home of M. Govinda Pai, the Grand Patriarch of Kannada Literature. The place has about 15 mosques one of which is attributed to Malik Ibn Dinar. Manjeswar has also a Railway Station, a Police Station, a Government Allopathic Dispensary, a Sub-Registry Office and a Travellers' Bungalow (Class II).

NILESWAR (Hosdurg Taluk) (12° 15′ North Latitude and 70° 05′ East Longitude).

Nileswar which is the abbreviated form of *Nilakanda Iswar* was formerly the seat of the Nileswaram Raja who belonged to the family of the Kolathiris. It was annexed by Somasekhara Nayaka of Bednore in 1737 after a struggle of twelve years in which the French and the English took part. When the Bednore Raja invaded the territory the Nileswar Raja obtained the aid of the English who had their factory at Tellicherry. In 1737 a treaty was concluded by which the Bednoreans agreed not to advance south of the Valarpattanam river and the English obtained commercial concessions including the monopoly of the pepper and cardamom in those portions of the Kolathiri dominion which were occupied by the Bednore people. The fort at Nileswar, however, remained in the hands of the Raja and he allied himself with the French who held the fort on his behalf till 1761. In the meantime, Bednore was captured by Haider Ali and the Raja remained in power at Nileswar till the territory was annexed by the English in 1799 and the Raja was forced to submit and accept a pension. Among the temples of the place may be mentioned the Sri Kottah Vettakorumakan temple,

Mannampurath Bhagavathi temple, Sri Pallikara Bhagavathi temple and the Sri Taliyil Neelakanta temple. Nileswar is today the headquarters of the Nileswar N.E.S. Block and an important centre of activity in the District. There is an Agricultural Research Station at Nileswar where a programme of research in coconut cultivation is being carried on. Nileswar has a Railway Station, a High School (the Rajas High School), a Primary Health Centre and a Police Station.

PANAMARAM (North Wynad Taluk) (11° 40′ North Latitude and 76° 00′ East Longitude).

Panamaram lies 11 miles from Manantoddy on the Vayittiri road. The place came into prominance in connection with the Pazhassi revolt when a strong military post was set up here by the British. Traces of the contonment can still be seen on the hill at the place and it is known as "Panamarathu Kotta" or the Palmyrah Tree Fort. A detachment of 70 men of the First Battalion of the Fourth Bombay Infantry under Captain Dickinson was massacred here on October 11, 1802 by a band of Kurichiyas under the command of Edachenna Kungan, a lieutenant of Pazhassi Raja. The British reoccupied the place in 1804 and it was a force of 200 men from Panamaram under the command of Mr. Babar and Lt. Col. Hill that shot the Pazhassi Raja in 1805 and suppressed the revolt. Panamaram has a Government Secondary School. The bridge which spans the river at the place was constructed in 1959.

PARASSINIKADAVU (Taliparamba Taluk)

Parassinikadavu is a picturesque place situated on the banks of the Valarpattanam river about 6 miles east of the town of Baliapatam. It has attained fame as a great Hindu pilgrim centre because of the location here of the famous Muthappan (Siva) temple (Parassinikadavu Madhapura) which is owned by a private trustee belonging to the Thiyya community. Like Kottiyur in Tellicherry Taluk Parassinikadavu attracts thousands of pilgrims and devotees from all parts of Malabar and the neighbouring Districts of South Canara, Coorg and Mysore. The temple can be reached by boat along the Valarpattanam river from Baliapatam and also on foot or by bus from the West Coast Road. The nearest Railway Station is Pappinisseri.

According to tradition the main abode of Parassinikadavu Muthappan was Puralimala near Mattannur in Pazhassi Amsom (Tellicherry Taluk). The story goes that the Muthappan appeared in the from of a child before one Padikutti Amma when she went to take her bath in the Thiruvanchira at Kottiyur. The woman brought the child to her husband. The child had an insatiable appetite for liquor, fish and meat and became a nuisance to the family and was therefore turned out from there. Armed with a bow and arrow Muthappan wandered from place to place and eventually reached Puralimala. On his way to Puralimala he climbed to the top of a palmyrah tree in the house of one

Chandan and drank toddy. Chandan who happened to arrive on the scene is said to have been turned into a rock at the gaze of Muthappan, but soon having been pleased with the devotion of Chandan's wife, he brought Chandan back to life. In the meantime Muthappan completely disappeared from the scene, and nothing more was heard of him. It is believed that he came down to Parassinikadavu.

According to tradition a member of the washerman (Vannan) community at Parassinikadavu found a metallic arrow on the trunk of a *Kanjira* tree and having felt that there is something divine about the place he reported the matter to the senior member of an ancient Thiyya family in the neighbourhood The latter who felt the divine presence of Muthappan immediately performed the necessary ceremonies and offered worship to him. The Vannan family which figures in the episode is still in existence at Parassinikadavu and its members have certain privileges in the temple. It is a member of this family known as Peruvannan who impersonates the Muthappan deity both in the morning and evening and he is paid by the temple authorities for the service he renders.

That there is some connection between Parassinikadavu Muthappan and Kottiyur Siva is undeniable. The *Elaneerattam* in Kottiyur is performed by the Thiyyas and a representative of Parassinikadavu Muthappan is to be present at Kottiyur for certain ceremonies at the beginning and at the end of the annual festival in May-June. It is the senior member of an ancient Thiyya family at Pazhassi who is known as *Purankalayan* that represents Muthappan at the Kottiyur festival and performs the first ceremonial *Abhishekam* connected with it. Only after this do the Nair *uralers* and the Namboothiri priest reach the place. Along with the *Purankalayan* a Kurichiya with the title of *Ottapilan* is also present. Unlike other temples Parassinikadavu *Madhapurra* has no landed properties or assets. The daily offerings made by the devotees to the deity form the only source of income for this temple. It is an accepted dictum here that whatever is received by way of gifts or offerings should also be spent for the benefit of the pilgrims. It is the senior member of the Thiyya family which owns the temple that performs the daily *archanas* here. He is formally known as *Madhyan* after the term *Madhapura*. The Vannan sings songs and plays on the cymbals during the *pooja* hours. The daily offerings made to Muthappan are also different from what they are in other temples. It has been customary to offer toddy, fish and meat as *nivedyams* to this deity In addition to the member of the Thiyya family the Namboothiri of an ancient *Illam* in Taliparamba also performs *pooja* on certain specified days in accordance with *tantric* rites. On such

occasions neither fish nor meat is offered as *nivedyam*. People of all castes and communities are known to donate sums of money as *Vazhipadus* to Muthappan. They include members of the Muslim as well as Christian communities. It is said that the Muslim boatmen who float logs of timber along the Valarpattanam river offer *kanikka* to Muthappan as they pass by the temple steps. A number of anonymous money orders are also reported to reach the temple authorities. The authorities of the Parassinikadavu temple are so considerate to the pilgrims who visit the place that they provide them with all kinds of facilities including free boarding and lodging. Next perhaps to Guruvayur (Trichur District) Parassinikadavu is the one pilgrim centre of Kerala which attracts the largest number of daily pilgrims. Though the temple is visited by pilgrims on all days of the year the annual festival which falls on December, 1, provides a special occasion for pilgrims to throng to Parassinikadavu.

PAYYANNUR (Taliparamba Taluk)

Payyannur, which is situated 17 miles north from Taliparamba, is a village of considerable historical importance. It is the famous seat of the Namboothiri *Illams* of Payyannur Gramam. The Payyannur Gramam was one of the 32 Gramams fabled to have been founded by Parasurama, the mythological founder of Kerala. The Payyannur Namboothiris are distinguished from their counterparts in other parts of Kerala in that they alone among the Namboothiris follow the *Marumakkathayam* law of inheritence. In the Payyannur village is situated an ancient temple dedicated to Lord Subramania. The image of Subramania is laid to have been consecrated by Parasurama himself. Among the other deities enshrined here are Parasurama, Sastha, Ganapathi, Mahalakshmi and Bhootanatha. *Sanyasins*, members of the royal families and *Antharjanams* are not permitted to enter the *Nalambalam* of the temple. The *Mandapam* of the temple is decorated with elaborate sculptures and the temple is surrounded by a strong and well-built wall. The annual festival in the temple commences on the 1st of Vrischikam (November-December) and lasts for 14 days. The temple records show that it was destroyed by Tipu Sultan on Meenam 27, 964 K.E. (1788) and renovated in Makaram 967 K.E. (1795) by the senior lady of the local Thazhakkat *Illam*. The Malayalam poem called "*Payyannur Pattola*" which Dr. Gundert described as "the oldest specimen of Malayalam composition which I have seen", is associated with this place. Payyannur has its place of importance in the history of the National Movement. The Fourth All-Kerala Political Conference which was held here in May 1928 under the Presidency of Pandit Jawaharlal Nehru passed the resolution requesting the Indian National Congress to adopt the goal of Complete Independence and thus anticipated the decision of the Lahore Congress of 1930. The Salt Satyagraha of 1930 was carried on in an organised manner at

Payyannur. The place is today an important centre of the Khadi industry in Kerala and the Payyannur khadi has a market in all parts of the State. Payyannur is also the headquarters of the Payyannur Firka and Payyannur N.E.S. Block. It has also a Railway Station. The Telephone Exchange here was opened in March 1958. The place has a Government Secondary School, a Government Allopathic Dispensary, an Ayurvedic Dispensary, a Munsiff's Court, a Sub-Registry Office, a Police Station and an Inspection Bungalow.

PAZHASSI (Tellicherry Taluk)

Pazhassi which is one of the most interesting *amsams* of Tellicherry Taluk lies five miles from Kuthuparamba on the Coorg Road. It is the seat of the Western branch of the Kottayam royal family which rose in revolt against the English in the closing years of the 18th and the early years of the 19th century under Kerala Varma Pazhassi Raja. The ruins of some of the forts of the Pazhassi Raja are still pointed out in Puralimala and the surrounding hills in Pazhassi. Pazhassi came into the limelight also in connection with the Mappla riots of the 19th century. Mattannur *desam* in Pazhassi *amsam* was the scene of a gruesome tragedy in 1852 when a Brahmin family of eighteen members was murdered by the local, Mappilas in a violent outbreak. The Pazhassi Raja's palace three miles from Mattannur was also broken into by the fanatics. The outbreak which was the only one of its kind in North Malabar was immediately quelled. Pazhassi *amsam* has made considerable progress in recent years. The Pazhassi Irrigation Project is located near the Chavasseri village. Mattannur *desam* has a High School and a Junior Technical School. The Pazhassi Raja N.E.S. College, Mattannur, is another notable educational institution of the place. Mattannur has also a Police Station, a Government Dispensary and an Inspection Bunglow.

TALIPARAMBA (Taliparamba Taluk) (12° 00′ North Latitude and 75° 20′ East Longitude)

Taliparamba, the headquarters of the Taliparamba Taluk and of the Taliparamba N. E. S. Block, is situated 14 miles north-east of Cannanore on the banks of the Kuppan river locally called Karirupuzha. In Taliparamba and its suburbs are many sepulchral caves and three famous temples, viz., the Sri Perumthrikovil Siva temple, Taliparamba, the Sri Krishna temple Trichambaram and Sri Vaidyanatha temple, Kanhirangad. The Taliparamba temple is celebrated in such books as *Chellur Mahatmyam* and *Chellur Nathodayam*, the Trichambaram temple in *Sambaresasthavam* and Kanhirangad temple in *Karaskaresashtaka*. The *pratishta* in Taliparamba temple is said to have been made by Sathasoman, a king of the Mooshaka dynasty. The tradition is that Lord Siva had in his possession three *Siva Lingams* two of which were gvien *to Mandhata* and *Muchukundan* who were the predecessors

of Sathasoman and the *pratishtas* of these *Siva Lingams* were made by them in the same place where the present *Siva Lingam* stands. But they disappeared deep into the earth and became invisible and hence the last *pratishta* was made by Sathasoman. The story is that Sathasoman built the temple and made a gift of it along with its properties to the Namboothiri Brahmins of Perunchelloor Gramam who are even now the trustees of the temple. The God of Taliparamba is also called Raja Rajeswaran, because according to tradition a Zamorin Raja who was doing *bhajanam* in this temple entered the *sanctum sanctorum* one day and was not seen thereafter. It is believed that he joined the *Lingam* and became one with God. The temple and its premises have also figured in recent history. On a hill near the temple are the ruins of a small mud fort, one of the Canarese outposts captured by the British in 1736. The fine *gopurams* of the temple were partially blown up by the Mysoreans under Tipu and now make an impressive gateway. The festival in the Taliparamba temple falls on *Sivaratri* day in Kumbham (February-March) and thousands of pilgrims throng to the temple on this occasion. It is believed that *Bhajan* in the temple will bless the devotees with wealth and *sayanapradakshina* on the *Sivaratri* day will cure such diseases as *Apasmaram* and is also good for *Santhanavardhanavu*. It may be noted that women are prohibited from entering Taliparamba temple before *Athazha pooja* (last *pooja* at night) except on *Sivaratri* day when they can enter it from 3 p. m. onwards.

The Trichambaram temple is dedicated to Krishna. The *pratishta* here was performed by Sambara Maharshi and hence the temple is known as Trichambaram. The presumption is that the temple is situated in Dwaraka. It is significant that all around the temple the water level is high. There is an *erinji* tree just in front of the temple which bears no fruits but only flowers. The tradition is that a *Rishi* was doing penance under the tree and he had wounds all over the body. The fruits which fell from the tree caused him great pain and so he cursed that the tree should not bear fruits any more. The annual festival at Trichambaram takes place from 22nd Kumbham to 6th Meenam (March) and people congregate in large numbers during these days. During the festival time women do not generally enter the temple. In Trichambaram temple *Vazhipadus* like *Payasam* (in big bronze vessel known as *Valia Vattalam)* and thousand breadsare believed to bless the devotees with *Santhanavardhanavu*.

In the Sri Vaidyanatha temple in Kanhirangad the *pratishta* of the *Lingam* was made by a person of deep spirituality affected with leprosy and he is said to have got relieved after the *pratishta*. The annual festival here called *Kaliattam* falls on the 10th Dhanu (December). On Thiruvathira day in Dhanu (December-January) and on the 18th of

Dhanu men except the usual temple servants do not enter the Kanhirangad temple. On these days women throng to the temple premises and worship the deity. There is an old *Kanjira* tree on a raised platform in front of the temple and according to local tradition Kunti, the mother of the Pandavas, was performing *Bhajan* under this tree when she had a premonition one day that her sons had won the battle of Kurukshetra. The incident is said to have taken place on the 18th of Dhanu (December-January) and hence on this day women devotees assemble themselves in large numbers underneath the *Kanjira* tree and chew betel leaves mixed with the leaves of the *Kanjira* tree in order to commemorate the joyous occasion and invoke the blessings of the Lord on their own children. Persons afflicted with leprosy, loss of eye sight and other diseases come and pray in the temple for relief.

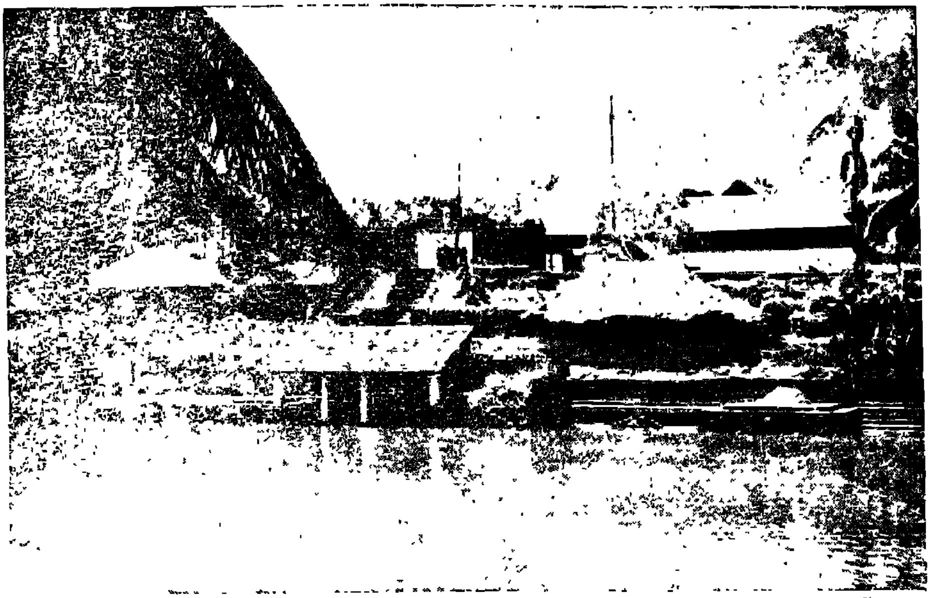
Taliparamba is an important marketing centre for lemon grass, pepper, chillies, tamarind, etc. It has sevaral important institutions and public offices. The Extension Training Centre, Taliparamba, started in 1954 imparts training to Gram Sevaks. An Agricultural Research Station is located at Taliparamba and a Pepper Research Station at nearby Panniyur. The former established in 1905 covers an area of 135 acres and research work on such fruits as mango, sapota, jack, other miscellaneous fruit crops and cocoa is being carried on here. The Pepper Research Station established in 1952 covers an area of 35 acres and it carries on research on the well-known 'Pollu' disease of pepper. The Telephone Exchange here was opened in March 1962. The Moothedathu High School, Taliparamba, which is run by a private management is an old educational institution of the place. Taliparamba has a Munsiff's Court, a Magistrate's Court, a Police Station, a Sub-Registry Office, a Government Dispensary and a Travellers' Bungalow.

TELLICHERRY (Tellicherry Taluk) (11° 40′ North Latitude and 75° 25′ East Longitude):

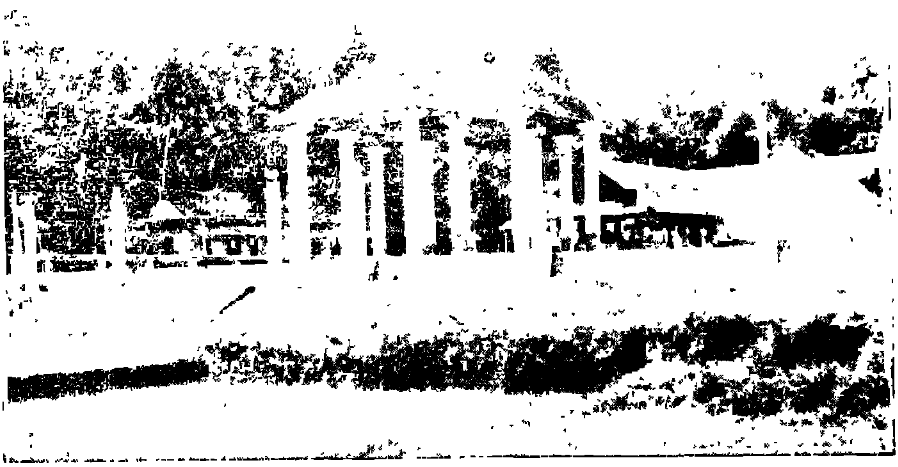
Tellicherry, the headquarters of Tellicherry Taluk and Tellicherry Revenue Division, is a beautiful town of fascinating scenic charm. One of the most important trading centres of Kerala from early days, it lies 14 miles south of Cannanore on a group of low wooded hills running down to the sea and protected by natural backwater of basalt rocks. Tellicherry had been the main outlet for the rich spices, hill products and timber of the vast hinterland including Wynad and Coorg. Its importance is, however, largely fortuitous. The rocks make the roadstead dangerous and the small river, only 14 miles long, which bounds the town on the north and east is navigable only for three or four miles, and is of little value for trade. It was the French who first came to Tellicherry for purposes of trade. The English arrived on the scene later and pushed the French to Mahe, three miles south of Tellicherry. Though the

exact date of the English settlement is not known, it is believed that some time before 1699 they opened a factory on a site in the Kurangoth Nair's terrritory granted by his suzerain, the ruling Prince of Kolathunad. The Company tried to conciliate the local people by paying for all the land and houses they required; but the Kurangoth Nair was defiant, and in 1704, aided by a prince of Kolathunad, he forced his way into the Company's warehouse. The factors complained to the Prince Regent, and obtained permission to fortify the settlement and prevent similar outrages in future. The Prince Regent laid the first stone, and the fort was completed by 1708 on a small hill by the sea called Thiruvallappan Kunnu. From this time onwards the history of Tellicherry is practically the history of the English in Malabar. Till 1735-36 the English factors manoeuvred for the possession of Dharmadam island; and the French occupation of Mahe in 1725 compelled them in self-defence to fortify and garrison Pallikunnu, Morakunnu, Andolla Mala, Mailankunnu and the other outlaying hills of Tellicherry. This long line of outposts entailed the presence of a strong garrison and even in 1737, when peace had been concluded with the Canarese and the military establishment had been reduced, a strong force continued to be stationed at Tellicherry. From 1776 to 1784 the factory was reduced to a residency; and on 27th July 1794, in the words of Mr. Longan the old Tellicherry factory, which had exercised such abundant influence for good in the annals of the Malayalis for over a century, and which had existed as an oasis of peace and security and good government during all those troublous times ceased to exist as such. Its abolition was decreed by Sir John Shore, Governor-General of India. Eliza Draper, Sterne's Correspondent, lived for some time in Tellicherry, Daniel Draper, her husband being chief factor from 1768 to 1770. Tellecherry was for a time the seat of the Northern Superintendent of Malabar, and of the Provincial Court of Circuit.

The small redoubts on most of the outlaying hills have long since disappeared but the Tellicherry fort is in fair preservation. It is built of laterite in the form of a square; and with its massive and lofty loop-holed walls and strong flanking bastions seems to have been a formidable stronghold in days gone by. A lighthouse now crowns its walls on the sea-ward side. Round the fort clusters the business part of the town full of old fashioned warehouses and houses built by Portuguese refugees during the Mysorean invasion The Sub-Collector's Bungalow which is situated near the fort is of some interest to the historian. It is believed to have been the residence of Col. Wellesley the later Duke of Wellington. Here is preserved an old cannon which belonged to the French East India Company. It bears the date 1752. A slab bearing an inscription "In memory of a Spaniel 1891" is also kept in the compound of this bungalow!



Sree Rama Temple, Tiruvangad



Sree Jaganatha Temple, Tellicherry

One of the interesting buildings in Tellicherry is the building which was once used by T. H. Baber as his Bungalow. Owned now by a private industrialist, it is still in an excellent state of preservation and used as a residential building. Col. James Welsh of the Madras Establishment who visited Tellicherry in August 1817 refers to the place and the Bungalow in terms of geneous appreciation. He says, "Here I found everything in *status quo* excepting Mr. Baber's residence, which was entirely new, and one of the loveliest spots in India, being erected on a small hill, five or six hundred feet above the sea level of the country, commanding a view, including the river and island, with both bridges to the Perish peak, and so diversified with hill and dale, thatthe eye never tired in surveying it. This hill, when I was last at Tellicherry, was as wild as the rest of the hundreds with which this coast is studded; now a comfortable residence had arisen, and two good roads, up and down, had been made with much labour, whilst a young plantation was in embryo to complete the whole. It was about a mile inland, and the sea-breeze blew over the tops of myriads of coconut trees: which, however, obstructed the view of the shipping in the roads, the flag-staff on the citadel above being visible in that direction, though the more distant shore, on either side, was as distinct as the interior. The climate was also delightful and I think Tellicherry one of the healthiest places in the east".

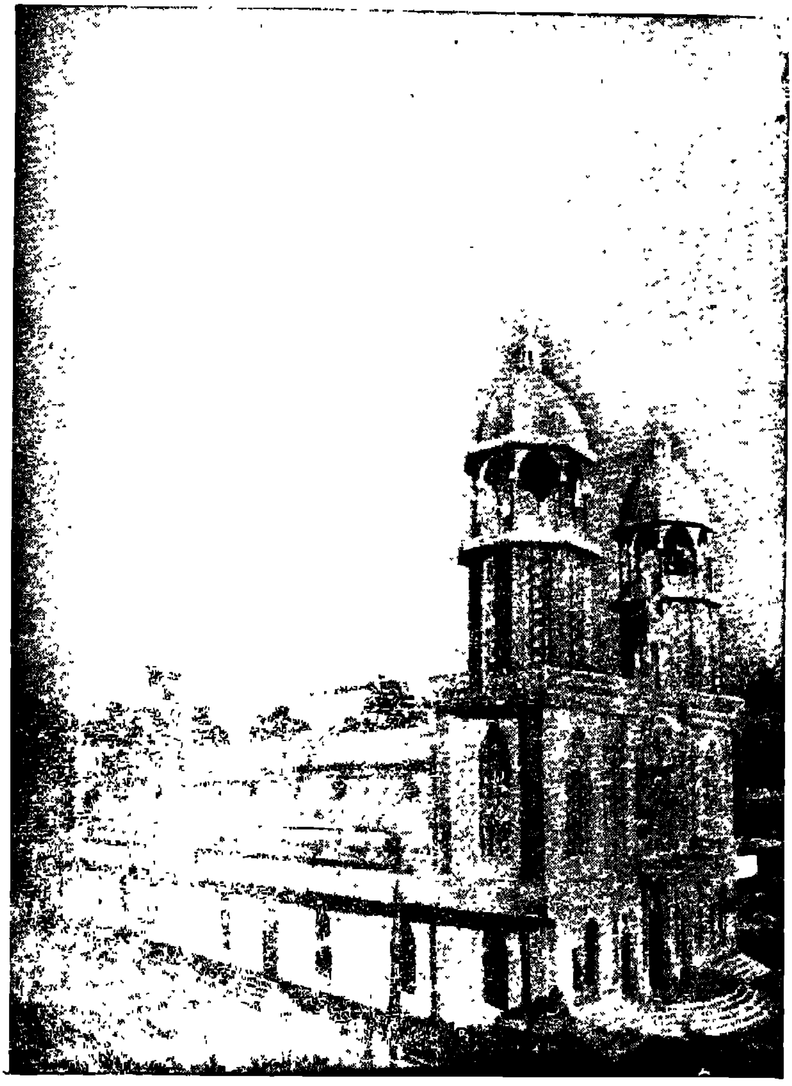
The Thiruvangad temple, dedicated to Sri Rama, is the most important temple of the place. Among the other deities installed here are Sri Porkali Sri Hanuman, Ganapathi, Subramonia and Sastha. A part of the temple was damaged by Tipu's troops in the 18th century, but the temple itself is believed to have been saved from destruction by a miracle. The portion of the wall which was damaged by Tipu was later renovated by Mr. Baber in 1815. The Thiruvangad temple is generally known as the Brass Pagoda from the copper sheeting of its roof. It was also one of the outposts of the Tellicherry fort in the eighteenth century. In its precincts were held many conferences between the officials of the East Indian Company and local leaders at which political treaties and agreements were signed. The temple contains some interesting sculptures and lithic records. Attached to it is also the largest tank in Tellicherry. The annual festival in the temple which commences on Vishu day in Medam (April-May) and last for seven days attracts huge crowds. The Jagannatha temple set up by Sree Narayana Guru in 1908 is another important temple in the town. It is situated on a raised ground in the midst of paddy fields and was built by raising funds from the rich and poor alike. Apart from Siva, the main deity, there are also the minor deities of Genesa and Subramonit in this temple. The Harijans were admitted to this temple in 1924. The annual festival here in Kumbham (February-March) attracts mammoth crowds. A statue of Shri Narayana Guru made by an Italian sculptor

and unveiled in 1927 adorns the temple premises. A Sanskrit School and a Reading Room are also attached to the temple. The Jagannath temple is managed by Shri Gnanodaya Yogam, a registered society of the Thiyyas of North Malabar. The *pooja* is performed here by non-Brahmins according to ancient Hindu rites. Marriages including inter-caste marriage are conducted inside the temple. The Shri Narasimha temple owned by the Gowda Saraswath Brahmins is also a notable Hindu shrine of the place.

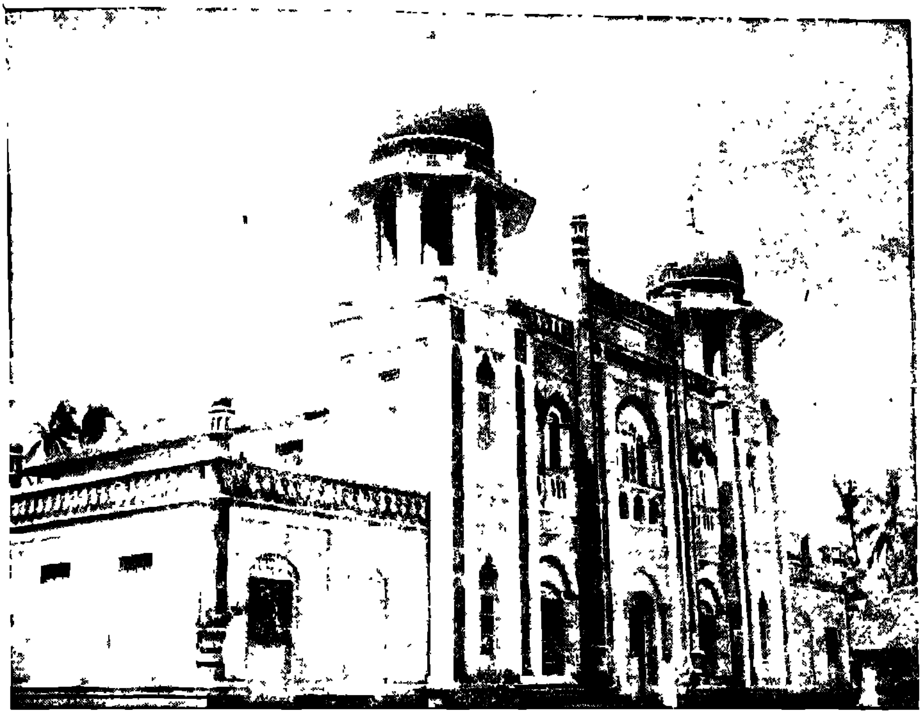
Tellicherry has one of the most beautiful mosques in the District, viz., the Juma Masjid situated near the *Maidam* in the heart of the town. It is said to be more than thousand years old and has recently been rebuilt in the Indo-Saracenic style of architecture. The Odothil Jamat Mosque, associated with the keyees also deserves special notice. Built mainly of wood and copper sheet, it is different from other mosques in its architectural features. Among the churches one of the most important is the Anglican Church beneath the fort walls which was built in 1869 with the funds by the Master attendant Mr. Edward Brennen. Situated on a summit near the sea, this is one of the most beautiful Anglican Churches in India. In this churchyard lies the tomb of Edward Brennen who was closely associated with the Tellicherry town. In addition, there are two Catholic churches, St. Joseph's and St. Peter's Church and a Protestant church in Tellicherry.

The Tellicherry Municipal Council was one of the civic bodies established in Malabar in 1866 under the name Municipal Commission with the District Collector as its President. The limits of the Municipality were enlarged in 1880, 1884, 1942 and 1961, the area in 1884 being 2.71 sq. miles and in 1961 6.25 sq miles. The population of the Municipal town in 1871 was 25,004 and 59,334 in 1961. The Municipal Commission was transformed into a Municipal Council in 1885 and placed under a Chairman with executive powers. A. L. Alexander, the Chairman of the Municipal Council during the first World War saved funds out of the profit accruing from the sale of rice to the public and ear-marked it for the construction of a building to house the Municipal office. The Municipal office was shifted in 1932 to the spacious building so constructed. The Tellicherry Municipality is one of the two Municipalities of the State which operate a bus service within the Municipal area.

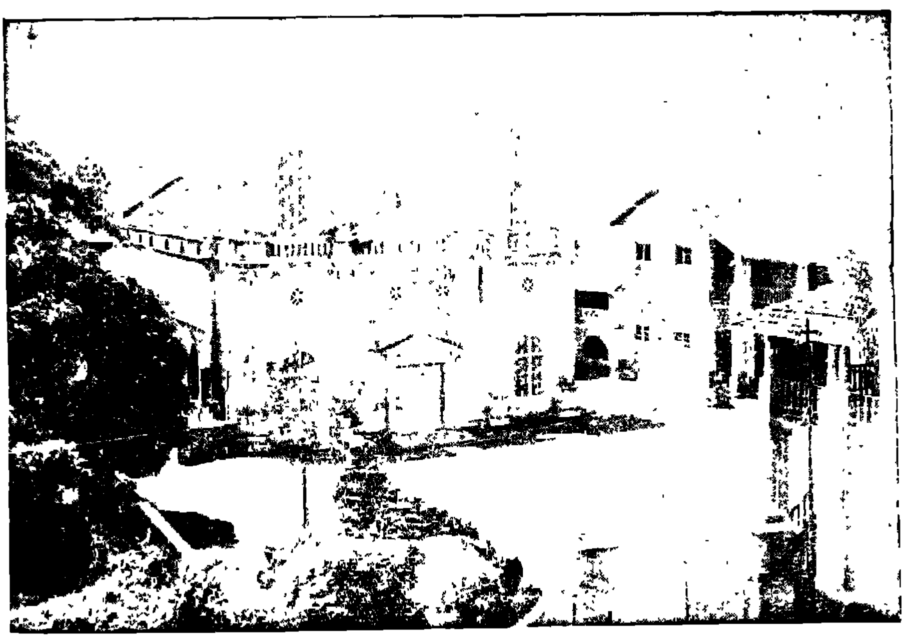
Tellicherry is an important centre in the net-work of communications. It lies on the main line, of the Madras-Mangalore Broad-gauge railway. In response to a long standing demand for connecting Tellicherry with Mysore by railway a survey was conducted in 1938-39 but due to the war, the project was temporarily abandoned. In 1956 the survey was once again taken up, but it did not make much progress. It is



Catholic Church, Tellicherry



Old Jama Masjid, Tellicherry



St. Joseph's Church, Tellicherry

believed that Tellicherry-Mysore Railway will before long become a reality. Tellicherry is also connected with such places as Virajpet (Coorg), Mysore, Manantoddy (North Wynad), Calicut, etc., by black-topped roads. Tellicherry is also a minor port on the Arabian sea-coast and large quantities of cashew and pepper are exported from here. The old pier is still being used for cargo traffic. The Tellicherry Telephone Exchange, the oldest in the District, was opened in February 1936.

Tellicherry has been a renowned seat of learning and culture in the District for more than a century. The Basel Evangelical Mission Parsi High School, Tellicherry, the first English School in North Malabar, was opened in 1856. The Brennen School, Tellicherry, the nucleus of the Government Brennen College was started in 1862 with a generous donation made by Mr. Brennen, Master Attendant at Tellicherry who died in 1859. The Tellicherry Municipal Council set up a public school exclusively for girls as early as 1875. There are at present 7 High Schools within the Tellicherry town, three of which are run by Government and four by private agencies. The Government Brennen College, Tellicherry, which was formerly located in Tellicherry town is now housed in Dharmadam, a suburb, but the Government Training College, Tellicherry, functions in the old Brennen College building. The Church of South India is running a Technical Training Institute at Nittur, a suburb of Tellicherry with the financial help and technical aid from their counterparts in Switzerland.

Tellicherry has a place of honour in the history of Malayalam language and literature. Dr. Gundert of the Basel German Mission who compiled the first Malayalam-English Dictionary lived at Nittur in the outskrits of Tellicherry. Litho-printing was also introduced by him at Tellicherry to bring out copies of the Bible. The name of this German Missionary has been immortalised in the history of Malayalam Language and 'Gundert's Bungalow' at Nittur is a place of attraction to lovers of the Malayalam language who happen to visit Tellicherry.

Tellicherry has a great tradition in the field of sports and games. It has been the traditional home of *Kalarippayattu* and Circus. There are several *Kalaris* in Tellicherry and suburbs where rigorous physical training is imparted to able-bodied boys and girls. The existence of *Kalaris* has helped many persons of this area to play an active role in Indian Circus. Most of the Circus Companies in India are run by artists from Tellicherry and surrounding areas. Cricket was played here more than a century ago. the Tellicherry Cricket Club having been founded in 1860. Tellicherry has also been from very early days the venue of almost all organised sports and games in Malabar. The District matches once played between the European and local teams in Tellicherry used to

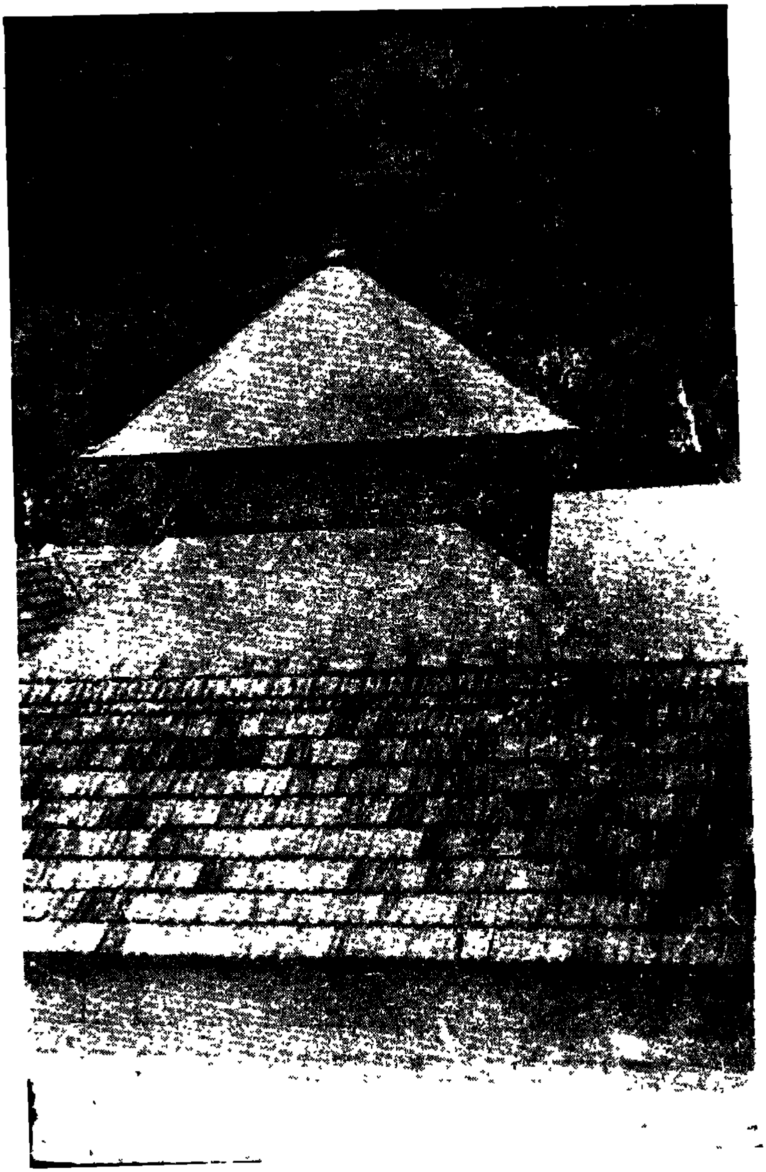
attract enormous crowds. The beautiful *Maidan* situated down the fort near the seashore has helped much in this regard. A stadium with an elegant pavilion has been built in this *Maidan*. The local beach is resorted to by the local public to while away their evening hours. Overbury's Folly on the seaside of the *Maidan* is a favourite evening resort of the elite of the town.

Tellicherry is the judicial headquarters of the District. In addition to the District and Sessions Court, it has a Sub-court, a Munsiff's Court, a Sub-Magistrate's Court (Second Class) and the District Magistrate's Court (Judicial). A Police Station and an 'A' Class Sub-Jail are located here. In addition, some of the District offices such as those of District Agricultural Officer, District Registrar, the District Educational Officer, the Revenue Divisional Officer, Assistant Commissioner (H. R. & C), Deputy Superintendent of Police are located here. There are two Travellers Bungalows, one of which is maintained by the Public Works Department and the other by the Municipality.

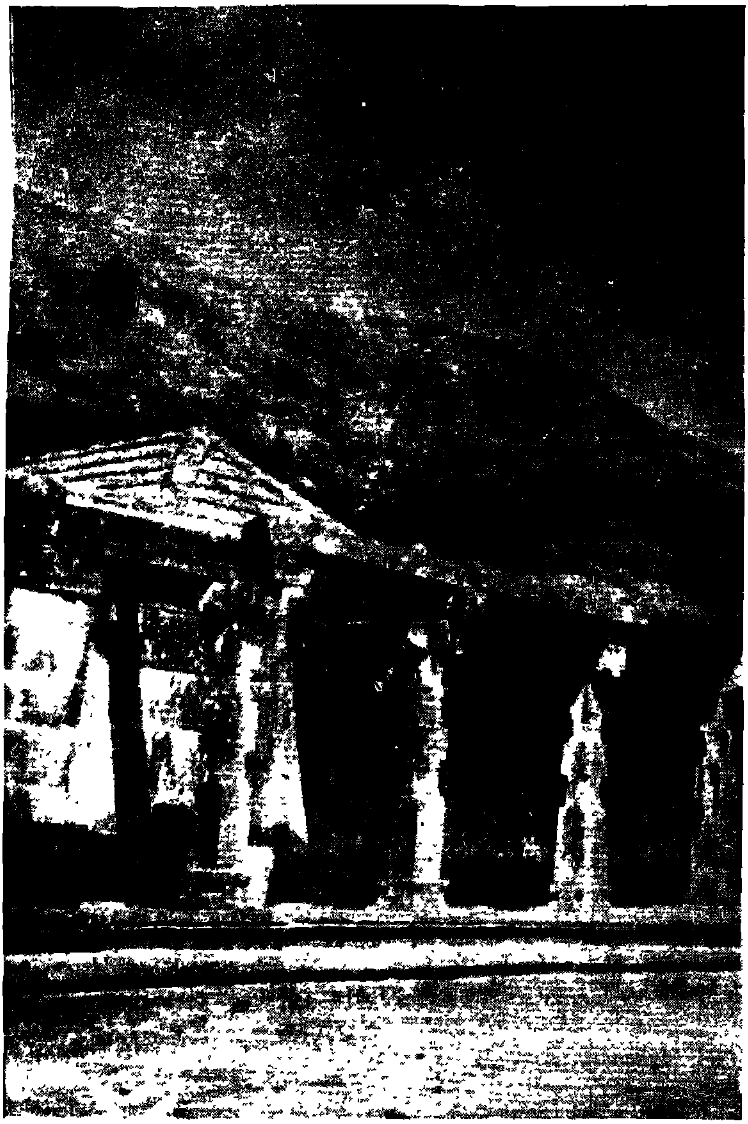
THIRUNELLI *(North Wynad Taluk)*

Located about 17 miles east of Manantoddy, Thirunelli is one of the most important Hindu pilgrim centres of the District. The famous Thirunelli temple (literally the temple having the sacred Nelli tree) dedicated to Vishnu in the form of Chathurbhuja lies here in the valley of the mountains to the south of the Brahmagiri peak. The temple is known also by two other names, viz., Amalaka temple and Sidha temple. Thirunelli attracts innumerable pilgrims from all parts of Malabar and the neighbouring Coorg District. The temple is of considerable antiquity. The inscriptions of the Chera Emperors Bhaskara Ravi Varma I (962-1019) and Bhaskara Ravi Varma II (979-1021) have been discovered from here. The Thirunelli temple and other shrines in the neighbourhood are also referred to in the Malayalam poem *Unniachi-charitham* which has been assigned to the latter half of the 13th century A.D.

According to tradition the Thirunelli temple was dedicated by Brahma to Vishnu known as Deva Devesan and Thirunelli Perumal. Logan gives the following account of the mythological origin of the temple and its rise to prominence as a pilgrim centre. "Once upon a time when Brahma was enjoying one of his periodical peregrinations, he happened to be delighted beyond measure with this place with a grove of most beautiful trees and plants, of flowers and foliage among which stood a *nelli* tree *(phyllanthus emblica)*, on which was seen the image of Vishnu with four hands bedecked with numerous fine jewels. The image immediately vanished from sight. Being overtaken with grief and surprise at this sudden disappearance, Brahma engaged himself in deep contemplation, when the image reappeared and he heard the following words uttered by an invisible being: "The image that



Thirunelli Temple



Thirunelli Temple—Another view

thou hast seen is that of Vishnu, the excellence of this place draws and keeps him here". Convinced of these divine utterances, Brahma made a temple, consecrated Vishnu therein and entrusted its keeping to two pious Brahmins of the Amalaka Village. The Brahma ordained that visits to, and prayers at, the temple would remove the sins committed though they were for generations, and secure paradise, and that the performance of prayers and ceremonies would lead to the transmission of the spirits of the departed, who have not obtained salvation, to the "*Pithruloka*" (regions of blissful spirits) wherein to enjoy eternal happiness. This blessing, pronounced by the Brahma, is believed in by Hindus, and pilgrimages are therefore undertaken to the shrine". According to another tradition associated with the temple Parasurama, the legendary founder of Kerala, who was guily of matricide, came to Thirunelli after *having failed to* get peace of mind anywhere else, did *pithrukriya* at the place, and obtained mental happiness. He then decreed that those who came to Thirunelli and offered *bali* here would be blessed with mental solace. Thousands of people visit Thirunelli even today and offer *bali* to the manes of departed ancestors. Those who wish for issues offer *santhatipindam* at this place.

The Thirunelli temple is considered to be one of the holiest of Hindu shrines. There are seven holy water fountains connected with it, viz., (1) *Papanasini*, literally extinguisher of sins, (2) *Panchatheertham*, (3) *Irnamochinithirtham*, (4) *Gunnika-thirtham* (5) *Satavindu*, (6) *Sahasravindu*, (7) *Varaham* The water of the last is brought for temple use in a stone aqueduct, half a mile long, which is said to have been erected by the consort of a Chirakkal Raja who paid a pilgrimage to the temple at the time when there was no arrangement for the supply of water for temple use. The water of *Papanasini* falls on a rock called *Pinnappara*, where pilgrims offer *bali* to the spirits of the departed. According to tradition this rock is the bone of an *Asuran* (Demon) called Pazhanabhedi who was killed by Vishnu and was later at his own request converted into a rock extending from Thirunelli to Gaya, and divided into three parts for the performance of offerings to the departed viz., (1) Thirunelli representing the foot, (2) Godavari representing the middle part and (3) Gaya representing the head. Hindus believe that the offerings at any of these three holy places would confer on them special spiritual benefits. The *Gunnika-thirtham* is believed to have been the abode of Siva as *Swayambhoo*, and Siva is said to have gone from here to Kottiyur to kill his enemy Daksha. It is significant that very near to the *Gunnika-thirtham* is a small cave temple dedicated to Siva. The mouth of the temple is closed by a small wooden door with beautifully carved door posts and lintels.

This cave temple is believed to indicate a Buddhist or Jain origin for the Thirunelli temple. There are also evidences at the place to show that Thirunelli temple was one of a group of shrines that flourished here in days gone by. Four guardian shrines have been created for safeguarding the Thirunelli temple viz., those of Durga at the east, of Siva at the south and at the west and of Subramonia at the north. These four shrines have been identified with the Valliyurkavu Durga temple, Trissilleri Siva temple, Tricharakkunnu Siva temple and a temple said to exist in the Brahmagiri mountains. There are also several other holy places such as *Garudappara, Rishipathalam, Pakshipathalam* etc., which lay in the Brahmagiri hills to the north of the temple. It is, however, difficult to reach these places. Literary and archaeological evidence points to the possibility of Thirunelli and neighbouring places having been a great centre of Kerala culture and civilisation in the ancient period.

The Thirunelli temple enjoyed the patronage of the Chirakkal, Kottayam and Kadathanad Rajas. A ruler of Mysore seems to have built the *Vilakkumadathara* (the platform on which the temple lamp has been erected). The temple is visited everyday by a large number of pilgrims. Such occasions as *Onam*, *Ashtamirohini*, *Thulasamkramam,* the 41 day *Mandalam* season in Vrischikam (November-December) and Dhanu (December-January) and New Moon days in Thulam (October-November), Kumbham (February-March) and Karkatakam (July-August) provide special occasions for the devotees to throng to the place.

Apart from its importance as a pilgrim centre Thirunelli has other attractions too. It is a place of facinating scenic charm. The forests and hills which surround the temple abound in wild game, particularly elephants. The Hill Tribes called the Adiyas live around the place. A Tribal School is being run here by the Servants of India Society. There is considerable scope for the development of Thirunelli as a tourist centre, if only the means of communication and transport can be improved and facilities for accommodation can be provided here to the visiting tourists.

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Temples

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